



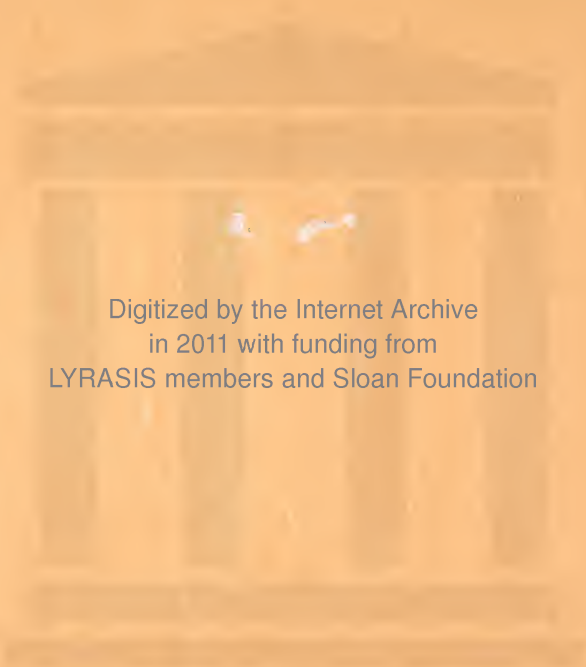
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94-68

Religious Essays.

Here.—We write some other things than you, then what is it and we know better and I trust you will acknowledge it to the end.—C. P. 1-12

For the Brethren of Work.

THE CROSS AND CROWN.

BY JAMES EVANS.

Jesus my Savior and my friend
Thy cross I'll bear till life shall end,
Thy mercy will my tongue employ,
And never cease its strains of joy.

And when my life and tears are o'er,
The cross laid down that once I bore,
No more I'll owe the sunnier light,
When from mine eyes death veils the light.

When Jesus comes the dead to raise,
Heaven will echo with his praise,
All flesh shall then his glory see,
And he shall reign from sea to sea.

If I the cross on earth will bear,
The crown of glory I shall wear;
The fruit of life's fortune I'll eat,
And Paradise my eyes shall greet.

The bride's espousals soon will come,
And waiting saints are gathered home;
The bride made ready and prepared,
To go with Him whose cross she staid.

What voices then shall rend the skies,
Like ocean's mighty waves that rise;
Let us rejoice, exult and sing,
The Lord is earth's accepted King.

The Spirit says: "The man is blest"
Who to the faith a soldier stands;
He shall the King in beauty see,
Who died, from sin to set him free.

Rise then, my soul, and run the race,
The crown to win, and see his face,
When he in glory comes again,
Then will thy labors not be vain.

O heart forsake the ways of sin
A pure and humble life begin,
Each day take up and bear the cross,
And for His sake count all things loss.

Jesus my Savior and my friend,
Such grace to me in mercy send,
That I may to the end endure,
And in thy Kingdom rest secure.

For the Brethren of Work.

GOD'S HABITATION.

BY EDWARD REY.

NOW therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are built together for a habitation of God through the Spirit. Eph. 2: 19-22.

Foreigners coming to this country are required to take the oath of allegiance, promise to abide by, and support the Government of the United States, upon which they obtain their naturalization papers, and are no more strangers and foreigners, but fellow citizens, enjoying all the liberties and blessing and protections of the Government, the same as a native born; otherwise they would be held as strangers and foreigners.

First. What constitutes the Household of God?

All who are born of God, and not simply of blood, or the will of man; and to be born of God is to be born of water and spirit; and to be born of water and spirit is to believe the gospel. Repent of sin, and be baptized for the remission of sin, and receive the Holy Spirit; otherwise we are only bastards and not sons; but all who forsake sin and are willing to leave their kindred and all for Christ's sake, and accept the law of adoption into the household of God, are no more strangers and foreigners, but fellow-citizens with the saints, and are now ready to carry out the next thought in our text,—the growing

process into a holy temple in the Lord.

We are now but babes in Christ, and must grow, by using the sincere milk of the Word. The apostle John alludes to three degrees in this growth or experience; little children, young men, and fathers. Some people are so large when born in the family of God, that they have not room for growth, they know it all from the start, and are willing to rule according to their notion, taking the place of a father, before they even have become to be young men; others remain dwarfs, and when they ought to be teachers, have need that some one teach them, and this growth must be a growth in holiness, for without holiness no man shall see the Lord. It is written, be ye holy for I am holy and this brings us to the third point in our text.

How are saints builded together? By all being baptized by one spirit into one body, and all being controlled and governed by the same rule and being knit together in love, they become a holy nation, a peculiar people, zealous of good works, and as the priests of old, holiness is inscribed on their frontlets so they can be known and read of all men, easily distinguished from the world.

Buildings fitly framed together, give a profitable thought; that all are not intended for the same place or purpose; fitly means properly, with propriety. Take a piece of timber four inches square for a post, or pillar, and one eight inches square for a brace, would not make a fit frame, just so in the building of God. We don't want all pillars such as Peter, James and John, for a little brace and an inch pin are just as necessary in a good building as a pillar. Have we not heard of a conference meeting sometimes, a few words spoken by an humble brother who seemed to feel as though he was not even an inch pin in the vast crowd? That had more power in it to unite and draw the building together, than the long elaborate speeches of many of the young sons of thunder, which often are more like a wedge to split than to draw and unite, and unless we do work together by the same rule, as no doubt Solomon's workmen did when preparing the material in the mountain for the temple, we can not be a habitation for God through the Spirit: for the spirit of God never did, nor never will create division, but the greater the conflict with sin of all kinds, and the greater the troubles and trials, the closer the children of God will be united, for it is the habitation of God through the spirit; God is the midst of her; God shall help her, and that right early. Psalm 45. And this partly answers our last thought.

How shall we know that God is in the building? First. By their one ness, or unity, for Jesus said in his prayer, "that they all may be one, that the world may believe that thou hast sent me. A union, all to be of one mind, and all to speak the same thing as the scriptures teach, is an evidence of the spirit of Christ dwelling among his people. But says the sceptic, and even some would be members of the church, that never was, and never can be, that all speak the same thing. Then the Lord requires an impossibility, and that you will not believe. How easy to be one when matters of difference arise, like in the apostle's day and we come together as they did, for to consider about the matter. After much disputing, they made a common stock of their dis-

putes and settled down on the best they could as the Brethren always did, and do yet, and that shall be the rule of action. My opinion that I took to conference, I gave to the church and then it was no more mine, it is the church's property, and if they make any use of it to take a Scriptural idea, all right, and I will get home what the church gives me—whether it has any part or all of mine in it. When I have given my sentiment to the church I am done with it and must be satisfied with what they give me. If I am determined to take back just what I took there, I would better stay at home and save expense, for I have just what I started with, and if all go there in that mind, we will be as far apart when the meeting closes as before we go home with what we bring, a little opinion with perhaps not as much good common sense with it as might, and so much mixed with self will and self-praise as to spoil the best man on earth. Better ten times have no meeting at all; but make the different sentiment a common stock and make that the rule of action, and then we would all be of one mind, for we all have the mind of the church; we would all speak the same thing, for we all speak what the church says, and we would all have the same judgment, for we all have the judgment of the church. How easy we can be one, if self is left out, which, says the decision of A. M. is not right; if the decision of the church in which God dwells by his spirit is not right, who is to be the judge? I think it is more likely to be right, than I as an individual; who can tell whether it was not the best decision that could be made at the time being? If for the want of time a decision may be somewhat faulty, next year, the church will allow another investigation. So we are united on that, and the answer is changed and we go home united and satisfied, no cause of a separation on that point.

It is true the seemingly divided state of the church at this time would agree somewhat with what I have written; but fear not, the church is still standing. Those of our dear brethren who have gone out from us, cannot take the church, they separated themselves from the Brotherhood, and hence do not belong to any church, till they organize.

Second. We know from the fact the building exists and that the gates of hell have never prevailed against her, nothing but the power of God through his spirit could support and sustain a building through all the storms of persecution, and winds and waves of scepticism and infidelity, that have been against it and threatened its destruction. The building still stands unharmed, as in the days of yore, as it came from the hands of the builder; the foundation being the prophets and apostles, and Christ the chief corner stone.

Third. Another evidence is the love that exists among his children. For by this shall all men know that ye are my disciples if ye have love one for another. That love is supernatural. The Savior said, whose love the wife or husband more than me is not worthy of me.

Fourth. Another and last reason among the many we shall offer is the exceeding carefulness and anxiety among the children of God to preserve and carry out all the teachings of the gospel, both in letter and spirit; for the spirit of God will lead us into truth, and the spirit that insists on a more strict rule in church government, in or-

der to preserve the building of God on earth, (the church) so as to be separate from the world, and be without spot and wrinkle; is the spirit of God, for God's Word teaches the same. But that spirit that asks for more indulgence, and looseness in church rule and government, and conformity to the world for the sake of numbers, is a spirit of error, yes, of anti-christ, in its embryo form, and is not of God. Prove the spirits whether they be of God or not.

LENA, Ill.

For the Brethren of Work.

CHURCH POLITY.

BY M. J. M.

POLITY is the form or constitution of a government; a government is organized in a certain form, based upon some certain constitutional basis.

In the church of the Brethren, the Testament is the constitution, its teachings, the form. Then the New Testament and the form therein taught is true church polity.

The term polity is not necessarily confined to the church; there is civil polity, political polity, etc. Then civil polity is of different phases in different countries. The polity of a Republican Government is the nearest approach to that of the church, yet in some particulars there are vital differences.

In a Republic the people make their own constitution and laws, and amend or repeal at their pleasure; in the church the constitution and laws, are made by a Divine power, and the church must simply accept and obey. It is a principle of civil polity to protect citizens from injury from aliens, either at home or abroad. This is also true of the church. If trouble arises between citizens of one country and citizens of another, requiring a trial, the case is tried under the rulings of what is known as international law. This is not the case with the church; it can make no compromise with the world, (or aliens). There can be no fellowship between the two; and consequently, there can be no law that will require or permit a union or partnership with the world in the trial of a church member.

Again, if a citizen of one country, wanders into the territory of another country, and while there, violates the law of that country, he is tried in that country by its laws, subject to the ruling of international law, but is in no way answerable for the same offence in his own country, though the offence might have been a capital crime, if committed at home.

This is not true of the church. If a member wanders into the world and commits a crime against the laws thereof, he is tried there by the offended law without any inter-meddling on the part of the church, and then the church tries the offender by church-law, without any interference or care on the part of the world.

The church, as a church, has no right under any law, either human or divine, to demand a part in, or in any way meddle with, any trial of a citizen, under a civil law. Neither does the civil government, nor the general public have any right, nor do they care to take part in, or meddle with the church in her dealings with her refractory members, though refractory members sometimes imagine themselves of so much importance to the world as to try to force their religious delinquencies on the notice of the alien people, (the world) in the hope, apparently, of obtaining their sympathetic support.

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When an indictment is found against a citizen of a republic for violation of law, the trial is held in the presence of any number of the fellow-citizens that no, please to be present; this must be so, because the offence committed is against all the citizens, consequently, the person on trial is one party to the trial and all the people is the other party. But if an organization exists within a republic, whose polity in the republic, that organization has a perfect right to indict and try its own members in accordance with its own laws, in the absence of members of other organizations, or of the general public, without being open to the charges of collusion or of seeking an undue advantage, nor is it evidence of a desire to introduce doubtful testimony.

Political and all other like organizations, and especially churches, do often conduct business with closed doors, for the simple reason that each individual organization is governed by individual law, and an individual organization is no more called upon to make public its individual acts or words, than an individual family, or an individual person. Will any one charge a family or person with a desire to do wrong because they seek to keep within their own individuality, a something that concerns themselves only, and which, if generally known, would injure or disgrace them?

When a church is preferred against a citizen, the evidence is offered in open court because the general public is a party to that case. Before any one can make "tell it to the church," synonymous with "tell it to the jury," they must make "the church" and "the world" synonymous, and to that we beg leave to object. The church is instructed by its law to be "separate from the world." In order to be separate, they are commanded to "come out from among them." That the church has authority to enforce church law within her own limits is evident from Matt. 18: 17, 18, and the idea that a refusal by the church to invite criticism of alien organizations by opening her councils to their presence, and in some degree at least, to their influence, should be evidence of guilt or collusion, would be a strange one indeed, one new to all the existing organizations, and would require something more weighty and authoritative than individual assertion to make it forcible or acceptable.

Church polity requires a strict execution of divine law, no matter whether the execution be pleasant or otherwise, and if all the members would live in strict accordance with the law, as duty requires, and privilege allows, there would be no necessity of the discussion of abstract questions of polity. But as long as strange spirits are listened to, strange deeds will be done, and strange questions will arise.

SETTING TYPES.

BY C. H. BARNARD.

To sister Maggie Barkley, of the "Brethren at Work."

THROUGH your hands the burning effusions of my soul find their way to the public through the columns of B. A. T. W. If I would dare they would often be more flaming and scorching and clandering still. But even Boanerges have no right to call down fire from heaven upon those who refuse to give entertainment to the Son of the Highest. If you mismet type, or commit errata, I have no fault to find if you

but make scarce and add intensity and point to my meaning. The compositor needs the special grace of Christ, and the large-hearted sympathy of the reading public. They are the *medulla oblongata*, the living link, between writer and reader. One wrong letter may not only pain the author, but may generate a thought in the reader that discolors the whole life, and the whole Eternity. I never write an essay, since I know our mutual relation, without thinking of you. I try my best to make your task as easy and perfect as possible. But when the tide of thought whelms me, and the Atlantic of emotion rolls its irresistible surges over my soul I forget compositor and types and editor and reader. I think only of the Truth and the sublime freedom it effects. Then the pen darts over the paper like lightning, and the Divine electricity goes quivering along my nerves, and the great, beneficent purpose of the cross sweeps my body and soul so that I can feel and think of nothing "but Jesus Christ and Him crucified." To see "the truth as it is in Jesus" must needs fire the soul. I am not surprised that Paul became so animated, so beside himself, that Festus called him mad. To look upon the cross, and behold every God in our flesh hanging there pierced with nails through hands and feet, agonizing in soul-wrenches and death-throes and hell-tortures for our sins, and to accomplish our salvation—to look upon such an awful reality—not to be melted and put adfame with holy desire to nestle in the very bosom of such a Redeemer, and to spend body, soul, and spirit in his service, is an appalling evidence of the blinding, blackening, hardening effects of "the bondage of corruption." When I contemplate the bold, strenuous efforts that are at present made in the interests of the flesh in the name of Christianity, the rapid, sophisticated pleas that are advanced in behalf of the carnal mind under cover of advanced religion, I hear a Jesu of his withering rebuke to the pretended leaders of religious thought in His day, "ye fools and blind," "ye fools and blind." Matt. 23. Pride and just and self-indulgence and mammon are fetid, ruinous plagues of the church. Pride especially has athletic and persistent champions. It was the one sin in heaven that spoiled and soured and sooted and doomed and eternally wrecked the devil and his angels. God became incarnate to give the universal and opposite example. Behold the self-absorbed, sin-besotted, cross-mangled, God-against-Emanuel. But instead of "looking unto Jesus" for their Model and inspiration, people look to the devil and imitate him. No one who understands God in his infleshing will spend a peepful of ink, or a breath of life in the foolish, Christ-mocking attempt to dissociate dress, or tobacco, or lechery, or money from the all-dominating integrity of the Holy Ghost in those who are possessed and fashioned after the type of Jesus the Christ. It is a fearful thing to trifle with the cross, and we make Christ the minister of sin. We have no right, and should have no disposition, to glory save in crucifixion. This alone meets the mind of God as expressed in the incarnation.

[Your remarks, dear brother, are certainly to the point. You have a just appreciation of the perplexities of office work. May the Father above sanctify us all to his service.—M. A.]

For the Brethren at Work.

WE WANT UNION.

BY C. D. HYLTON.

IN annual association there is pleasure. So thought the ancient Greeks, as they came flocking in to their games and festivals.

"In union there is strength." So thought the early colonies of the New England States as they bound themselves together against enemies. Where no council is, the people fall; but in the multitude of counselors there is safety, so think the Brethren as they throng together every year in Annual Council. We know of no better way by which we may judge the future than by the past.

While the ancient Greeks assembled together to participate and associate with each other in the Olympic Games, all wars and strife ceased to exist. Other bonds of union were formed by leagues of kindred tribes and federal unions, whose meetings were celebrated by games and religious festivals. The grand "Amphicentric Council" of twelve tribes, met twice every year. During this period Greece was a prosperous and mighty nation. But alas! war, strife and divisions arose—men turned traitors and fought against their own people; brothers murdered brothers; fathers killed their own sons, and sons killed their own fathers. Thus Greece, lovely Greece, the home of learning and nurse of arts was destroyed by her own people.

Without union on the part of the first settlers of this grand continent, to-day the pale face would be a stranger to this goodly land, and in place of the spiritual hymns and songs of praise, that are now offered to God, the war song of the red man would be heard, and instead of peace and prosperity, the red man would be appeasing his brutal passions by bathing his tomahawk in the blood of kindred tribes. But we are so thankful that this is not the case. We as citizens and especially as Christians should thank God for His great restoration on the seventh day of June, 1610, when all the whites were embarked for the Eastern country and were met by a boat sent by Lord Delaware with aid and re-established order.

The settlers celebrated the act as a providential deliverance. Prosperity began to rise, and immigration increased until we have become a great nation. Although we have passed through a bloody siege when the foundations of our government trembled, states were divided, neighbors became foes, brethren of the same church fought and killed each other, women became widows and children were made orphans, simply because we were not satisfied with good enough. The early Christians thought there was safety in council. When some disputed in regard to circumcision, the church was called together to council on the matter, and after much disputing, it pleased the apostles and elders with the whole church to send men to Antioch with letters, showing that they give no such commands as had been taught them. Had it not been for this council, perhaps the church would have divided in that period, and oh, what a confusion. But this council decided the dispute by Scriptural authority and the whole church united.

The Brethren know of no better way to maintain union than the apostles did, hence the church comes together as the

apostles and elders did, once every year in Annual Council where they can have a multitude of counsel on disputed points and thereby strengthen the bonds of union and the church will continue to grow. But on the other hand if we begin to fight each other, teach strange doctrines and condemn A. M., we will have the enemy in our houses and to some extent may be like Greece.

Be ye therefore wise as serpents and harmless as doves.

Hybla, Va.

For the Brethren at Work.

PENTECOST.

BY JOHN TORNEY.

DID the day of Pentecost come on the first day of the week? As some of our great writers tell us, it did in the year our Lord was crucified, come let us see for ourselves, on what day Pentecost fell when the Holy Spirit was shed abroad upon the apostles, as it was prefigured by the feast of the first fruits of the harvest, which was to be on the fiftieth day after the feast of the Passover. In reading the four Evangelists, I find they all agree that Christ was crucified on the preparation day, and the preparation day was that year the day before the Sabbath, which made the Sabbath also the feast day of the Passover that year, and it shows us positive, that the first day of the seven weeks, which they were to count, according to the law, or of the fifty days, was the Sabbath day, on which, Luke tells us, the women rested according to the commandment.

Now let us count seven weeks beginning with the Sabbath day, and the Gospel will prove to us that the fiftieth day, or day of Pentecost in which the Holy Ghost was given, was on the Sabbath day. For example seven times seven is forty-nine; and the fiftieth must have been Sabbath that year. I will give the example another way, to make it simple and plain to the reader. Take the week days of seven weeks, and you have six evens, which are forty-two; you begin the Sabbath day, and you have eight Sabbath days. Now add the eight to the forty-two and you will have fifty.

8 Sabbath days.

42 week days.

50 days.

Now please read Matt. 28: 1, Mark 16: 42, 16: 1; Luke 24: 54-56; John 19: 31-42. Now I ask you kindly to examine the above Scriptures critically before you reject this, because it disagrees with popular idea.

ONE of the most difficult precepts to obey in our feelings is this: Whatever thy hand findeth to do, do it with thy might. If it is any religious work, we always want to do it with the might of somebody else. If we had the discretion of David not to try to use another's armor, nor to covet it, we might, like him, use our own better. If we cannot speak or pray like So-and-so, we hesitate about opening our lips. We little think of the severe discipline So-and-so had to endure before he acquired his fluency or even his thoughts. It is not the might of another that we are to use but *thy* might. If that is done, all is done.

A CAREFUL countenance and life even where the mind is filled with anxiety and trouble occasioned by the loss of property or friends, is indeed praise to God.

BRETHREN AT WORK.

Published Weekly.

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IS THE BROTHERHOOD RIGHT?

IN the midst of our troubles, there are many brethren trying to tell what the cause of difference is; and each one seems to have a different reason for our troubles.

Recently one said it is the names, "Old Order," "Conservative," and "Progressive," that cause our troubles. Another brother of note says it is because we did not stand by the decision of 1850. Another says, it is because Annual Meeting has made decisions as does not like. Another says, Annual Conference has made some things a test of fellowship, that are not in the Gospel. Another will tell of some objectionable thing that some sister has done.

All these negatives are given as the cause, by those who make them merely as objections without any affirmative position. These negatives are not secondary; they are but the effect of a cause which lies beyond.

H. R. Holsinger is the only man who has come out squarely and given the real cause. He gives the whole cause in two kindred items; first, "liberty to individual judgment in all things where there is no positive truth saith the Lord." Second, "A free rostrum." These two embrace and produce all the other causes named, and make the leading and real cause of trouble with the party called "Progressives."

The first item is the real cause of difference. That each member has the right of his own judgment in all matters where there is no positive truth saith the Lord, is not a new doctrine. It was proclaimed in a popular church more than a quarter of a century ago. We heard a minister in it contend for dancing on that very ground, saying he had a right to dance, because "there is no thus saith the Lord against it." He stood on that doctrine when he danced. I heard another man contend that he had a right to join a secret society on the same ground, saying, "there is no thus saith the Lord against it" and a member of the church who manufactured what he, to defend it himself by saying, "there is no thus saith the Lord against it." In the church where we once lived, was a brother who rented his house to a man for a school. He contended there was no Scripture forbidding it. Hundreds of such cases may be made for individual liberty; that each one may be his own judge where there is no thus saith the Lord. In fact this liberty may be run into every fleshly desire and worldly inclination. And we oppose that as an error, and charge it on the Progressive party as their position and the main cause of difference between them and the Annual Meeting. This Brotherhood has ever held a doctrine the reverse of that; taking the position that the counsel of the church, in all things where there is no positive truth saith the Lord, is the only safe and Gospel plan of church government and Christian conduct.

When we had shown in a former article that this liberty of judgment to each individual as he carried out, will allow dancing, distilling liquor, and card-playing, lottery and horse-racing, brother P. J. Brown complained that we charge these things upon the Progressives. We make no charge upon them but the doctrine. Why did he not show the positive truth saith the Lord against dancing, card-playing and horse-racing? His failure to show a positive truth saith the Lord against these things, will stand logically as evidence that our position is true; while the complaint that we charge the same things upon the Progressives, is only

evading the issue; for all the professors of Christianity who practice them, take the position of the Progressive party, in letting each individual be his own judge.

The second cause of difference is kindred to the first, and grows out of it; that is, the "Free Rostrum" is the means of sowing discord among brethren, and is an evil sufficient to destroy any church; it is to a church what an independent newspaper would be in a political party,—the means of its downfall as soon as it gains followers enough to divide the party.

These are the issues which cause our troubles; they are the foundation cause, and must be watched.

R. H. M.

CONGRATULATORY.

ON the afternoon of Dec. 29th, while we were deeply engaged in the examination of an article from a worthy contributor, we were agreeably interrupted by the sudden entrance into our office, of our beloved brother, Elder Joseph Amick, of Burnett's Creek, White Co., Ind. He came with a view of taking an interest in the B. A. W., and now we are happy in congratulating our readers in this acquisition to the working force of their paper. He accepts a personal interest in the paper, and will labor with us to carry on the business with our numerous patrons, and endeavor to deal with them honestly, justly and patiently. In a business extending over so much territory, and reaching as it does into so many homes, it cannot be otherwise than attended with some perplexities, but we believe our brother brings with him considerable patience, as well as judgment and charity, so that we have confidence that his part of the labor will be done in a Christian manner. We bespeak for him your charity, your patience under any difficulty that may arise through business intercourse, your sympathies and your hearty co-operation in making the paper a great and good medium for the dissemination of truth.

Bro. Amick will have entire charge of the business department. It will be his purpose to give due attention to the numerous agents and workers of the B. A. W. If mistakes occur, please do not scold him, but write him a charitable letter and endeavor to show him the wrong. We think he will be swift to correct any error that may be pointed out. Fair dealing, honesty and due respect for feelings, should characterize the relationship between the firm and all its patrons and friends.

Our brother will remain with us and at once enter upon the study of the work, and become familiar with all its details. His family is yet in Indiana, but will be brought here as soon as he and they can arrange their business satisfactorily to themselves. We welcome our brother among us and shall be glad when his family can be with us also. We need good men and women here; in fact we have no fear of getting too many good, pious members to reside here and help in the work of the Lord.

M. M. E.

VALEDICTORY.

FRIENDLY readers of the BRETHREN AT WORK: With this No. ends my position as editor of the Bible Class department, of B. A. W. It is not, however, on account of any disagreement between myself and the editors of the paper that induces me to take this course, but on the account of my distance from the office, and a stress of home ministerial duties. In the discharge of our duties as editor of Bible Class, we have aimed at nothing but the truth. While our motives were pure, we nevertheless may have unintentionally erred in some things. If we have grieved any one in our explanations, we ask pardon. By our "Valedictory" we do not mean that we shall not write any more for the B. A. W. But we may still answer a query occasionally, or write an essay, in time and circumstance will permit. In our "Valedictory" we mean that the responsibilities of the Bible Class department, will be assumed by another.

Another year has ended. The past year has been an eventful one to our Fraternity. We hope and pray that before another one has completed its cycle, our beloved Brotherhood may be on the *highway of peace*, and prosperily, going on conquering and to conquer, till the knowledge of the Lord shall cover the earth as the waters cover the great deep.

The past year has been the last one for millions of the human race, who have crossed the silent river, and in all probabilities many of them were unprepared. It ought to be a very solemn question in the mind of every one: "Will the coming year be my last one?" and thus be prompted to improve those golden moments of time, as they come and go, to the honor and glory of God. By so doing, it matters not so much whether we live long, or die soon; we will be found watching, and prepared for the coming of the M. t'er.

May all our church papers be filled with the "Angelic benediction." "Behold I bring you glad tidings of greatness, which shall be to all people."

J. S. MOORE.

SPECKLED BIRDS.

THAT fearless journal, the *Bible Banner* strikes an important truth in the following:

"Thousands indignantly neglect all places of worship. They cannot keep up a tolerable system, and they are too proud to go where they may not be welcome or used to be singled out as speckled birds. They feel virtually inclined to stay at home. They must be sought out."

Whose fault is it that the poor become speckled? Is it not the rich who build themselves fine houses, with useless things called a steeple, a borrowed time from Rome, fix up the inside in the most fashionable manner, buy the pews for themselves, and dress their bodies in a manner abominable before God?

Christ, if he were here, would perhaps drive them out with a whip because of their pride and vanity. Too rich to turn the poor away, and prevent them hearing the Gospel. The rich hedge out the common people, who gradually learn the Gospel with gladness.

The next legislature of Massachusetts will contain among its members four clergyman-spirits, Dr. Burleigh, of Natick; the Rev. Joseph Smith, of Springfield; the Rev. N. W. Kiersey, of Wareham; and Rev. Oliver A. Roberts, of Salisbury. What's the harm, if the people choose to be represented in legislative assemblies by clergymen?—The *Free Press*.

What saith Jesus to ministers? "If ye were of the world, the world would have his own."—John 15: 19. Does the world love these ministers who have given themselves up to making law for the world? Is that the way for a minister to make full proof of his ministry? 2 Tim. 4: 5. "The harm is, that when ministers go into politics, it is proof that they are worldly—that they are not feeling the flock of God—that they love the things of the world more than souls that need the Gospel preached to them daily. 1 John 2: 15. Did the Independent ever read in the Gospel any recommendation Peter, the Smelter? Timothy, the Representative? Paul, the Governor? "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22: 21.

Ten years ago we have been growing in favor of brotherly love and Christian unity. To avoid places there ought to be a consolidation of souls and a concentration of efforts. One church would accommodate a village of a thousand inhabitants just as well as four. Why should there be four small congregations, struggling along in a poor way, with meager, with indifferent ministers, and with mutual jealousies over each other's property, when there might be one large congregation, a strong and well-supported minister, a congregation of filled and obedient, and a united body of Christians in antagonism to the powers of evil.—*Bible Banner*.

Here is our band "in favor of brotherly love and Christian unity," on a gospel basis. How many Christian denominations did Christ authorize and establish? Was there more than one way of coming to Christ in the days of the apostles? How many ways were there to get into fellowship with the saints? Did not all become members of the "one body" in the same manner? Why should the "sects" be consolidated? Will oil and water mix? Why

not dishband the sects and have them go to the "one body"—the "church of Christ?"

The *Christian*, of this city, says: "Some of our churches are badly afflicted with formalism." How can it be otherwise when the disciples depart from a form, administered by human hands, for regeneration?—*American Baptist*.

Come, Doctor, you should be more charitable towards your single-immersionist brother. "What advantage hath the Baptist over the Christian?" or "what profit is there" in single immersion? Not "much profit" they say, chiefly because unto such were not "committed the treasures of God."

Now that Bro. Amick has relieved us of the business part of the B. A. W., we shall give our attention to the two papers which we are publishing. We have felt that the much business correspondence which necessarily arises from a work of this kind, has prevented that attention to the paper which should have been given it. Due caution will be exercised, and it is hoped that the wisdom which is from above which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy," will be given us abundantly.

The *New York Observer*, speaking of the degradation of the press, says:

"The invasion of private life, and the publication of unverified rumors, are the two offenses that are rapidly making the character of the press."

The time was when a "great New York Daily" would revolt with disgust from making the private affairs of a respectable family the subject of remark, spreading before thousands of acquaintances painful facts of no possible importance to the general public, but rendered doubly irritating to the feelings when biased in the newspaper.

Perhaps it is worse, as the manner of some is, to seize upon the gossip of the day, and, without investigation into the truth, to publish rumors affecting the integrity and good name of individuals, who are vaguely hinted at, while the offence is charged in such general terms that no reply or defence can be attempted.

"For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ." Jude 1. Some of our modern thinkers would call Jude a base insinuator because he says "certain men" instead of giving their names. But perhaps Jude had not progressed in worldlyism as the "certain men" nowadays. The apostles, elders, with the whole church at Jerusalem, insinuated in a golly manner when they said: "We have heard that certain which went out from us have troubled you with words, subverting your souls." Acts 15: 24. Some would call this a "base insinuation" on the part of the Jerusalem church.

If our modern wisemen could have written the Gospel, these insinuations (?) concerning the evil doers, would not have been in it. The fact is, when men cry "insinuations!" it is pretty clear evidence that there is something wrong with them and that they are being reproved. Perhaps in their haste to cry up 1 Cor. 13, they give it all away so that they themselves are destitute. Jude said of some in the church in his day: "These said of whatsoever things they knew not"—that they are "clouds without water, carried along by winds; wandering stars; twice dead." What "insinuations!" Let him that readeth, understand.

SISTER Mary Hillery says: "I had our Christmas meeting in the school-house. Our minister went back to our former home in Northern Illinois, and the dear brother and sisters who would be assembled in that day, to worship our blessed Redeemer. I mean to now holding meetings in Des Moines."

to join the church on account of the honest. I will visit them, if God spare me.

Then comes a man with a basket of sugar and candies. They are costly, but people buy anyhow. Next comes a man with a wooden table and some small tracts; he advertised people to work for the Lutheran Home Mission. I pity the man, but I came near smiling when I came to consider how proper a representative he was of the church he represents. The two are a miserable crippled couple, put upon man-made laws, but he can, and she can, sing, and will sooner or later tumble down in utter ruin.

Then comes a nice little boy passing round with a wire apparatus containing some papers with pears, plums, cherries, and roses; and these three men around and around, trying their best to sell. But what did people care for their own religion. He did not sell a book as little as the boy got a penny for his ruses.

Now these clean eyes only; all run to the door. (Too) we heard the train and now I door, off from the future field for my labor, and finally came home to Mary.

Brethren and sisters, I need your prayers more than ever, if I shall be able to lift the banner in our Capital; and I need a hall as the weekly visitors. You wish to see the pleasure of going to meeting every Sunday, and can meet with the brethren and sisters, do not know how to pity me here, among pride and folly. I believe God has a people here, and the time will come when they will be called out from the world.

Any one wanting to change climate, come and see these places.

I think there are so many preachers at one place, one could be sent here. I ask an interest in all my prayers.

LOUISA McLENDON.

From Humboldt, Neb.

If any are thinking of moving West, come and see our country before buying elsewhere. We have a good prospect country plenty of water; feed reasonably plenty; several colonies have already been placed. We are living in Falls City church, Richardson county, Neb. We are five miles north-east of Humboldt, about twenty miles from the meeting-house. There are twelve miles to the R. R. station. We live between two lines of R. R. At this point they are about two miles apart.

We have preaching twice a month. There are two ministers in our number. One was lately elected. We invite you to come and see these places. There is a large field here in which to sow the good seed. Who among our ministering brethren will come and sow the seed that God may give the increase? Any one wishing further information concerning our country or church here, will be promptly responded to as far as we are able.

JOSIAH JOHNSTON.

From J. B. Miller.

On last evening I was called to visit a neighbor that lately came from Germany. The lady of the house was feeble and wished to converse with some church. Finally she heard of the Brethren and sent for them. I was called there; and she was anxious to know something of our faith. I explained to her as well as I could, (it being difficult for me to converse with one using the German language). After I was through, they explained to me their faith as they believe and practice in Germany. After a full investigation they felt as well as I should receive them into the church.

We have received as follows: In 1858 two men left the Lutheran and Reformed churches in Germany and took the Bible, and I alone, for their salvation, organized into a body, and soon they, the poorer class, which made them labor under much difficulty. As they began to increase they were persecuted, and some of

them were fined \$100 and cast into prison. Notwithstanding all this strong opposition, they increased until they numbered 1,500. Out of late they had traded some of their ministers wanted a paid ministry, and called for an educated minister. This made trouble among them, and they divided for this reason. 1. They have no free schools, and the poor could not educate themselves. They claim they got out from the Waldenses. Their faith is as follows: 1. They baptize the candidate face forward three times, and claim baptism essential to salvation, and upon its compliance the believer exercises the gift of the Holy Spirit.

2. They think the Lord's Supper should be taken in connection with the communion; but in that country they were too poor to procure beef, hence they did not observe that; but took the bread and wine, and called that the communion.

3. They do not observe Fast-keeping, but these few believe it essential.

4. They observe the Holy Kiss.

5. They call for the elders of the church in case of sickness, and are anointed.

6. They strictly adhere to the non-resistance, non-conflicting, and non-swearing principles. Now they came for admittance into our church, and all willing as far as I could leave, to submit to all the requirements of the Gospel. Can such be received into our church with this baptism or must they be re-baptized? *El Milford, Ind., Dec. 20.*

[See decision of the Synod Report 1848, Art. 3. Also 1870, Art. 23—Ed.]

From Dinwiddie, Eaton Co., Mich.

Dear brethren in the ministry, we wish to be remembered when traveling through this part of the country, or in looking for a home, as we are now in a well-improved farm of about \$40 to \$50 and upwards per acre. We have a good grain market in Dinwiddie, only nine miles from Lansing. And that is not all: It is a good place for the Brethren to preach the Word and build up the work of our dear Redeemer. Dear brethren, if you come here and preach for the people. Many are ready for the Bread of Life. There are a few scattered members here, and there could be a society of good Bible Christians here, as well as elsewhere, if you will so visiting.

Brother Fry gave us two sermons in Nov., which the people listened to eagerly, as it was the first sermon preached in the place by the Brethren. Any one wishing to correspond with the writer may address her at above-named place.

MALINDA DYER.

From Samuel Duerksen.

Brother M. Harvey and wife and C. Halderman came to us the 5th of December. Had seven meetings; had a very good turnout throughout the week and on Sunday night we were crowded. Dear brethren, if you will, please, Brother Halderman preached on the "Sinner" on Sunday night. He made it plain; better than I ever heard it before. Outsiders said that it was the best sermon that they had ever heard. I hope that God will bless the dear brethren and attend to their visit with us, and send them to repentance. Brethren, come again. There is a good opening here for a church, if we had regular preaching. Who will come and preach for us? There are fourteen members here, and one deacon. We are looking for J. S. and S. Mohler to visit us before long. If ministers wish to preach for us, address us, and we will make the appointment. We would like for some plain minister to come and settle with us. Brethren—run for us, a little band of believers in South-west Missouri.—*Buffalo, Mo., Dec. 20.*

From David Price.

I left Waynesboro, Tuesday morning, Dec. 23th, for Hagerstown. Went out to Morgantown in the evening. Had meeting in a school-house; congregation very attentive. Staid over night with brother Amos, and on the 25th left for Miller, at Morris College.

I brother Miller in rather feeble health.

Returned to Hagerstown in the morning. Was taken to Funkstown in the evening to fill an appointment there; but on account of rain there was no meeting. I was obliged to leave, leaving the remainder of the week for public worship, and visited relatives during the day. Had rather small, but very attentive congregation. Had the pleasure of meeting brethren D. Stooker and E. Miller on Friday evening. Brother Stooker lives in this (Baltimore) district, and brother Miller lives in Hagerstown.

I was brought to the Manor meeting-house in the Manor congregation, yesterday morning, (Sunday, 18th). Met with the Brethren at their regular appointment. Had meeting last night and expect to continue until Thursday evening.

Here is where the Annual Meeting was held in 1857. I thought of the sermons I heard there from old brethren Joseph Emmert, James Quinlan, John Metzger, Isaac Price and others, some of which they got to their reward. The house has been considerably enlarged since. It is now 46x80 feet. I was also reminded of the change that had taken place since then. Many who filled important stations in the church there have gone to their long rest, and others who were only boys then, now have to fill their places. But such is life; one generation passes away and another follows after.—*Hagerstown, Md., Dec. 19th.*

Notice to All Who Intend Going to the Annual Meeting of the Brethren at the German Baptist Church, May 29, 1862.

Mr. Ford, General Passenger Agent of the B. & O. R. R., in reply to my letter of Dec. 2nd, says, "I will name you rate in due time that will secure all people going from your section of the country. As Milford Junction, Indiana, is on the line of the B. & O. R. R., we propose to send forth coaches here, from Baltimore and Hagerstown to accommodate all who desire to attend."

The Brethren of the Shenandoah Valley, Va., will please inform me in good time as to the probable number going from that section, including Tennessee. So that there would be no delay in getting the coaches.

The Brethren of Somerset county and surrounding Co. will join the main line at Cumberland, Md. The B. & O. R. R. from Cumberland to Pittsburgh will be included in this arrangement. The Broad Top and Bedford road is not included.

D. P. SAYLOR.

Elder Daniel Fry.

Elder Daniel Fry was born the 10th of February 1806 in Lancaster Co., Pa. When quite young he exposed religion and became a zealous member of the Brethren church. About one month of the year 1832 he came to Ohio, and in 1848 he was ordained elder in the church, and soon after came to Stephenson Co., Ill. In October 1871, he accompanied Elder Joseph Elyer on a mission to Iowa, and after discharging his mission, returned in less than a year. In 1848 the Brethren church was first organized in Stephenson Co., Ill., and he had the oversight of the church till his death. Except Wadman's Grove, which has been in charge of Elder Enoch Fry for about twenty years, the Mother's cause, ever ready to give of this world's goods and be used to do what he considered to be his duty to God. Many sleepless nights he spent in meditating how to accomplish the most good and how to retain peace and comfort in the church.

Elder Fry has had three wives, but only had children with the first one, who died in February 1852. His second wife died in January, 1870. His last wife, after so kindly and affectionately caring for him, especially in his last hours, survives him, with his seven children, two sons and six daughters, together with a large number of relatives and friends, and he left to mourn his departure. He died on the morning of the 5th of Dec., 1871, at the residence of his son-in-law, aged 75 years. He was buried in the cemetery of the 11th month, less one day, at the Yellow Creek cemetery.

Elder Enoch Fry, assisted by Elder Henry Martin, preached an excellent funeral sermon from 2 Tim. 4: 6-8, to a large and attentive audience.—*Leola Star.*

From John Wise.

My last was written from Stevensville, Ontario. Lived Canada on the 2nd of Nov., and arrived at Pittsburgh, Pa., the 25th.

I will now give a brief summary of my visit in the Queen's Dominion. I, in company with brother Ralph, left for Ontario in Canada on the 25th of Sept., 1861. Commenced ministerial work some day in the evening. Remained in Wilmet, Waterloo Co., one week. Sept. 30th went to Markham, York Co. Remained in Markham one week preaching and visiting families. Oct. 7th, went to Ontario Co. and on the 11th brother Ruppel returned home sick. I accompanied him to Peterborough on the R. R., and then went to Hespeler, Waterloo Co. Near Hespeler is the residence of brother N. P. Cober and his wife. Preached and visited in this neighborhood. Found a number of warm-hearted friends. Brother Cober is a man of good sense and influence. He thinks if we had a good ministering brother located here we might soon build up a congregation of Brethren.

Oct. 20, went to Huron county. Here held some very interesting meetings. Oct. 24th, returned to Waterloo Co., and remained until the 30th. We had very interesting meetings at the Union meeting-house, about one mile from brother Cober's. I was told they never mind such marked success. A number of persons told me that if we had an organized church in Canada, they would unite with us. But to unite with the church, and then perhaps hear no preaching by the brethren for a year or more looked too discouraging.

Oct. 25th, went to Welland, and remained until Nov. 5th. After a very successful campaign, concluded to close my labors in Canada for the present. At 3 P. M. boarded the train for Buffalo, N. Y., and arrived at Washington, Pa., at 10:30 A. M. of the 5th of Nov., having traveled in all, going and while in Canada, about 2,250 miles, and visited nearly 100 families, and attended forty meetings.

I found only three members of the church in the Dominion. Brother N. P. Cober and wife, Hespeler, Ontario, and sister Nancy Pickett, Stevensville, Ontario. Sister Nancy is a young woman, and married to Jacob C. Sider, an uncle of mine from Buffalo, N. Y., on the Canada Southern, and Great Western railroads. Her acquaintances in Illinois will please remember her. Ministering brethren are invited to call when passing that way, and they will be kindly cared for by the family.

The success of this effort will be better known in the future. Many told me if they had an organized church in their neighborhood, they would unite with us.

Many insisted that I should come again, or some other good preacher, or what would be still better, to establish a church to locate in Canada, and live and labor among them.

I also found a number of River Brethren, whose willing to unite with us, if we will receive them upon their baptism. They baptize just as the Brethren do. Brethren, please consider this matter until next A. M., and see what can be done.

I express my heart-felt thanks to those who kindly cared for me while a stranger in a foreign land. May God reward them in the resurrection of the just.

A long list of families might be named. Among them the following: David Hyer, Samuel Baker, John Coker, N. P. Cober, J. C. Sider, and many others. To God be all the glory. Amen.

[Well, now, brother John, some of us wonder why you did not continue at one place and try to get the gathering, and to organize a church? What would you say? Why not remain at one place all the time if it would take two months? What would be to hear from you on this—Ed.]

From John Sheehaberg.

Our little (Mancos) church is in union and harmony as far as I know. Praise the Lord for his protecting power over us, for we have this assurance in his holy will, that if we draw nigh to him he will draw nigh to us. We that are set for the defense of the Gospel should take the most diligent heed to God's holy law and seek and labor to keep the unity of the spirit in the bond of peace; as much as to say there is one body and one spirit, even as ye are called in one hope of your calling, and as ye are one body in Christ, and every one may be so called of another." The Savior says, Matt. 5: 30, "And if thy right hand offend thee, cut it off, and cut it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into the fire; because if thy declaration cut into it, thou shalt be liable to be damned."—*Shane's Crossing, Ohio, Dec. 22nd.*

KNOWLEDGE may dwell on the memory, but it never dies.

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BRETHREN AT WORK.

Published Weekly.

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David Day,	J. S. Day,	S. T. Remondet,

Second Edition!

THIS half-sheet is sent to you, because we found after printing a large edition, we had not enough to supply the demand, and having distributed the first form, we could not reprint that; but send you this as the best we can do. It was either this or none. This second edition we send you hoping heretofore the renewal will come in so as to give to this to print a sufficient number to meet the demand.

PERSONALITIES.

THE laws governing Congress and legislatures, are so stringent against personalities, that members may be impeached for violating the rules protecting personal character. It is a sad thought to us, when we remember how many, how severe and deep, how low the personal wounds needlessly made. It has been said that jealousy and envy are the cause of our troubles. There is a cause behind them deeper and more general. They are the cause of many personalities and generally manifest themselves in that way. The many personalities have led some brethren to believe that jealousy is the main cause of difference. It is not. Still it is the cause of much bad feeling. The most imprudent and injurious course has been taken in these personalities; retaliation has spread them wider until many are the wounds because many are the strikers.

We believe some do not know what personalities are, and some do not distinguish between personalities and argument. It is not personality for a brother to take up a subject, and write upon it against the views of another. It is not personality to name a brother out. In fact it is the most honorable way if you allude to him at all. Neither is it a personality to show that his arguments are not good when you have to show an opposite position. It is personality when you write something to injure a brother's character, or reputation. It is personality if you impute to him some impure motive. It is personality when you write to injure the man instead of his argument and position. It is a great pity that some writers can hardly write at all without the views of a brother without attacking the brother instead of his argument; such writing is personal, showing the main object to be to injure the brother, destroying his influence. Then his arguments are counted in proportion to the author, needing no refutation. We have neither engaged in personalities, nor defended ourselves when they were made against us. We have always held principles, truth and argument as being the sphere of the Christian writer, the means to advance the cause of Christ; while personalities will injure the cause, and should be left out of a religious journal.

LIBERALITIES.

IT is right that we should take a view of every subject that will be in harmony with truth. In this age, liberal views of everything are popular. In religion, liberality must be very strong to allow all that is claimed by liberty of conscience. The conscience needs controlling by the Word of God, so much, if not more than any other factor of the mind. The conscience is more likely to rebel against God's Word than any other power in the human mind. The conscience often stands firm against a positive command of God, claiming to its arbitrator, deciding upon everything,

and particularly upon liberality. If a man joins a secret society, his conscience is liberal enough to approve it, and he thinks every man's conscience too narrow who will not accept a view that allows enough liberality for that. Each man thinks other people's conscience ought to be liberal enough to allow all that his conscience approves, whether he allows the liberty their conscience takes or not. This rule does not work both ways all the time. When you make conscience the arbitrator, it is liberal enough to admit all who have a conscience like it, but rigidly condemns another's conscience when it differs.

On this ground, popular liberality goes far enough to admit all who believe what it believes. But if one believes something else, or more liberality cases when it reaches the end of conscience. The Brethren are not so liberal in their religious views as some others; not enough to admit free communion, or to allow each one to do as he chooses about observing the ordinance of feet washing, or the covering of the head for the sisters in worship. In all these, the Methodists are more liberal than our Brethren. But the Universalist is more liberal than they are. We are living in an age, when society is tending toward the liberal views of the broadest way.

But in the plan of Salvation, God has arranged a system to control man, to control the conscience, the will. The whole man, soul and body and spirit is brought into subjection to the divine will. To lead, control and govern his people, God has given his Spirit, his Word and his church.

Whoever is more liberal than the Spirit and the Word of God, no difference about his conscience, is too liberal to be right. And God has made his church the judge when a man has gone further in the way of liberality than the Spirit and Word of God will lead him.

The church is God's tribunal. "If he will not hear the church let him be unto thee as an heathen and a publican." Is his judgment passed against any kind of liberality which goes beyond the Spirit and the Word. The liberal view of the age in religion often errors more of enfeebling the faith, than a rigorous and sanctified conscience. Any liberality that goes beyond the Spirit and Word of God, is dangerous to the soul and the church. God's church is the divinely appointed power to tell us how far the Spirit and the Word will allow us to go in every matter that will affect our Christian character. If there should be a State or cities who would not hear the government, any who would want more liberty, like Utah, that the government would grant, dissension and trouble would be the result. Any liberality in the government, or liberty of conscience, beyond what its constitution and laws require and allow, will result in rebellion as it has done in the past. So it is in the religion of Jesus; any liberality taken beyond the Spirit and Word, will result in more or less division. There is but one way to restore union and maintain the peace of the church, that is to take its counsel; ask no more liberty than the body of Christ or the church believes it right to take.

A. M. M.

TO BRO. JOHN FITZGERALD.

YOU inquired of me in *Progressive Christianity*, whether it is "according to the order of the Gospel, the leading Brethren, and the Annual Meeting, to receive into the church a man who is a Free-mason, and allow him to retain his fellowship with other Masons. And it is proper to ordain him to the eldership, read him on the Standing Committee year after year, &c., &c." In this connection, you asked more that is similar to the foregoing.

To all of which we answer: We cannot hold a brother in the church who is a Mason, much less ordain him and read him to Annual Meetings. You further ask, "If not, is the evidence of a brother, who was a Grand-Master Mason against a leading brother who is guilty of such conduct, of sufficient weight to convict him? If so, would

said brother who was a Mason, be doing his duty to the church to expose the guilty party?"

We answer, yes. The evidence of the Grand-Master Mason, if he has left the Masons and is in full fellowship in the church, is sufficient, with other evidence he can give, to convict the guilty brother. And it is his duty to do so as soon as possible.

It gave us some surprise to receive these questions, until we received a card from Bro. John Calvin Bright on this wise: "R. H. Miller. Dear Bro. It is reported through this part of Ohio, that you are a Free-mason. I thought it brotherly to give you notice."

Thank you Bro. John, it is brotherly. And we are led to believe the foregoing questions were in reference to the same thing. If so, including both, we deny there being any truth in the report. We never belonged to or joined the Free-masons, either before or since we became a member of the church. If the questions refer to us, it is our duty to hold that brother who was once a Grand-Master Mason to account, if he started the report. And that we will do, if we can find out who it is. We will bring a charge against him in his own church for starting a false report to injure us. Who is it, Bro. Fitzgerald? If you know, tell us.

R. H. M.

EIGHT LITTLE GROUPS.

A REPORTER for the *Lunar Gazette*, recently visited the Disciple church in that place, and thus gives the views and resolution of the pastor in charge, D. R. Howe:

The Elder earnestly declared, that much of his time in the ministry, had been spent in the interest of the organization to which he belonged, and not enough in the way of breaking up these divisions and schisms in Christianity, and that he had not covered fully upon the work, and that he felt this time might so well prepare for, that he had conducted his work here against divisions and was going to fight it through. That there was no use in dividing the people into eight little groups, each one believing and preaching differently, and then call on the world to behold the beauty, grandeur and goodness of Christianity.

We beg leave to point out to the Elder the Gospel means of "breaking up divisions and schisms," and turning those eight little groups into "one body."

1. Does he try to reduce the "little groups," by teaching that penitent believers should be baptized "into the name of the Father, and of the Son and of the Holy Ghost" (Matt. 28: 19),—not once three names, but once into each name! Or does he baptize "in the name, not of the Father, nor of the Son, nor of the Holy Spirit, but in some manner which denotes the unity of their essence?"

2. Does he try to break up "divisions and schisms" by imitating the Savior's example in washing his brethren's feet? (John 13: 4-7; 1 Tim. 5: 10.)

3. Does he observe a "Supper" or "feast of charity" as well as the communion? 1 Cor. 5: 7, 8; 11: 18, 25, 26, 33; Jude 12; 2 Pet. 3: 17.

4. Does he try to dispense the "eight little groups" and make them one by teaching and doing the apostolic in Rom. 16: 16; 2 Cor. 13: 12?

5. Does he break down divisions by teaching that it may be sick they shall call on for the elders? Jas. 5: 14, 15.

6. Does he oppose war, or does he "hold warriors in fellowship and communion"? Matt. 5: 6, 38, 39, 44; Rom. 12: 10, 20; 2 Tim. 2: 32; Heb. 13: 14.

7. Does he try to wipe out the "little groups," and make them one by teaching that sisters in Christ, during prayer and prophecy, should have their hands covered? 1 Cor. 11: 1-16.

8. Does he try to create union and love by not allowing "membership in, and identity with worldly organizations, such as Free-masonry, Odd-fellowship" &c.? 2 Cor. 1: 2; Eph. 5: 7, 12.

9. Does he try to break down divisions by observing "that feature of the first principles" of Christ's doctrine, "the laying on of hands after baptism and prayer in imitation of Jesus?" Luke 24: 31; Acts 14: 6, 14; 6: 2.

10. Does he try to break down divisions and divisions by teaching that acts of construction are contrary to the one Gospel? Matt. 5: 23, 24; Jas. 5: 12.

If the Elder will lay hold of the apostolic order—these divine principles and teach them, urge them, practice them, with all others in the Gospel that he has not yet observed, he will do a mighty work towards breaking down divisions and schisms. Let him come boldly out, put on the whole Gospel harness, stand upon the apostolic platform, behave as they believed, teach as they taught, practice as they practiced, and then he will be thoroughly equipped to break down sects and wipe out many little groups. He will find not a few earnest helpers if he will practice complete obedience as did Peter, and James, and John and many others who walked and talked with Jesus.

M. M. B.

OUR REFLECTOR.

—THE first number of vol. 7 is on my table. I like the make-up and appearance of the paper very much. The general tone of the items on first page, is good, and calculated to benefit and edify the Christian reader. If the future numbers of your paper will be as good as this one you may rest assured that your efforts will prove a success.

—I would like to say something about the very appropriate mottoes at the head of each department, but my allotted space will not permit it. Suffice it to say that those preparing articles for the paper should frequently consider the letter and spirit of each motto.

—Bro. Evans' poetry is full of meaning. It would make a most excellent hymn to sing in meeting.

—Bro. Ely has a good article on "God's Habituation." The punctuation is somewhat faulty at times, so as to almost obscure the sense, but the general reader will be able to glean from it a great deal of excellent advice; especially from that part which relates to the members believing and speaking the same thing. Not until the church has expressed her mind on a subject, can we all believe just alike about it. Things plainly stated in the Scriptures require no expression from the church; we believe them as there stated, hence believe them just alike.

—"Church Polity" is not only well written, but it is put up to fit a case that needs articles of that kind and kind. I would like to know the author's name. I cannot decipher "M. J. M."

—I assure Bro. Babbagh that his "Setting Type" will be appreciated by every compositor who reads it. Bro. A says: "The pen darts over the paper like lightning, and the Divine electricity goes quivering along my nerves." To my mind there is something grand about that expression. It is a beautiful application of an extensive knowledge of science.

—I would to God that every member would take to heart Bro. C. D. Hyatt's article on "We want Union." What proud flesh to Greece, may repeat itself among us unless we repeat and learn to work together for the church's common good.

—Bro. John Farney, in regard to pentecost, counts correctly, but commences wrong. Lev. 23: 15, 16. The count shall commence on the morrow after the Sabbath. Counting fifty days we would have Pentecost on the first day of the week. And to make it doubly sure, the wave of the sheaf was required to take place on the morrow after the Sabbath, on the first day of the week. Lev. 23: 11.

—Bro. Miller's editorial, "Is the Brotherhood Right?" lays down a principle that has repeatedly been published, but never yet refuted. If the church is to grant liberty where there is no "thine saith the Lord," for the life of a man I cannot see on what principle we can prevent members from playing cards and gambling.

—I am glad that Bro. Joseph Amick has charge of the business and finance on the A. W. That more places the office on an excellent footing.

—Bro. Noble retiring from the Bible Class department will be greatly regretted. But since there are now two editors on the paper one of them certainly ought to have time to make the lessons interesting for the class.

Gladings from the field.

Postal card communications solicited for this department.
Reports of baptisms especially desired.

Mr. ERNA, Ia., Dec. 28th, 1881.

The following is the report of the first missionary band of the Southern District of Iowa: Money on hand at this time \$11.40. We will send immediately to the work of Iowa. We hope they will put the missionaries to work, and make good use of the money.

A. F. THOMAS.

J. M. MANFRED

M. CARNEY.

SANDWICH STATION, H. I.

"Divisions," in No. 10, preached by C. Yoder, is, for those who hunger after righteousness. May the B. A. W. through the means of the Gospel, help many to stand still and see the glory of the Lord, before taking a quick step and to an afterward see their ruined condition; for many will say, "Lo here is Christ and lo, there is Christ," but believe them not. But through the wisdom of God and his Word, we can hold fast to that which is good, and go on unto perfection. The only way is to and through the perfect Will of God; that will land us all safe in that heavenly home.

H. GHOSE.

NICKERSON, Kan., Dec. 30.

I am in the midst of a series of meetings in the above named place. Our congregations are small, but honest hearts are giving attention. The railroad machine shops, of the Atchison, Topeka and Santa Fe line, are here about hands work from 8 o'clock to 6 p. m. Sundays not excepted; hence ones are glad to get of nights. O God, the wickedness of men is great; how long will the almighty Father thus hinder the progress of the Gospel? May the new year be more prosperous.

Geo. W. THOMAS.

LORAINE, Ill., Dec. 6.

While among the people of Spring Run church, near Ellipton, the brethren were startled by the sudden death of one of their citizens. A wealthy, but confirmed infidel, visited some of his family across the street who were sick, and had called in a physician; he rallied out on them, that man was only a brute and should be killed. For certain religious views of their, returning home, he learned that his choice one had one of her horns torn off. Again he cursed the God of his creation; and while preparing to flee—the wound, he fell dead. Thus he passed away to meet the God whom he justly cursed.... On our return, we met the evangelist Dr. Thomas of Chicago, in Carthage to lecture for a society in that college who had employed him. His theme was "Doubts." I am glad to wonder whether such men have not much to do in encouraging infidelity.

H. W. STRICKLER.

LORAINE, Ill., Dec. 23.

Last Saturday, Bro. Robert Atchison came to us, and preached three sermons. His discourse on Saturday evening was drawn from Heb. first chapter. He briefly showed the divers manners in which God spoke to the Jews in kings past by the prophets, and how he, through his Son, speaks to us by the Word of morning, he spoke from Luke 11:29. Sunday was held by first in view of the Word of his Savior. In the evening his subject was founded on 2 Cor. 5:1-4, which was very forcibly pressed upon the minds of the hearers. On the whole, it was our most interesting meeting; we had in our new meetings—sinners were made to rejoice in their hope. Sinners wept over their unhappy state. The church is spiritually rejoicing.

H. W. STRICKLER.

CECIL RAPHER, Ia., Dec. 25.

Ed. Knisley and wife came to our home on the 16th and preached the word of life to us. If all ministers, who travel to preach among the Brethren, would do this work for peace, as Bro. Knisley does, I think I never would never enter into the mind of any one. We hope still other lay ministers will come to our help. We have good attention and attendance.

THOS. G. SMITH.

WEAVERVILLE, Pa., Jan. 2.

The B. A. W. you sent me last week, came to hand, for which, accept my thanks. I greatly enjoyed the letter, and the addition of my new assistant editor. I hope you will have no occasion to regret it; and we cherish the hope that it will greatly increase the number of its readers. The last No. was full of wholesome matter. May God bless your efforts, and give you a very good year in meeting up the wounds that are made in the Brethren.

I. D. THORNTON.

PANAMA, Ill., Dec. 28.

Ed. J. W. Thistle of State Center, Ia., and Bro. Isaac Thomas of Ames, and other brethren, paid us a flying visit on Christmas and preached a few instructive discourses. Our meetings began with small attendance, but grew in interest.

J. D. HAUGTEKLEN.

SOUTH BEND, Ind.

Our church-house in North Liberty is completed. The first service was preached on New Year's day, by elder G. Witter from Ps. 26: 8. Bro. Tauremon Miller preached in the evening; subject, Christian's race. During his discourse, many were made to feel the weights they were trying to carry; the odiousness of heeding snare was laid bare, and many were made to re-visit the scriptures. We hope many will be made to view of the end of the race.

Wm. HONOLAND.

PLYMOUTH, Ind.

Our new church-house is completed. Bro. J. H. Miller commenced meeting on Friday and preached the dedicatory sermon on New Year's day. The service was very attentive hearers. We hope many will be made to view of the end of the race, and rejoice in the joy of their Salvation.

NICKERSON, Kan., Jan. 4.

Our meetings closed here to-day, with three precious souls baptized into the one Body.—Percy Trotter and Isaac Kinnert, young men, and one known in Northern Illinois, and a young sister well known to us, and the happy ones. May God bless them. The church here is in union, and prospects flattering to build up a fine congregation.

Geo. W. THOMAS.

PUEBLO, Colo., Jan. 2.

New Year's day was as warm as Jan. 7. We had a snow-fall of about two inches last Wed., but before night the ground lay dry, and not a sign of snow left. Building going on rapidly. Four hundred new buildings began last week. Emigration continues to pour into the city; nearly every train behind time because of fall frosts. Thursday, one train contained 350 passengers, all but twenty-seven for Pueblo; this is a fair sample for weeks past. I have found one sister here, from Missouri, Ellen McMillan, and she is quite ill.

M. V. SWAN.

EDNA MILLS, Ind., Jan. 3.

Myself and wife came to the Brethren here at Lafayette this morning, where we formerly lived and were clerical to the church for many years; it is like home to us here. We met with the members in council, and had a very pleasant meeting; the best of feeling prevailing.

JOHN METZGER.

Not retired, but REALITY. Those who care to be members of a cardinal truth, will not fail to turn to "The Word of God," and read the 24th line from close, and not only get the sense, but the facts; realize Christ, and be saved.

C. H. BALDWIN.

DETROIT, Mich., Oct. 3.

B. F. MOOREMAN, Esq.,
ROBESON, ROBESON Co., Va.—

Dear Sir:

Your valued favor of the 25th, came duly to hand, and you have the cordial thanks of the Commission for the check you enclosed, \$15.00, for the benefit of the sufferers by our recent calamity, contributed, as usual, by the members of the German Baptist church of Baltimore county.

Very truly yours,

H. R. CHALKWORTH.

(We publish this with the hope it may stimulate others to help the needy in Michigan, &c.)

LOST CREDIT CHURCH, Ia.

The Brethren intend to hold a series of meetings at the Free Spring church, commencing on the evening of Jan. 21st, and continue a week or more. Brethren, come and help us; we believe a mighty work is to be wrought, and we desire the earnest cooperation of the church and people. May the Lord give us an increase.

JOHN ZON.

LANANOWA, Md., Dec. 31.

A tablete in No. 56. There were three discourses elected in Falling Spring church, instead of two. Isaac Kinsinger, Isaac Shank and John Paucert. Probably it was my mistake.

D. E. PACE.

COVINGTON, O., Jan. 2.

The Gospel ship is sailing smoothly with us now. Bro. Wm. Dester was with us last Sabbath, both morning and evening. The members seemed to be aroused to more activity, than before our trials. Sister Vena and Fanny Eller returned from Lebanon and spent Christmas with us. They gave both very encouragingly to us at the social meeting. Their absence from the church only increases their zeal for the Master.

A. S. ROSENBERGER.

RIVER, Ind., Jan. 2.

We have had some pretty cold weather for the last week. We, in the Saliney church, are trying to keep the church alive, we have preaching ev-

ery Sunday. From this time we will have preaching twice every Sunday, prayer-meeting twice every week in different parts of the church, and have two more. We will commence a protracted meeting about the 21st. We wish you success, and a happy year to work for the Cause of Christ and the union of the church. May the grace of God be with all of us, that we may walk together in the good cause.

SAMUEL MURRAY.

CENTERVIEW, Mo., Jan. 4.

We hereby inform you that we have been favored with a visit from our dear brother Galen Bollinger. He held up before us the riches of the Gospel promises, and defined in plain terms, the condition by which these great and precious promises may be ours eternally to enjoy. We still hope that the brethren who are in the field, may see our church is in peace, and that we may see this ever true one. One dear lady baptized.

The following lines, I send by request of some Brethren near Olmitz, Kan. Having visited them recently, we are glad to record a good record for them. They are anxious to build up a church, after the pattern of our Fathers in Israel. They are laboring to maintain those precious characteristics, which have made us a peculiar people. And all who wish to be orderly people, and to have a home among them. Bro. Isaac Stinchler lives one-fourth mile north of Olmitz; call and see them.

A. HUTCHINSON.

MULBERRY GROVE, Ill., Jan. 6.

Elder John Wink left the 6th, for Missouri and Arkansas; expects to stay eight weeks, if he can say good. Ed. D. H. Sturge will commence a series of meetings, in the Harrison Church, about the 14th. We hope they will have a successful meeting. Our church is united here. Thank God.

E. E. L.

I am on my return from a visit to the dedication of the new church in Union, Mo. We concluded the meetings one week with three additions, and many more near the kingdom. They have plenty of labor for ministers.

N. A. MILLER.

NAPERVILLE, Ill., Dec. 31.

One week ago, Bro. Sam. Latham, of Lee Co., Ill., commenced a series of meetings, and labored earnestly four days, then brother C. Holsinger took up the preaching on the good work; the result is, three additions.

LOCKER, Ind., Jan. 5.

I am glad to hear of Bro. R. Miller's connection with the B. A. W. My the year '82 he came of happiness and success to all the B. A. W., where laborers are needed of God. May his grace enable us all to stand in the day of trial.

J. R. MILLER.

ODELL, Ill., Jan. 7.

Our little band of Brethren are all in union. Our church does not recognize or encourage trouble. May God be thanked for it, for we have and have all that we can do to progress in the divine Master's cause. Brethren pray for us.

K. LICKMAN.

Went to the Brethren meeting-house, near Oakville, Ind., on the 3rd of Dec. Had meetings with very good interest, and large congregations most of the time. Other appointments there, interfered, and were compelled to discontinue for a while. As we were so good, and prospects fair, we concluded to return, and we did so, and had five more meetings, during which time four precious souls accepted "Gospel terms," and were baptized, and one reclaimed.

LEWIS W. BAKER.

ANSELIA, Ia., Jan. 9.

Bro. Stephen Yoder, from Shelby county, labored for us very faithfully; he preached the Word in its primitive purity and with power; had very attractive congregations, and good impression made both among saints and sinners. May God bless the labors of the word preached, and a special blessing rest upon Bro. Yoder.

S. B. BRIST.

MOVEMENT CITY, Ind., Jan. 4. Left on the 26th of Dec. for the Washab church. Bro. J. C. Thinkle came also on New Year's evening. Bro. Aaron Moss was with us on Friday night. We commenced with the morning of the 2nd. The meetings were well attended under the circumstances. The interest was good and increased until the last; the church seems to be in a good condition. It is wise, to have Elder John Crumrine, who is nearly eighty three years old, and quite active in the good cause. He is assisted by his two sons, and by W. Moore. May the blessing of God rest upon them.

J. W. SOUTHWORTH.

FREDERICK CITY, Md., Jan. 4. I am sorry to announce the death of our only daughter that we had left us, when we looked upon her as a precious gift to us. She was a skillful, with two other physicians to us, and she passed away on the 10th; was sick but four days. Home is so lonely. Who shall afflict me so? O God, be patient? What for? To try my faith, or to show where we stand, and whose prayers we rely? These are questions too hard for me to solve. Our elder J. D. Tinslie, is still at the Water Cure, and we rejoice to hear that he is gradually improving.

P. D. FAIRBURY.

Matrimonial.

KLASH—SPACHT—At my residence, by the undersigned, Jan. 1st, '82, Bro. Albert E. O. Kish and Nancy J. Spacht, both of Hancock Co., Pa. Wm. S. BRADDOCK.

HUMES—PRENINGER—Dec. 25th, at Mitchell County of the bride's parents, at three o'clock, P. M. Wm. Jones and sister Emma Preninger both of Mitchell Co., Pa. A. W. AUSTIN.

Fallen Asleep.

Remind us the dead which died the Lord—Nov. 15, 18.

HOFF F—New Summit, Fulton Co., Ill., Dec. 14th, '81, a paralysis, sister Catherine, widow of Samuel Hoff, aged eighty, 2 months and 8 days. The deceased was born in York Co., Pa. Funeral services by Bro. Jesse Danner and Solomon Hahn, from 16: 31.

EMERY EUGENIAN.

ULRICH—In the Saliney church, Huntington Co., Ind., April 2nd, '81, John H. Ulrich, aged 63 years, 3 months and 13 days. The deceased was born in Bedford Co., Pa. Dec. 10th, '17; moved from there with his parents at the age of twenty years, to Ohio. Remained there about five years, to Ohio. Remained there about five years, when they moved to Wayne Co., this state; here he became a member of the Brethren, in the year '55. He married Mary A. Hoover, Dec. 17th, '57. He was a member of the church in '70, and was chosen to the ministry about the year '75. He served eighteen years, when death relieved him of his cares. Bro. John was a firm believer in the doctrine of the Brethren, and was a faithful minister as far as his health would permit; he was frequently seen at his post, when not able to sit up during the services without resting his head on the table. Disease consumption. About two years before he died, he sent for the elders and was anointed with oil in perfect faith in the Lord's Christ.

ULRICH—Also Jesse son of Martin and Elizabeth Ulrich, born 22nd, '81, aged 1 year, 7 months and 23 days; the subject of this notice, was the grandson of Mrs. John H. Ulrich. He was buried with all the brethren attending the funeral.

DAVID BUREY.

Announcements.

District Meetings.

The District Meeting of middle district of Indiana will be held in the North Manchester church, Washab Co., Ind., on the 8th day of February, 1882, at two o'clock, P. M. Those desiring to attend, please call on B. A. M. A full representation of subdivisions is requested. Those coming by railroad to N. Manchester or Lyonsville, will be met with conveyance on the 7th of Feb., or sooner, by giving due notice. Jas. AMICK, Cor. Sec.

YOUR PAPER.

The date after your name on your papers shows the year you have paid. It serves both as a receipt and a request for payment. Thus #1 Jan. '82 means the paper has been paid for up to last date. "Jan. '82" means the paper has not been paid for, and the paper will be sent you until you pay for it. If paper credit has not been given, notify us at once, or track weeks from time of payment, within six days.

Remember! I have Always got Low as the Lowest!

EVERY LINE OF ROAD that traverses the Northwest from the Missouri River to the Gulf of Mexico, and from the Pacific Ocean to the Atlantic Ocean, is now being improved by the Chicago, Rock Island and Pacific Railway.

By the first of March Chicago and Pacific Railway will be in operation from Chicago to the Gulf of Mexico, and from the Pacific Ocean to the Atlantic Ocean. The line will be in operation from Chicago to the Gulf of Mexico, and from the Pacific Ocean to the Atlantic Ocean. The line will be in operation from Chicago to the Gulf of Mexico, and from the Pacific Ocean to the Atlantic Ocean.

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Religious Essays.

Notes.—We write some other things into just, then what we read or acknowledge, and I trust you shall acknowledge even to the end.—E. J. L.

MY LIFE ON THE OCEAN WAVE, MY HOME ON THE ROLLING DEEP.

BY O. K. MILLER.

NUMBER IV.

Through the nocturnal hours,
We busily toiled,
Mid the noise of the blubber machine,
Our hands; and our faces,
And garments were oiled,
Such a predicament were we in.
The blaze of the furnace
Threw light on the deep,
As the wearisome hours rolled on,
But the solace we longed for,
Was slumber and sleep,
For our physical strength was nigh gone,
Such hardships and perils,
The sailor must brave,
On his home on the rolling deep,
Such is his life on the ocean wave,
Where the roaring tempest sweeps.
Toward the Sand-vich Islands,
Our course we steered,
And by turns at the helm we stood,
An alternate day and night appeared,
By the changeless law of God.
The trade winds were then
The ship's propelling power,
And waited on along;
They blew from the same quarter
Each successive hour,
But sometimes light,
And sometimes strong,
Through dew-drops at evening
We sang with the sailors and prayed,
And read in the Book of God,
Of the Being whose power the sea obeyed,
When He spoke to the raging floods,
Some listened with pleasure,
Some frowned, and some sneered;
Who is God? thought they,
That He should be feared,
And that He should their homage claim,
Said they "You must be growing insane,"
A jet-black Portuguese,
A native of Brazil, said,
"These Bible oracles,
He is making it day and night,
And it surely is making him mad."
Poor vessel of sin, degraded and vile,
Thought I as I kept on
Reading the book in my usual style,
And essayed still to cut up
The waves of the broad life,
When all this communion of sin and strife,
And the ship had sailed from Bedford port,
We had scarce lost sight
Of the American shore,
When the captain summoned us
All afloat, and gave each one on the floating
cruel.
The Holy Bible.
Perchance to be kept in a formal way,
Not to be read on a stormy day
Should the ship be in danger of foundering.
No thought of disturbance
In song and prayer,
Until talking of God,
While the weather was fair,
But when the world shall lose its charms
Then fly unto His saving arms.

HOWARD MILLER TO THE PRO- GRESSIVE CHRISTIAN.

[A sister sent us the following, clipped from the *Progressive Christian*. We give it place, believing that it contains some practical hints worth reading. We need not say that we have maintained that there can be no plainness preserved nor oneness of mind on that subject, without a line marking the point where immodest apparel ends and modest apparel begins. So far as the ministry is concerned, we are not tired of the apostolic order and principles, but would like to see the system of helping ministers restored as it was observed in the apostolic church and during the early history of the church in America.—Ed.]

I HAVE read your platform containing a declaration of principles, and I want to ask a few pertinent questions in regard to some of the points contained therein, expecting your views in reply,—not controversial, but explanatory. I refer to those passages referring to the clothes and pay question. Stated briefly and pointedly they say, as I understand them, that dress shall not be a standard for fellowship, and that preachers shall be paid for their work. This is not the language but it is the idea.

First, in regard to the question of clothing. I am perhaps more of an old order Dunkard than I have ever been credited with. True, I have been regarded as a Progressive, and justly so, for I have never claimed to belong to the great army of straddlers, with one foot on old order and the other on progressive, ready to vault either way as interest dictated—but there are some principles that underlie the great principles of plainness and humility, and to ignore these underlying principles is to destroy the force of the great one which they go to make up. I understand the progressive platform to advocate plainness of dress. Now I ask you to define that and to do it without a standard to measure from. What one regards as plain may be justly regarded by another as the height of finery. Every Flora McFlunney on Broadway, and every immaculate Beau Brummel by her side will set themselves up as being plain people. I would give a good deal to see one of either who would admit that he was either a fool or a fop. If both of them were in the church and there was no way to reach them; other than an appeal to themselves, I ask what methods would be taken to straighten them out, and who would be the judge as to where the line would be drawn?

The principle of uniformity is the only satisfactory, and, I might add, the only feasible and practicable solution of the problem. In other churches the principle of plainness is enjoined. Take the Methodist church for example. In its discipline you will find plain dress enjoined, and in the book is the only place you will find it.

Now I want to know what assurance you have, judging by precedent, which is worth all theory, that a church based on a theoretical plainness, will not become in time just as all other churches? There is a mild way of putting it by saying that we should dress so as not to be objects of remark either way, and this, while it is good as far as it goes, assumes the existence of conditions that will not be found. It assumes that we will be uniform in our conception of what we ought to do. One man is firmly set in his action that nothing but an old fashioned Dunkard hat is the proper thing, another for the life of him sees nothing amiss in his wearing the latest style of high silk hat. It is all very well to say "go between the two," but the facts say the people go the whole length, and they do it, and every body knows they do. If I put up a sign at the corner of my field "Don't go in here" and it happened to be better walking or driving than on the road, first one then another would go and destroy the field. I believe in a high fence and a strong arm on the private side of it. Now as I understand it, what do you propose to do without a fence in the church regarding this clothes business?

In my church experience I have always opposed turning out a girl for wearing a hat, not because I believe in the hat, but because I would never hold a hat so close to my eyes that I couldn't see a piano, a law suit, a usurious note, a fast team and worldly clothes back of it, connected with her brother. I never believed in whipping a little girl for stealing a pin and wick at her brother's robbing a bank. And my abhorrence of the practice, which is so common, is past expression in presentable language. Instead of hanging a few girls let us try by way of real progression the execution of masculine shams. Is politics it may be the thing to skip great rascals and imprison little ones, but in a thing so high and grave as the eternal verity of immortal life, let me be a party to no fraud. If it is urged that such a course would break up the church, all I have to say is, let it break, if it cannot stand square and even-headed justice.

On one hand it is what is known as old order. The side I have seen of it is of the grunting, growling, grumbling, kind. I believe it can be improved, and any improvement of the fact without a sacrifice of principle, is progression, and I am that kind of a progressive. I don't believe, however, we can retain the principle and sacrifice the fact. Your platform says we can, and I want a square up and down statement of the outcome of there being no absolute standard. If it will not turn out with us just as it has with others, then what will happen?

Now in regard to the pay question. In my mind there is no doubt but that a man who makes a business of preaching the gospel should live thereby. But in practice is the thing I want to ask about. How are you going to do it? Take a church of one hundred and fifty members, and six preachers. To have one do the work, says in good English to the other five: "We don't want you, we want him and we are going to pay him, too." The other five,—now brethren what do the other five do about it? Do they say: "We accept the situation, God speed your ministry?" It has been tried several places, and where it has been tried, how lovely and serene it was around the corners with the ministering brethren who were left out—of course they were satisfied, oh yes! To fill each pulpit in the church with the ablest preacher in the lot belonging to them, would leave on our hands a thousand others. I am satisfied that every one of the majority would be objecting to the position of a birching ministry, etc. True there are those who would have honest objections, but with a good many how plain the whole secret of their opposition is envy. When a man joins the church he does not change his nature—that is, natural, for the neglected ones to cry out. It is precisely like a lot of heirs who have not received an equal share with the others. If they cannot break the will they can, and usually do, give the lucky one the benefit of about all their powers of language and invention can get off. The opposition to overcome in this part of the platform programme is not usually any high sense of right, but the meanest and most vindictive side of fallen man. An angel direct from the throne would not escape vituperation and slander from some unfortunately so constituted, and, most unfortunately so related to the church, as to give them unlimited powers of annoyance to the workers. A man with a nice sense of personal quiet and self-respect, with

almost any other avenue of work open to him, would become disgusted and discouraged at the continual snarling and snapping over the bone he had. I do not know how it is with others, but as for me I prefer the proverbial and homely "fry bread and an onion" in peace, to the fat of the land coupled with howling, yelping, yowling, screeching envy as a sauce.

You are aware as well as I that nearly all the unfortunate troubles of the churches have come from the preacher, and that the causes have been, mainly, jealousy. Would not the fact of a paid ministry unlock a deeper depth of fallen humanity and cause more trouble than good?

Would not a better way be to have the several churches partition off the work? James at the central houses, Stephen at the cross roads, Howard at the mountain school house, and each held to strict account for the work and then to discontinue in every way the introduction of more preachers until there was an absolute demand for them?

These are important questions, and I think they are proper and to the point, and I would be glad to have your view of them. I have always thought it the best plan to provide for the harvest now coming on by putting a keen, razor edge, on the tools of the Brethren church. This I know can be done through the agency of higher education. I held and hold now, to a college in which a boy would be taught so that when he returned he would have it as a part of his being that the faith of the brethren was the faith, and that his highest personal adornment was to be measured by the greatest simplicity and plainness was the highest possible art: I would have him so taught that he would regard the neat and worthy uniform of the church a badge of honor and a guarantee of his personal knowledge of its value in whatever station of life he might be thrown, and that he would be a living witness that a meek spirit, a plain exterior and a cultured mind, could and did go hand in hand. Do not say the fact is an impossible one. In another shape it is shown at West Point, at Annapolis, on every man of war in the U. S. navy, at Quaker colleges, in the diplomatic service.

This I advocated, and when three colleges go up, taught, in cases, by those who have neither the spirit nor practice of the church and managed by those who have neither capacity nor appreciation for the work, I felt that unless there was a rapid and radical change, the church, which in theory I believe to be approximately perfect, was speedily doomed to a change amounting to extinction. Possibly I am wrong, but if I am, then the world goes by contraries, for the roads all lead one way when you vault over the fence. The question is, in what way will the platform prevent this, and how?

HOWARD MILLER.

For the Brethren of West.

WHERE DOES DUTY LEAD?

BY D. P. MOONAW.

IN looking at the condition of our church as it now appears, no one who is in possession of the spirit of Christ, and a lover of peace, harmony and real Christian union, but must deeply deplore the disturbed condition into which it has drifted, and to feel a deep solicitude for a better state of things, a restoration in some way, of

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these essential principles for which our Savior so ardently prayed in that solemn hour of his suffering hapham and which all the inspired authors so urgently impressed upon the faithful.

Can the union be maintained? It implies as I understand it, union in sentiment, harmony in practice and to be united in affection; and surely the Apostles would not teach nor would Christ, neither would he pray for an impossibility; and the history of the church in the Apostolic age, and the history of the Brotherhood for nearly two hundred years, demonstrates its practicability, with some unimportant exceptions, where some ambitiously aspired. "But chiefly them that walk after the flesh and despise governments, self-willed; they were not afraid to speak evil of dignities." Such has for a time caused divisions; but being marked by the church and summarily dealt with by "withdrawing from them," they were like the extinguished volcanoes are only known in the history of the past by the ashes and scoria that remains, always thus with incorrigible and ambitious malcontents. The union will be preserved.

Why then the disturbed condition of the church? Is there not a cause? Where does the responsibility rest? The old order Brethren say that up to 1851 peace and union existed in the church. From that time forward, from time to time, innovation after innovation was admitted, (the catalogue is too voluminous for this communication, see Miami Valley Resolutions), until finally the liberties granted by the Annual Meeting, became so grievous that they could not reconcile them with their views of vital Christianity and it (A. M.) became inexorable to their entreaties for repeal or modification, that they were forced as the only alternative to dis fellowship it and all its adherents from the old Brethren church. And while there may be just cause for dissatisfaction, all things considered, in my humble opinion it is not sufficient to justify the step taken; and I do think it is extremely unwise to take such a step with the fearful consequences that must follow in its train; and if I dare give advice I would do so, and my prayer to God is, that all who have taken that step may reconsider the matter and return to the fold and work with the body for a more perfect union. For as it is, it does not require a prophetic eye to see that your resolutions are inconsistent in claiming the old order in part, and ignoring it in part, and that you cannot long stand united upon such a platform.

Progressives say the Annual meeting, the managing element of the church, is solely responsible, see *Gospel Preacher*, Vol. 1, No. 49, last page. The writer starts out with the conclusion that the wrong spirit has got possession of the general management, and that God has created men with various dispositions and different opinions, and therefore has ordained charity that love might be easier. Admitting these premises to be true, does the conclusion necessarily follow that the individual opinion of every one, in matters of Christian economy is a safe rule of action? If so, then throw wide open the gates of sectarianism and acknowledge the validity of all forms of religion from the Apostolic platform down to the followers of Joe Smith, with all their abominations, who say as to the purity of their religion, that they feel it in their soul, and that they want no better evidence. Perhaps my brother would say as I have heard said, what a

blessing that there are so many churches, so that all these various dispositions can find a congenial association with which to unite and be happy. He is not contented to dwell in unity with the general Brotherhood and there is no congeniality with the old order Brethren, and with all the charity he possesses, his love for them has suffered; and judging from the severe censures passed upon the Annual meeting, which is constituted of the general brotherhood, I opine that it is waning seriously. Let us be careful, lest we condemn others in the things we allow for ourselves. Next our author assails the doctrine of uniformity with a strong declaration, and attempts to support it by a Scriptural quotation, saying, "it is the hidden man of the heart," and not the "wearing of apparel." Such misapplication of them, to my mind, would argue, that something is wrong, perhaps there may be a wrong spirit working somewhat outside of the managing element. Let us have the quotation in full with its parallels and perhaps it will be more intelligible.

The Apostle says of the holy women "who so adorning let it not be the outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart in that which is not corruptible, a meek and quiet spirit, etc." See also 1 Tim. 2:9. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold, or pearls, or costly array, but which becometh women professing godliness with good works." What does this teach? Surely not that they may disregard the outward habiliments, but it should comport with their profession. "A meek and quiet spirit," and a modest attire, and permit me here to say that any garment of the near imitation of a garment usually worn by men, is unbecoming for a woman to wear. "The woman shall not wear that which pertaineth to man. Neither shall a man put on a woman's garment, for all that do so are an abomination to the Lord thy God." Deut. 22:5.

But we are told by some of our progressive brethren, that they mean to teach, practice, and enforce non conformity or plainness; at least, according to the Bible; others however say "let there be no restrictions in dress." Now how is this question to be settled? Well, suppose we agree that it shall be determined by the genius of the Bible; then take the quotations adduced above, and in questions upon the command and instruction as therein contained, and it must be decided as to the modesty or immodesty of particular garments. Shall each one be the arbiter of his own privileges, governed by his varied dispositions and opinions? Governed as they are by peculiar inclinations which are the natural outgrowth of surrounding influences? Or would it be best for the church which can have no advantage than the glory of God, the advancement of his cause, the preservation of the purity of the church, and the salvation of precious souls, in its united councils to settle this question, and let the small minorities yield their opinions and with my brother exercise a little of that charity he so strongly recommends? Then you will think no evil, and gladly cover a multitude of sins; then I think you will entertain a more favorable opinion of the management of the church policy.

Our brother says "we know who

have managed it thus far, and the policy they have pursued."

Certainly we know all this because it has not been done in a corner; but all in open day; the time and place published long before-hand, and all business must start in the churches respectively, taken to district meeting by their representatives; from thence to Annual meeting by chosen men; then passing through the standing committee who have not the power to alter or amend a single answer to queries; all comes before the assembled congregation, freely discussed; freedom awarded to all, and then, as at last Annual Meeting, arranged, decided by vote as fairly as it is possible to be done. In this way, it will be remembered, the question was decidedly decided as to who was responsible for the disposition of the business of the meeting. Need I say here that one of these questions with reference to certain articles of dress being before the meeting and which by the influence of a few individuals, has been unwisely agitated and causing much trouble in the church particularly at our Annual Meetings after protracted discussion, the vote being called for, was decided as near as we could guess by a majority of one thousand against less than fifty. This I think is a fair exhibition of the managing element of the church, and whether this element is responsible for the trouble that surrounds us on the dissolution of our beloved fraternity, the impartial observer will be able intelligently to decide.

But our brother says "we know who has managed it so far, and the policy they have pursued, and the question now is, shall we change the policy, and if necessary the leadership and save the church, etc." Well suppose we change the leadership; take it from the thousands and place it in the hands of the fifties or twenties if you please and then what? Will that unite the old order element who are already driven to the wall by the too liberal policy of the Annual Meeting, which may be partly the result of an effort to preserve the union by compromising some of its principles to quiet the opposite element? Suppose the management was transferred into the hands of that party, what would become of the church? It would certainly consolidate the old order party; thousands of others could not fellowship them, nor could they fraternize these would be leaders. Then we ask in the name of all that is sacred, what would become of the church? This would be saving the church after a fashion. Why is all this clamor for more indulgence, charity falsely so called? The church was good enough for all of us when we united with it, and it has become constantly more and more liberal, so to speak; why then, I repeat, cannot we content to submit to its regulations and live in peace? But we are told that if we were more liberal, remove these restrictions, and not require so much sacrifice, many would unite with the church. That may be so, but would it not be better to preserve the purity of the church than to compromise its principles for the sake of numbers? And I am not so sure that we would gain any thing even in that way, for in the circle of my acquaintance, my observation is, that where the rules of the church are most nearly complied with, that there the cause prospers most; and if in our labors of Evangelism we will kindly instruct new converts on the usages of the church, and show them the consistency of them

with the teachings of the Scriptures instead of finding fault and ridiculing them, there would be no trouble with the truly converted. Why it is that some of our ministering brethren are constantly urging these departures, is hard to understand when the tendency is so much in that direction any way, and makes it clearly manifest that if not restricted it will soon be beyond control. Other churches are an unmistakable commentary upon this subject; all the talk about observing plainness without a degree of uniformity will do for an introduction to the more progressive policy as it is exemplified at the headquarters; and I would here say in the language of brother Rosenberger, see B. at W. Vol. 6, No. 50, page 783:

"How can plain brethren and sisters endorse a theory that is no longer viable, no longer in the bud but now in full bloom, clear to all since the building of the Progressive house in Myrsideal? To be seen there is a high steeple enclosing a bell, colored window glass, fashionable chandeliers, an organ, and a salaried ministry." "Strive to show which way the wind blows."

Our author says "the policy of the church under its present management has brought it to the verge of the precipice, and disunion is but one step further on." It may be so, and disunion is already a reality. If reports are true a thousand members have out the fraternal chord, and why? Not because of the strict adherence to the cherished principles of the church, but because of a partial departure from them and an inclination towards a more progressive policy, one extreme has ruined the church by its progressive policy, and the other extreme says it is ruining the church refusing to make further departures. But it happens that we being under the influence of different spirits have also different opinions on this point. Our opinions however are generally the creatures of our prejudices and partialities. It was so with the different parties in our late national conflict. The Republican party said to the people of the South, "you are the cause of, and are responsible for all the consequences of the war; because you rebelled against the constitution and laws of the government, which has been in peace and prosperity for nearly one hundred years." The Southern States say, "no, no, you the governing power, are in fault and absolutely responsible for all the trouble, because you would not allow us to have our own way and dissolve the union." The cases before us are pretty nearly parallel, except in the case of the national rebellion the South only asked to be allowed to do as it pleased and be responsible for its own act, but did not attempt to interfere with the rights and privileges of the Federal government, or of any of the people on that side of the line. The reader can make the application.

Every lover of the cause of the master, and a friend of union and peace must deeply deplore the condition of the church, but we can only look forward, humble ourselves in the dust before him, acknowledge our sins, and pray God, our Heavenly father to forgive our wrongs for Christ's sake, and grant us the influence of the Holy Spirit to so lighten our minds and point out to us the path we may be duty lead and where peace may be found. I will here venture a thought with reference to what Annual Meeting, or in other words what the general Brotherhood might or can afford to do.

(Concluded on Page 5.)

BRETHREN AT WORK

Published Weekly.

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SOMETHING MORE IN DEFENSE OF OUR CHURCH

THE Progressive party, in giving their platform, would make our Brethren believe that the Annual Conference has made uniformity in dress, a test of fellowship. They do so by simply taking the position that they do not, which would imply that A. M. has done so. All who have watched its decisions know it has not made uniformity a test of membership. But it has always advised uniformity as the best way to keep pride and fashion out of the church. The platform of the Progressive party makes some strong assertions that may weigh heavily where assertions are taken for evidence; but if facts must weigh, the assertions are light. There is one example, "the doctrine of noniforimity was neither taught by Christ, the apostles, nor our ancient Brethren." This is too much assumption. The *fact* is, that neither God, nor Christ, nor the apostles, ever did say anything in creation, or providence, or redemption that was not uniform, except alone the miracles he wrought. There is uniformity in the physical form of all the heavenly bodies

Uniformity is found in every species of the mineral, vegetable and animal kingdoms. The horse, the sheep, the ox, each have uniformity enough to distinguish its species. So it is in all creation. God's providence is uniform, not every year, or every providence alike, but there is a uniformity in the providence that rolls the seasons around; and in their fruits there is uniformity, not one year apples, next year peaches, next year plums on the same tree, but are uniform. God has made not two just alike, but enough uniform in each to tell the kind it is.

When we come to redemption, the same law of uniformity is taught. Like baptism, a uniformity in that ordinance, not to wear any thing but the robe of righteousness, and in performing it, immersion, pouring and sprinkling. So it is in all the ordinances; they are given in such a way as to make the order of the church uniform in its ordinances. On the subject of dress, Annual Conference and the old Brethren, have ever held to a uniformity similar to that observed by the common people in the days of the apostle. In that day, uniformity in dress was common and more general than our church has ever decided to be. Should we, And the Scriptures never teach anything on the subject of dress or anything else that is not a uniform practice. It is God's way of working. It is reasonable and wise, for it is from heaven.

John was redeemed in heaven all robes of white, that is, uniform. When the man came out because he did not have on a wedding garment, uniformity was in the wedding garment. The party that teaches there is no difference in the shape of the garment, would not have had a long time to argue the question, but they began contending that it made no difference what the shape of the garment was when the Gospel teaches that all of us must have one judgment and all speak the same thing; we cannot get anything but uniformity out of these expressions. Unanimity and uniformity are the great laws of peace and harmony among God's children.

The Progressive party, in its platform, says another thing which will deceive every man who believes it. It is this: "Men seek to get up a doctrine of their own, and force it upon the church; and to it we are not willing to submit." This would make you believe the

A. M. is trying to get up some new doctrine and force it upon the new party. Now the truth is, these Progressive editors both joined the church when it advocated all the uniformity it endorses now. They both once advocated the very uniformity they are now opposing. And by their own example, wearing it, they encouraged it just as we did, working in harmony with the decisions of A. M. on that point specially. But they have changed, and now say somebody is trying to force upon them the very thing they once were themselves. They have turned away from their former practice, from the counsel of A. M., and are trying to break down the established usage of the church, they once accepted and obeyed. This is the little plea that men are trying to force this doctrine of uniformity on the church will only draw, those who have not seen the whole truth on the subject. And we will write these articles to defend the church and its established usages against the attacks of this party.

We are going further in this than our other papers, and on that account we are drawing down upon us the ire of its leaders, who are trying to break down this order of the church. But we are determined to stand by the old church, the A. M., and those old Brethren who have spent their lives for the cause. No difference how much shame by pen and tongue we must receive, we believe the pliancy taught by our fathers is in harmony with the Gospel. We know this Progressive party has the sympathy and support of those who are running with the fashions of the age in dress, and the customs of the world in other things; and it will lead the church in that way after it has broken down the established usages which have heretofore kept it separate from the world.

The general cry with them is against making uniformity a test of fellowship. But that is superfluous as no decision of Annual Meeting has ever made it so; it only gives it as advice. On this point, who are throwing their influence against the A. M. and its advice? Some in their writing and speaking are working in harmony with the counsels and work of Annual Meeting, and some are opposing it, not only in this, but other things. And from this source all our troubles have come.

THE BETTER WAY.

DURING the last six months there has been considerable agitation in some parts of the Brotherhood. In some instances, local disturbances and difficulties have been taken as evidence of general commotion. In the midst of haste and excitement there is a tendency to forget the heavenly ties, and the fraternal fellowship is in danger of being swept away by the enemy of all good. There is a danger of forgetting the divine principles which have so long characterized the Brotherhood church. Severe measures are inclined to press themselves to the front, and where this is done, feelings will be hurt, fellowship severed, relationship broken, and judgment perverted. This is not the better way.

We are apt to suggest caution, but in the heat of strife the principle of non-resistance should be violated. We hope our brethren will remember that the first Christian took the spoiling of their goods gladly, knowing that it is better to suffer wrong than to do wrong. We have here asked what we would do if any one should take from us a meeting-house. So far as law is concerned, the meeting-houses belong to the Brethren; but equity would say that we should be fair. One thing we would say: we would not go to law for any number of houses. The principle of non-suffering is too precious to be used to settle worldly quarrels. What are church houses compared with the principle of non-resistance? We insist on the maintenance of the Gospel order. Brethren, please do not quarrel with any one about worldly things. Live in peace.

There is another source of danger which we shall allude to with kindness; not to wound

brother's feelings, but to cause due reflection for the good of the Brotherhood. All our labors should be given with a view of promoting brotherly feeling, and maintaining the unity of the spirit.

Since the committee has been to Berlin, Pa., a great deal of criticism has been indulged, and the work of the committee shown in a manner that excites the feelings and stirs up opposition to the committee. Thus far we believe the committee has made no defense, nor has it in any manner communicated to the Brotherhood the reasons for the decision. There is therefore no basis for good judgment as to its work. It will not do to have an opinion upon what has been said against the decision of the committee, for that would be rendering judgment on one-sided evidence; nor will it be just to render an opinion upon the *silence* of the committee, for silence in this case is not a good testimony to present to render judgment. Nor will it be prudent to pass judgment upon the grounds that the committee should be arraigned because it gave H. H. Holsinger no public trial. It is not becoming to follow the "say-for-see" and the "do-for-do" principle. We pray our brethren not to think of pursuing such a course.

There is a better way. Let all remain quiet until the committee reports to Annual Conference. If, after it reports, it shall be found that it proceeded illegally, or rendered a judgment contrary to the usages and order of the Brotherhood and sound Gospel principles, let it be held to account then and there. Any act on the part of District Meetings, we regard as premature and calculated to complicate the case rather than bring about harmony.

There have been much said over this case; and some may regard the Brotherhood as in a stressful, uncontrollable state; but when a summary is taken of the field, and the mind is permitted to contemplate prayerfully, it will be found that there is more talk than substance. No one should permit his feelings to be worked upon by glowing claims of success and denunciatory resolutions against the work of committees. There is a right way to do justice, and every brother should seek to walk in that right way. We, therefore, commend prudence and prayerful study of God's Word. Let moderation and wisdom have strong hold on the heart. If good causes prevail—if holiness of heart is manifest—if patience and wisdom are wrapped about as a mantle,—if long-suffering and brotherly kindness find a dwelling place in our hearts,—we will go to next Annual Meeting fully resolved to work for Gospel principles, in a Gospel way. Ye can do nothing for peace without God, therefore consult God before you take action upon any question.

OUR REFLECTOR

—Bro. S. S. Mohler's article entitled, "Conservative," is both timely and good. Words, like tools, should be used where they belong, and not misconstrued as many writers are attempting to do with this word "conservative." Were it not for conservatives, all organized churches, whether political or religious, would soon fall to pieces. This element is to the people, what a governor is to an engine—regulates the speed. Without it, the machine would either not run at all, or else fly to pieces caused by its rapid motion.

—I see that Bro. D. E. Brubaker knows just how to spoil a meeting. And by the way, he should now tell how to make a meeting a success.

—Bro. J. D. Haughtelin has a good idea of the three states of man, and hence knows the distinction between *hades* and *hell*. Properly speaking, *hades* means the abode of disembodied spirits, while *hell* refers to the final abode and punishment of the wicked.

—Bro. John Harshbarger presents a pointed question in regard to the use of musical instruments. I have always loved instrumental music—especially when I am writing for the

press—but I patiently wait for some one to
plainly answer the question.

—Bro. Hutchison presents some good ideas on being like Christ. We are not careful enough in that way as a general rule. I would like if Bro. H. would write an article entitled the "Duty of Magistrates." It is a subject he knows how to handle.

—Every parent should carefully read and ponder what Bro. H. W. Strickler has to say about his family. That is certainly the way to train the family—train the wife, son and daughter to take part in the religious services of the family. Were more of this done, we would have a much better class of people in the church and the world.

I notice that Bro. Daniel Vaniman has a big chip from his work house this week, and a good chip it is. I would to God we had more like it. That is a more in the right direction and at the right time. I hope every member in the Brotherhood will take stock in that St. Louis meeting-house. For one, I must have something in it; I want to see the cause prosper there. 'Thou sometimes step in St. Louis and want a place to worship with my brethren and sisters. Let every housekeeper take up a collection and have the money sent in as soon as possible. Send it to Bro. John Metzger, Cerro Gordo, Ill. He has helped to build many meeting-houses, and now wants you to help him build another.

—Every lover of peace will admire the way Bro. John Knisley is doing in his travels. He labors to unite the members instead of dividing them.

—Bro. Daniel Hay's article on "Brotherly Love," is just the very thing I have been wanting to see in the paper. The more I study over the way papers should be conducted, the more I am convinced that they should be as full of love to edification as possible. Were all of our papers filled with the kind of love there is in that article, what a glorious body of loving and faithful members we would have!

Bro. Miller's editorial on "Personalities," sets forth a principle that ought to be respected by all public writers and speakers. Had that principle been duly respected by other parties, his answer to Bro. John Fitzgerald's question would have been uncalled for. When a commander cannot out-general the officers of an opposing army, he sometimes employs sharpshooters to pick off the officers. It seems to me that is being done in places now.

"Liberalities" sets forth other things that are not sufficiently studied by some who are constantly preaching and writing liberty. The Gospel grants every man liberty to do right, but it to no one is the liberty to do wrong granted. —Bro. Balshaugh has a high appreciation of Stein and Ray Debate, but not any more so than the book deserves. The book should be in the hands of all our ministers, and many of our laity.

"Eight Little Groups," is hardly a proper aid for the condition of affairs in Lansk; are not as little as some might suppose. But is evident that we are not all prepared to sit on the Elder's platform. We do not think it Law and Gospel.

—Bro. Harrison's "Sophistical Argument proposed" contains truth enough if the premises presented were correct, but it so happens that our able ministers, in their writings in regard to the *frequentative* verb, do not state their positions in the manner represented in the article. As it will require more space to wrap these points than should be used in "Reflector" I turn the article over to Bro. J. Evans, whose skill on such questions is generally appreciated.

"Eating and Sleeping" is an interesting article. I like the "rest" part after meals, but I have some doubts about sleeping with a well-stuffed stomach.

I believe I can get a half dozen sermons from Bro. Bulabaugh's report of their meeting. His apt way of saying what the preacher said, makes the article entertaining.

Twenty-two baptisms reported in No. 3. to these, the fifty-three of last week, and we

close with much love from us all, to you and wife and your co-laborers in Denmark and interested. Still pray for your infant children in Denmark and do what you can for their welfare. Remember especially the frail servant of the Brotherhood that we may in every way promote and not hinder the good cause.—
—*ss. 14. '81.*

THE best men we have are those who are modest and retiring. They do not seek popularity. They never sacrifice truth and principle, but are earnest workers for Christ and humanity.

Jan. 26.

Whereas the Spirit, viz., do my commandments, believe my sayings, receive my doctrine, &c. would necessarily lead us to life eternal.

The Pharisees were able exponents of the letter of the law, but they did not comprehend any part of the spirit; hence they did not accept the Lord Jesus Christ and Savior. "But our (the Christian) sufficiency is as God, who hath made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, the spirit giveth life."

Might I not say rested that the Jews never at any time rested more in the letter of their law, than many Christians do now in the letter of their Gospel? Christ might truly say to many, "ye will not come unto me that ye may have life." The "hue and cry" of to-day is the Gospel, the Gospel "just one little verse of Scripture" to prove certain things. Some have even gone so far as to make the unwarranted assertion that "what is not taught in word is not taught in spirit."

This is proof enough that the spirit or *tenor* of the Gospel is being lost sight of. I have no sympathy for tradition, but I can see no difference in a gospel without spirit and a Gospel with tradition. One is equally as bad as the other, while a Gospel with tradition may add many things that are useless, and even wrong. Gospel without Spirit fails to give that life which it is calculated to impart.

The so-called Christian world is all ablaze with the cry, "Gospel," which is all perfectly right in letter, but the want of the spirit of it, is, what is the cause of all the denominational names known, and this Gospel without spirit is the author of all schismatic trouble in our own beloved fraternity to-day. For instance it is held by some that every brother ought to have a coat on, at the time of feet-washing that he may lay it off as the Savior did, this is strictly letter, it is true, but I might with equal propriety argue that we should always wash feet to "no" upper room." One is just about as important as the other.

It is now asked by almost every District Meeting that Annual Meeting make single mode of feet-washing the only acknowledged way to perform the rite, which would be really according to my mind, but it would remind me a good deal of the Jews. When their Law-giver required them to divide their sacrifice half and half, they would be so precise that the apical narrow must be divided half and half. This was letter, and more letter than their law intended. Such close adherence to the letter, I am inclined to think, often destroys the spirit.

Every one will admit that if we wash feet in the letter alone, then no good will result. Then, if the effect or good result is all in the spirit, in the name of all reason, why should there be so much said and done for the letter alone? Why legislate in the matter at all? We will soon get more letter in it than the law intends. If we wash in the right spirit, surely it makes no difference whether the washing is done by one and the wiping by another, or both by one. Were it material our Superior would not have overlooked that important point surely.

In conclusion I would say that much more could be written in this direction, and were I now it would edify, I would write again. But in the meantime I trust we will all labor to get more of the spirit, and not all letter, being assured, if we had more of the spirit, we would have less discord and commotion in the church.

For the Brethren at Work.

FROM WHENCE ARISES THIS PRINCIPLE?

BY CHARLOTTE Y. MOND.

FROM close observation we have found something like this. We do not want as some have said, to go back fifty years, we do not want to take any of the comforts or conveniences from our brethren, such as carpets, large, commodious houses and barns, fine boxes and carriages; no, indeed, we want to get up an arrangement that you can still have and lay up more of this world's goods. We want to do away with series of meetings, no matter if Paul did preach for the space of two years, and at another place one year and six months. We have to Scripture for more than two or three meetings at a time. We also want to do away with Sunday schools; the Scripture when it says "teach my word to every creature," it certainly does not mean children. are children creatures?

When the disciples met every Sabbath to teach, (is this not a Sabbath school?) therefore we say it is unsuperscriptural to have Sabbath schools. And this missionary work, if it could be carried on without money, we would not object to that, but this thing of crawling money out of our pockets for such things is something we cannot submit too and their poor-houses, another plan to get money! The Brethren have no need of a poor house; we can say we will take care of our poor and if an application is made for us to provide for some poor creature, we can soon prove that they are not worthy to be an object of charity, and we can quote the Scripture "he that worketh not, neither shall he eat," and that will settle the matter, and if we should have something that we can not sell and do not need, should we have any poor around us, we can give it to them and have it under stood that they are gratefully bound to us, and must be ready to help us at any time we call on them.

For the Brethren at Work.

TWO SIDES.

BY W. FICKENFURY.

DEAR brethren and sisters, after reading our church papers, to considerable extent and having tried to watch all that I could of the course they are pursuing, and of the cause of our present trouble, it does appear to me that some of us are not as guarded in both our writings and conversation, as we ought to be. I have observed that we often speak of two sides, or sometimes we say the other side, nor I fail to see two sides to the church or the Bible. The Bible teaches us all the same thing, so it does not come from that source, and if I understand the teaching of the church, I must say that it has always taught the same thing (the Bible) and when she does that, there are no two sides, it will be all one side, and that will be on the side of the Lord. Christ said, "I and my Father are one." John 10:30. Here we are taught the great principle of oneness in the Father and the Son, and in the plan of redemption, one in the great Gospel plan of salvation. Now let us turn to the 17th epistle of John and see what we can learn about this oneness. "Holy Father, keep those whom thou hast given me, that they may be one, as we are one." Here we are taught that the apostles were one in the Father and Son; they all preached the same Gospel. They were all of the same mind, and were all united in one

body; no two sides there. But this oneness does not stop with the apostles, it reaches down to us and applies to the church to-day in the same sense that it did then.

Christ says, "Neither pray I for these alone; but for them also which shall believe on me through their word. That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:20, 21. The ministers of Christ are to preach the doctrine of oneness until the coming of Christ. So we, being many, are one body in Christ, Rom. 12: 5. Here it is plain that Paul's teaching is in harmony with the doctrine of oneness, as taught by Christ. The Scriptures teach but one side and that side is based upon the Gospel of Christ. Again Christ said: "Go ye therefore and teach all nations." Teach them what? "To observe all things whatsoever I have commanded you." Matt. 28: 19, 20. Here we are told that they were commanded to do some things. I will only notice one of the many things that they were to observe. Christ said, John 15: 12. "This is my commandment, that ye love one another, as I have loved you." See verse 17, also 13: 34. In those Scriptures we are positively commanded to love one another, and to obey our Master in this command we must be united, because true love will cause us to sacrifice all of self, and make us one in Christ Jesus.

"See that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Pure love will forever do away with any organization there will be two parties, and that is not the doctrine of the Bible. Neither is it the doctrine of the church of the Brethren. Now, dear Brethren and sisters let us all strive to teach the Gospel as it has always been defined and taught by our Brotherhood, and then we will have peace and love, when we all get on one side, and that on the Lord's side. I am a strong advocate of oneness. I am much in favor of consolidating our church papers, and then let Annual Meeting have charge of the paper. I am satisfied that it would do much towards restoring and keeping union in the church.

For the Brethren at Work.

PREPARING A DISCOURSE UNDER DIFFICULTIES.

BY D. E. HENDRICKS.

HE is a brother that "labors with his own hand." Being very closely engaged in his secular business in the busy season, all through the week and having passed the Saturday—something in anxiety—over the thought that it would be expected of him next day to deal out liberally of the bread of life, also with the knowledge that there is but little allowance made and spoils to offer, should his discourse fail to edify and instruct in the divine life. So, early on the Lord's day morning, while the majority of mankind are still soundly wrapped in the embrace of sweet slumber, he rises with a prayerful anxiety that the subject and text that would likely do the most good, would, through the agency of the Holy Spirit of God, so fill and engage his very soul, that the divine fire of God's Word would do its work of grace in his audience.

His very prayer is, that he may "preach the Word."

He is now reading a portion of one of Paul's inspired letters, where he just

then discovered a truth in Paul's reasoning, that he never sought before. The beauty of that truth fastens on his mind and sparkles out like a diamond. He all at once seizes the Volume of Inspiration, and goes to looking up important connectors; O what beauties he sees! But just from here on is where he prepared the discourse, under difficulties. A soft, gentle, pleading, voice, stammers him.

"Pa, could you not be so kind for me this morning," and by way of apology, "certainly, you see, I have breakfast, and the children all to get ready and I am afraid we will be late."

Just then he has a strong rising in his feelings that he will say no, and plead "prayerer's rights," but he remembers that some of his best battles have been fought out of such difficulties, so he lays the dear Book back, up on the shelf, and seizes the psalm, not upon any particular *caecness*, but with the air of a conqueror of evil impulses, and is soon coaxing his way by little at a time into the presence of the living power, and security stands quite enough, seemingly for his dear wife. He now begins operations with some mingivings, and thinks a moment on his course to pursue, in case anything serious should occur. Bessie seems in a good humor, and the milking of the cow soon gives him need to say anything, save the beautiful theme and new truth he had discovered: His mind is carried in lowering flights, as he is following the profound logic and wisdom of the author of his text. He has just now a little clearer insight into the meaning of the words, which Paul says down. But in the midst of his meditation, he had forgotten to take heed unto gentleness, and before he had time to "subdue with kindness," which, goes a foot—over goes a preacher and a nice pall of milk, (he had forgotten his course) laid down, which proved all the worse for his sinner's. His mind about this time dropped down to the mere common affairs of this life, and he was very strongly inclined on the impulse of the moment, to act on the defensive, or rather the abusive. But like a quailing snail, that "chauchy" which thinketh no evil," prompted him to drop to his side the high chair, that clenched the stool that was to have corrected a treacherous trait.

This was difficulty No. 1.

He was now by himself, finding his steps in the direction of the house, silently in meditation over the vast differences of opportunities offered to ministers in the study of the Scriptures. By and by he finds that by close application, they will yet be to meeting "in time." He looks with delight upon his father poorly clad, but happy little fellow as they wander around to their glee, occasioned by the prospect of another meeting privilege. All is going nicely now and his mind had got about settled down to a point where he left off so unnecessarily. Suddenly a new thought comes, and the whole scene have all broken out, and will be into the garden in a minute. "Away goes the preacher (not to meeting), but to head off and drive back those unruly swine. But although they got out of a small hole, they cannot see a large pair of hands to be seen, and in his haste at drawing conclusions, he inwardly almost concludes it would have been a relief if the whole races would have perished in the waves of the sea. After the trams have been enclosed again, and the large drops of perspiration, and the soft of his eyes, and his brow, he carefully scans the whole scene of the morning, and with a sigh, resolves to change the theme.

While burying up a little on his way to the sanctuary, he reflects to himself; "let me see; it shall be to day, let parents have their turn."

The preacher noticed during the discourse for some cause, he entered into the feelings and sympathies of his hearers on this old truth. But he postponed the newly discovered truth until the thoughts were less disturbed.

Pitts, City, Nov. 28, 94.

The new sect hired a preacher—paid him a salary. It was organized—where there is an organization of Brethren, it is therefore sedition, rebellion. The old troupe made no such fruit. So new sect built a meeting-house. This new sect has a steeple almost 80 feet high. The old tree bore no such fruit. The new sect put a bell in the steeple. Here, then, is an aggressive theory producing a sect with a minister, a steepled meeting-house, and a bell. Still these members at its elder say they belong to the Brethren church. Bishop, Kider, Brown, and E. K. Buckley were taken from fellowship the members, and thus virtually recognized the new sect. These preachers

Correspondence.

sound of Home is sweet to the

the comforts of a home so b

ACTION

WHAT A LITTLE KINDNESS DID.

My Trip to Ohio.

Cornell, III

G. W. DALE,

From Bellville, Kansas

From St. Louis, Missouri.

From D. C. Clark:

to have ten members here in the village, eight or ten more within eight miles. — It appears to be in love and union. Brother Baker is our speaker, and he is laboring for the advancement of the kingdom of God. He labors six days for the support of body, and on the 7th, preaches the Gospel.

Shows how easy it is to acquire the reputation of
 knave by circulating an evil report against his enemy
 to the tip. How easy it is for the tongue, the
 tale-monger, to circulate a false report without a
 redoubting of truthfulness. The only honest
 general manager that can now be made is for all
 comers.

Religious Essays.

Hints.—We welcome other themes into this column, but not too long or too narrow. (1) First, (2) full and (3) clear. (4) See 100.

THE NEW WAYS IN RELIGION.

To-day I've been to meetings, John,
To hear the person preach,
But how they've changed since we were young,
In all they do and teach.

They say that we're old fashioned, John,
And don't care what we say;
But my old heart can see and feel
When'er they change God's way.

When we were young the world was gay,
And loved to make a show.
But Christian walk the narrow way,
We could slip with them go.

But oh, how things have changed since then,
Two ways are but one;
They'll all go in together now,
An say they're "lots of fun."

When we were young they used to meet,
In our old kitchen room,
And some times in the school-house near,
It may change to come;

And Elder B——, that good old man,—
"I'll never raise his voice,"
How faithfully he dealt with sin,
And how the saints rejoiced.

But now they meet in palaces,
So gorgeous, rich and nice;
And everything that draws the crowd,
They'll have at any price;

With cushioned seats and carpets,
And everything so gay,
The poor can hardly gather there,—
They're not the script to pay.

The ministers, like some vain pop,
Stand no and reads his prayers;
A how it pains my heart to to-day
To see him "put on airs."

He did not preach, he only read
An essay in Christ's voice;
No heart was touched, no tears were shed,
And not a soul rejoiced.

He thought Christ's voice was musical,
Melodious, nice and clear,
And that is sounded pleasantly
Upon the listening ear.

I heard some say as they passed on,
"Wasn't that a splendid thing?"
Another said, "That can't be beat
By even Dr. Thru."

O can it be that such vain pop,
Are called to speak for God,
Who feed the Church on worldly slops,
But never preach his Word?

I thought if Christ himself were there,
We'd see some rights and tears;
"Ye Pharisees and hypocrites,"
Would thunder in their ears.

I thought of our old kitchen time,
When servants sat by God,
Would warn us all so faithfully
To love and keep his Word.

They did not wink at worldliness,
A minister was dead;
O give me back the olden ways,
I do not like the new.

A horse machine now grinds the taser,
A goddess cheer joins in,
But neither one can tell of joys
That come from pardoned sin.

They sang God's praise when we were young,
Because their hearts were blessed;
And a wild choir now chants their songs,
And to the church has rest.

My heart was pain'd to see the show
They tried to make in dress,
All fail'd to draw from top to toe,
And some looked like distress.

With frills and flowers, tucks and crimps,
They seemed almost deforc'd;
And many had the Grecian bend,
With came's hump all formed.

They adorned my plain collar,
And thought my bosom "eddy,"
And for the church they weild, I know,
And had peace with God.

I thought of times when we were young,
When all the proud and gay
Would make the Christians dress their song,
And just them every way.

And when all the word runs mad
Oh, how they display.

The Church has changed since former days
In all they say and do;
But give me back the olden ways,
I do not like the new.

They're strangely bent on pleasure now;
They seek most every week
To have some sort of lively spree,
That worldlings love and seek,

But whether 'tis a festival
Or sociable, or fair,
Or Christmas tree, or other scrape,
The Church will all be there.

With a trifling grab-bag,
And other tricks and games,
They make God's house a den of thieves,
Without a blush of shame!

Lord of the temple, come with zeal,
As thou didst come of yore,
With courage in the hand to make them feel,
Before their day is o'er.

They all attend such gatherings,
But when they meet to pray,
But with but few to venture out,
And they're not much to say.

They lightly speak of former days,
When Christian men were true;
But give me back the olden days,
I do not like the new.

What means this strange departure, John,
And when will they mend?
God's day of wrath is hastening on,
When all earth's shamms will end.

That awful hour is drawing near;
Its signs are gathering fast,
The Judge of all will soon be here,
To settle in the past.

Our record then will be made known,
Our habits, thoughts and aims;
And some must hear from God's own throne—
"You've brought my name to shame."

Alas! then what grief and sore regret
Will reach them in that day,
Because they've chosen worldliness,
And scoffed at God's old way.

Set by J. W. Southcott.

DEFEND THE CHURCH.

BY LOTTER KETTING.

THE subject on which I intend to address you is one of vast importance. It is simply this: Defend the church. In No. 45 of B. at W., Bro. Eubelman comes out boldly in defense of the church, and in these times of severe trials we need thousands upon thousands of such brethren that are willing to lay down their lives for the church. Some are saying many evil things against us; they even have the audacity to say that they are not wanting division in the church but are going to have a voice at the coming District Meeting. The first question in my mind is, will our dear brethren go up there and leave these men break down order and government? Are you going to leave them do like they did at Abilard, occupy the time in making long speeches in defense of their pet schemes, and you sit back and leave them go on in that way? No brethren, that is not the way to defend the church. The trouble is, we have spoiled certain leaders, and the time is here that we must cry aloud and spare not, or they will bring ruin upon the church with these fashions and indulgences of the corrupt world.

In the Fall of 1876, one of those leaders conducted a series of meetings in our county and; and it was the last words I had to say. I must acknowledge that I never heard such heart-aching denunciations against pride and the dominion of fashion.

Some of those brethren thought I spoke too plain in No. 39 of B. at W., but in all probability I may speak plainer yet, before I close this article. I am confident that, that brother would not like me to tell the public what he said against the pride. In one of those sermons he remarked that "girls cannot go

to heaven, with Christ on one shoulder and a milliner shop on the other, they must leave those gew-gaws of fashion behind." Some of the fashionable girls thought he spoke too plain. But he said it was Gospel. The writer was a fashionable girl, and the daughter of a father that told her time and again that there were no Christians, no righteous people in the world, but when the Bro. preached those powerful sermons I thought different.

These men change their opinions so often; they are full of notions that they do not know what to say any more, and bring up all sorts of nonsense to defend their ways. That Bro. in '76 read the portion of Scripture where the apostle spoke of the covering for the sisters, and asked us to wear the "plain, white cap" for that covering; and when we were baptized he told us if any person would ask us why we did so, and why we dress plain, we should not tell them because it was the established order of the church, but should say "for Christ's sake." Well it was Gospel then, but it seems with him the Gospel changed since then, anything will do now for a covering, even the "fashionable hat" will do. Our Bro. wrote in their paper the hair was given for the covering. Strange indeed that the apostles did not say so and the strangest of all, that that Bro. did not tell me so when he baptized me. I wonder what text; I suppose bangs and frizzes will do too for the covering.

Well the truth is, they took a notion that the plain narrow way in which our fore fathers traveled to heaven, was not popular; and they would try another way. These old fathers were "old fogies." So these modern wise men even want to take the milliner shop along. Suppose they will hold up their hands in horror and say "the Gospel is silent on that subject." We must not add to, nor diminish from the Gospel. And I a traditional sister? Well it don't make any difference to me, what they call me, but if it was Gospel five years ago, it is Gospel now. We even dare not speak of our forefathers, "they were not crucified for us." We were not baptized in their names. We never said that, but we think it is better to imitate them than the world. But we will say nothing more about them; we will speak of Christ and the apostles, they are for the Gospel.

What did the apostle Paul say in regard to conforming to the world? Did he not tell us in language, "be not conformed to the world?" And what did he say in regard to women adorning their bodies? Well they know so much about Gospel they certainly ought to know that.

About two months ago, I was visiting in the town of D— one of the most fashionable towns in this state. The family I visited with were very fashionable, and members of the most popular churches in town. I accompanied them to church and they have a very talented young minister. He preached from the text concerning "non-conformity to the world," and he exclaimed with a trembling voice that their sisters decorate their bodies after all the foolish fashions of the world, and in costly array, simply to attract attention. "I must cry aloud and spare not." After we left the church, one of the ladies remarked, "Mr. K. give it to us again." He gives us fresh every now and then, but it does no good." I then told her that he spoke the truth. She acknowledged he did not, answered, "that at

places our sisters dressed after a fashion," and that there had been a sister visiting them that "wore an eight dollar hat, and a more fashionable dress they never saw than she wore." She was a school teacher, had been where those Progressives live, and to tell the truth there was no lady at that church and I never saw a lady that was dressed more after the foolish fashions than that sister. I appeal unto the leaders of the Progressive faction, how did your sisters dress two years ago? How were they dressed at the convention you had at Elk Lick last September? And how were they dressed on Thursday eve after the convention when you assembled together at Myersdale, to worship God? Now in all endeavor before God, can you say that they were dressed plain? You write so much about plain hats in your paper. What do you call a plain hat? Can you not tell us what a plain comfortable hat is? what it looks like? Just take that word plain away and place stylish there, and then you will have it right.

I know a brother that went to Somerset Co., and when he saw how come had gone to the world, he asked a Bro. if this is Progression. He replied it was. The brother then said that he always was in favor of Progression, "but if this is what you call Progression, I am no Progressive man hereafter in that way." And with tears in his eyes and trembling voice he exclaimed, "Oh sister Lotie, I heard and saw so much while there, it made me feel bad, and I wish I had never gone there! Why, there were sisters dressed in all the fashions of the world, and so much unnecessary trimmings about their persons." Well he wished he had not gone there. I was glad he did go and I think it would be very good if some more of the Brethren would go there and see for themselves. They claim to be for Gospel, they are progressive. I just wonder where they got their Gospel? Why, they became so progressive that they cannot worship God any more without an organ. Were the apostles thus? I just wonder if Peter had an organ to help him to preach, on the day of Pentecost, when three thousand souls were added to the church?

Well brethren I know I shall get in trouble for writing this, but I am used to nothing better. I remember when I was a small child, my mother sent me with provisions to a poor old lady, and my school mates abused me about it; but my mother told me not to keep any account of their abuse, and do whatever was right. That dear mother planted firmness in me when I was a child. And when I become a grown girl, an old sister asked me what the ladies are, that the ladies wear; she said they are not of any use; they do not protect the head from the cold in the Winter, nor the heat in the Summer. That was a hard question to answer, for my conscience would not allow me to tell an untruth, but I told her they were for fashion's sake. She seemed surprised and replied that she was glad that I was honest enough to acknowledge it, and I was the first girl that she ever heard say so. I told her then that I would not tell a lie for the sake of fashion. Hats were the most uncomfortable clothing I ever wore; and if they were not fashionable I would not have worn them nor would any one else; and if it was not for fashion's sake there would no member plead for them. Suppose they will wonder why I know

so much about these things. Well, the truth is, I was there and saw it with my own eyes, and we are sorry to say that we had sisters that saw something in the world that they loved better than jeans, and they dressed after all the fashions; wore fashionable hats, loaded with feathers and flowers; and our poor old Elders pleaded with them to bring them back in the simplicity of the Gospel, but they would not. They put themselves out of the church, and when those progressive Elders came around they make a poor face and say "the Brethren expelled me from the church for wearing a plain hat." Then they make a big fuss about it, bring it up to Annual Meeting, ridicule the church or write about it in their papers, but are very careful not to mention it to any one that lives in the same church, for fear they might find out different. The fact is, they don't want the plain hat; that would not be popular, and just as soon as we allow the "plain hat" to be worn in the church, they will have all the foolish fashions too; for they have them now where hats are worn. Now, dear Brethren, are you going to leave our beloved Brotherhood to ruin for the sake of a few souls that want to serve God and mammon? Let the whole church be engaged in prayer for our beloved Zion, for there is danger before us and the church must be defended.

Martha, Pa.

ILLUSTRATE YOUR PRINCIPLE.

WE wish that some of our people who discard any particular form in dress, but at the same time advocate the principle of plainness, would illustrate their belief a little better. Some of our brethren and sisters are attiring themselves just as gayly as any other class of people, yet to our knowledge they have received no exhortation what ever from those who claim to advocate the principle independent of any certain form. Now we would have very much more confidence in this class of brethren and sisters if we could see some evidence that they are sincere. When our brethren dress like dandies, do you consider it wrong? Do you tell them that it is wrong? When our sisters come out in gaily-trimmed dresses and hats, do you protest and say that it is violating a gospel principle? For our part we have not heard of any attempt to teach the principle, and therefore cannot help but have some doubts until our brethren who hold the view alluded to, give us some illustration that they are sincere in what they profess. There is plenty of room to give us illustrations of it. There are those among us who are dandy-like as they can well be, and they seem to think they have encouragement in such a course from a certain element in the church. This makes us fear that the private teaching of some of our brethren is not very strongly in favor of carrying out this principle of plainness. We may be wrong and we hope we are. These remarks are not made in way of censure. Love thicketh no ill towards his neighbor, and the same will apply to us as brethren. If we may have the love of God in our hearts we will not want to see the errors of our brethren. We will see them only when we feel and realize their bitter fruit.—*Primitive Christian.*

ROMA, ILL.

We are glad that one of the editors of the *Primitive* thus comes to the front. We have all along maintained that without "any particular form of dress"

recognized as expressive of the principle of plainness, there can be no plainness maintained. For urging this and defending the "particular form of dress" recognized by the church, the B. A. W. has been reproved by the P. C. in times past; but it is now made all right by coming over on sound doctrine. You may as well talk of maintaining immersion without a line as to maintain plainness of dress without a line. There must be a point where unplainness begins, or where it ends and plainness begins. This point the Annual Meeting lays down, and the question is, will all submit to that line, or must it be willed out to please the dandies and fops? When it is all sifted, and the practice is seen, our people will see that this cry of plainness on the part of the so-called liberals is just for effect. They preach one thing and practice another. If one of them goes to California, he brings a dandy hat, a fashionable suit, puts a cigar in his mouth and goes on like the veriest worldling. This is how it goes when out from the Brethren. It will come out by and by. To get this "particular form of dress" which so well exemplifies plainness, out of the way, they raise the cry, "you want to make it a test of fellowship." This is said to scare some, but will not work. Our people will not be scared so as to run off the bridge into the water. You might as well talk of building a house without material as to talk about plainness without a line where to stop. Why do the leaders of the progressive party refuse to define plainness? You can hunt all over their writings and never find it. It is always vague, covered over with general terms so as to mislead. Will the *Primitive* stand up to the "particular form" recognized as expressive of plainness? We shall be glad if it does, for the church needs its help on this as well as other subjects.—*En.*

For the Brethren at Work.

THE BRUDERBOTE REFLECTOR.

BY JAMES EVANS.

DOUBTLESS many of the readers of the B. A. W. would like to know what our German brothers and sisters say to the readers of the *Bruderbote* or *Brüder's Messenger*. We will endeavor from time to time to condense a little of the contents, so as to give them a distinct image of what is given to our German brethren from month to month. In the first place we would say that Bro. Geo. Ashenbrenner is no longer neither its owner nor its Editor. Bro. J. M. Snyder of Grundy Center, Iowa, is now Editor and Proprietor. Bro. Ashenbrenner will, however, be a fellow-helper and so will Bro. Paul Wetzel, who has been unwell for some time.

No. 4, of Vol. 2, is now before us. The first two columns contain a New Year address of the editor and various items of intelligence, among which we find the editor's warmest thanks to the B. A. W. for its friendly notice of the paper and its advice to Brethren to send a dollar to the *Bruderbote*, and if they cannot read it send it to some German friend. We think many of our English readers ought to help the German paper. There are thousands of

German in this country on whose minds Gospel light has never been shed. If we are a missionary people why not sacrifice a little to diffuse light among that class.

The first article is a New Year's greeting from sister Barbara Roesch of Mian. She talks sweetly and lovingly, especially to her sisters, whom she exhorts to take up the cross and follow Jesus in all his appointed ways, she exhorts her sisters to be more earnest in the training of their children, to teach them Jesus in early years and not to be discouraged even if we see no fruit. When we are gone, our teaching, example and prayers may bear fruit. Then follows New Year's greeting from Bro. John Fierhaber of Milledgeville, Ill. His words are love and praise to God and earnest prayer for the saints. He adds two stanzas of poetry, eight lines each, on the year that is fled for ever. We would attempt a translation, but we could not infuse the heart, and vigor of the German tongue into our speech. He then gives some good exhortation on these words of Paul, 2 Tim. 1: 13-14. "Hold fast the form of sound words, which thou hast heard of me in faith and love. That good thing keep which was committed unto thee by the Holy Spirit, which dwells in us." Heresies and schisms would arise, false teachings would abound. The enemy would sow tares while men slept, hence we must keep awake and hold fast what we have learned. On page 2, we find the conversation between a father and a son continued. The son enquires if he obey the principal commandments, but neglect a few, will not the Lord pass it by? The father shows the spirit of disobedience we manifest when we wilfully neglect one of God's commandments. Num. 15: 30 is quoted to show that if any will sin *presumptuously* he reproaches the Lord; he was to be cut off, because he despised the Word of the Lord. True, there was another law for him who sinned through ignorance, but wilful, presumptuous sins reproach God, and will bring the many stripes. We have, then, another letter from sister Roesch pleading for her German neighbors who are strangers to God, and ought to be warned to flee from the wrath to come. Will some wealthy brother send a little of his means to Bro. Snyder, and order a thousand extra copies to be printed and scattered among the people? The balance of the paper is filled out with various articles more or less interesting, among them a sermon from Bro. Quinton, on "the evidence of Christian character." This sermon is full of good thoughts, suggestions and shows how we may purify ourselves by having the hope of seeing Jesus as he is. We have a good exhortation from Bro. D. Bright on "If God be for us who can be against us?"

We conclude our review by saying that, having read it during the past year, we can heartily recommend it to our readers as a good, earnest advocate of the faith of our Brotherhood. It contains much original matter both in prose and also good selections.

For the Brethren at Work.

A DREAM

BY P. H. TEAGUE.

LAST night, I had such a strange dream. I do not particularly believe in dreams, unless I can learn some thing from them, or unless they teach me to think. My dream has produced many thoughts, and I will tell it in the

hope that it may lead others to think of their condition. In my dream, a dear friend long since dead, was with me. We were pleasantly conversing, when all at once everything became a dead calm. After all was as silent as death, a very great noise burst forth, and in the next few large seas appeared in the form of the Pleiades. Some were red as blood, while the others were like our own sun. I immediately cried out, "what is that?" My friend cried, "He appears, He appears," which of course we both intuitively understood to be the coming of Christ. My friend seemed quiet composed as also did I, a thought quickly passed through my mind, that I would be if the dear ones of my family were around me, which it seemed that they were not. I felt no fear whatever, but seemed anxious and pleased to meet my Saviour, and exclaimed, "Oh! Jesus! Master!" I then from excitement awoke, and for a long time lay thinking of my strange dream. The first question which arose in my mind was, would it be so, if Jesus was to come now? Could I fearlessly and gladly meet Him? If so, will I not be the happiest of mortals? My dear friends, God often uses strange means to accomplish His ends. And I believe very often that we do not realize His power as we should, and that He would have us remember Him more than we now do. If we could and would permit ourselves to think more upon our lost condition, how helpless we are without Jesus, we would not delay this great one thing needful another hour. Pray God, dear friends, for no more rest until you are willing to acknowledge him as your master, and that you will be his humble servant. Pray in earnest and God will soon come to you as he has promised.

Our peace should be like a river, a happy sunny, sparkling river, not fretting and foaming over little stones or unexpected windings in its way; but rather singing and dancing over them. The river also brings communicant from the upper country, and spreads fertility along its banks. It may be low sometimes but it never falls below the dignity of a river. There is a river the streams whereof make glad the city of God. There is a man of communication with the heavenly paradise, which gladdens all God's people on earth.

The path of duty is the path of safety, though it may seem the path of death. We may balance probabilities, weigh contingencies, and admit motives of prudential policy, where measures, not principles, are concerned; but where an enlightened conscience leads, we are to follow and let God take care of consequences. So did the three Hebrew youths, and so did Daniel, and so will all who fear God rather than men. "Dare to be a Daniel! Dare to stand alone! Dare to have a purpose firm: dare to make it known!"

Most frequently make great reputations by never actually doing anything. Sometimes they do it by telling how things are done; sometimes by assuming to know all about it, and sometimes by just keeping still and looking wise.

Greatness, which belongs to virtue is to be carefully distinguished from the mean spirit of power and the false ascent

BRETHREN AT WORK.

Published Weekly.

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THE GOSPEL IS THE POWER OF GOD UNTO SALVATION, TO EVERY ONE THAT BELIEVETH.

THE power then is in the Gospel to save the believer, reaches his heart by faith, and by it holds him bound to God and His Word. The doctrine is not that the Gospel of itself, or separated from its author, has power to save; but God's power through the Gospel (as the means) is able to save us.

The Gospel is the power of God not of itself. His power reaches the heart through the Gospel by faith. Faith in the Gospel, is the great leave that turns the heart over to the Gospel, and makes it the controlling power over the believer. Faith in the Gospel must be a power to control a man in everything he does, or the Gospel will not save him from sin in that thing. The doctrine in this text, is that the power to save must come from God. If it be by faith, we must look to God beyond the faith; in obeying the commands, we must look beyond them; look up to God where power must come to us. But we must look to him through the Gospel, because that is His power to save us. The Gospel cannot be a power of God to save any one who is not governed by it. If some power beside the Gospel governs man, if he is controlled in his actions by the world, its pride, its pleasures, the Gospel is not saving him. If he gets the opinion that he can be saved by free conscience, free faith, free conduct in his desires and wishes, free in thoughts and things in which the Gospel leaves him free to do as he pleases, he is then depending more on his free conscience than he is on the Gospel. If his free conscience is to save him, then the church has no right to interfere with his conduct. The heathen who had no law, were a law unto themselves, "their conscience no doing or exceeding." The church had nothing to do with them. If a man's conscience, taste and desires are free, the Gospel is not saving him. This free conscience, free mind, and free judgment is a modern doctrine not found in the Gospel.

The Christian is bound by the Gospel, all the time, in everything. He is free in Christ, in the Gospel, out of it. The Gospel "is the power of God" to save him while he is in it, but not when he is out of it in any way.

God built his church on the Gospel,—"the foundation of the apostles and prophets, Jesus Christ himself (being the chief corner stone)" and God put no man in the church that did not will, or the Gospel; and he has not the promise outside of either.

To illustrate the doctrine of this text. The laws of the United States are the power of the Government to save its subjects from any power that would take their rights from them. The law will protect and defend them so long as they are inside of it; but when they get beyond the law, the government will not defend them. They may plead "free conscience," or "free speech." They do not need to make that plea while they are inside of the law. It is secured to them by the law, and they only need the law to save them from all harm. But when they go beyond the law, and act on a conscience free from the law and government, neither the law or government will protect them. But when a man comes forward and says he will by his own judge, he will decide himself whether he has violated the law. Government would not protect him, and he would be at the mercy of the law.

punish him for his offense against the law, regardless of his free conscience; or put him in the asylum for insanity. The same principles apply in reference to the church and the Gospel. The church has the same right to judge its members for violating the Gospel, as the government has to judge its subjects for violating the law. And a member of the church has no more right to have a free conscience, or be independent of the church in his conduct, than the citizen has to be free from a trial by the government for violating its laws. But this illustration does not stop at the simple transgression of one man; it goes farther. All the troubles in the government come up by a body of men uniting to oppose some law, or have some law of their own instead of the law of the government to reign over them. The South combined to oppose and nullify a part of the law and authority of the government; the Mormons combine to have a law of their own, nullifying another part of government law. In this way division and trouble comes upon the government. This is the only way divisions can come.

So it is in the church. God has built on the church; there never could have been division in it, had not some men combined together to leave out some law or ordinance the Gospel teaches. All the troubles that ever infected the church, have come from some men doing this, teaching things the Gospel never authorized. All the errors of the Catholic church came from men running the church into worldly things to make it popular. Into politics it went first, into worldly pleasures next, then into ways all outside of the Gospel, which is God's power to save the believer.

The same great evil of the Catholics, to some extent, has infected most other churches. When they bring the politics of the world, the pride of the world, with its pleasures, amusements, picnics, lotteries, whisky traffic, and every popular vanity of the world into the church, they have come into the same road with the world. It is the power that rules them, not the Gospel or the church. God has built upon it. There is no way of peace and union in the church, but that of coming to the general council, instead of ridicule and abuse heaped on the council for things it has never done, as laymen's heads abuse on the Bible.

The Annual Meeting has given no advice that is contrary to the Gospel. It has decided no question that will sacrifice any gospel truth or principle. It may have in some cases been a little strong against members following the customs of the world in dress; but after all that, pride has grown too fast in the church. All our efforts in church councils have not made our people too plain for the Gospel and the power of God to save them. Churches that have thrown away authority, and put on all the fashions and pride of the world, are not made nearer the Gospel by it; but their going more with the world is going less with the Gospel.

UNION OR ONENESS.

GOD has always given evidence that his will, his spirit, his law, was given to his people to make them one. To secure this end, he called his people together often; that they worship and praise him in their assembly. In the Jewish and Christian dispensation, God's people were required to meet in council and work together for the one mind and one judgment that gives peace to the church. In both dispensations, God's holy law often met in council, not to decide upon questions where there was a plain text with the Lord. God's people always accepted his word and obeyed it, without any council or question, or anything where we have a plain command. But their councils were always to get union and oneness on things that were implied and not plainly expressed. Neither the Jewish nor the Christian church ever did live in union or oneness without such councils; and the church cannot now, nor ever will be, of one mind and judgment without councils to hold them bound together in their practice on all subjects that af-

fect their union and fellowship. The only possible way of union is by those, who believe and obey the Gospel as it was believed and obeyed in primitive times, to meet in council and harmonize on the things that are wanting to make peace. But unless the council will be heeded, no use of making it. If, after it is made, heard, influencing sermons against it are preached, and long denouncing articles written against some of its decisions, such a council will never bring peace, or allow it to reign in the church. But let us have sermons preached, and articles written which tend toward union. Let each one, (instead of waiting against somebody, or writing just what he wants,) give what he thinks ought to be done to harmonize and unite the church.

I have had some hopes that it could be done if there were as much effort made for union, as there is for each one to have his own views prevail. I am far more progressive and more in the right way, to make the church stronger in the faith, more holy, more spiritual; but not for that progression which makes it more like the world, more pleasing to a flesh. If we would all unite in our advice and our influences, there would be no need of us to secure a union and maintain it. Without this no rigid statements or radical enforcement can ever secure it.

R. H. M.

A PECULIAR PEOPLE.

IN all ages, those who have been the servants of God, have been a peculiar people, because they have been different from the world, because they had a law, a faith, a practice peculiar to themselves; because they were united with one another in spirit and in work, and united with God.

Under the Gospel dispensation, they were ordained a peculiar people, a royal priesthood, differing even from the Jewish race in faith and practice. In all the ordinances of the church, the Lord's people were peculiar; that is, differing from the world and from other religions. Trine immersion, Foot-washing, the Lord's Supper, made them peculiar in their worship. Non-conformity to the world, non-resistance, humility and love, made them peculiar in their living, that they were in truth a peculiar people, zealous of good works. If the world had been right, then might the church have been like it. But the world was dead in sin, and on that account God's people must be a peculiar people.

Heaven is a spirit world not like this, and the children of God live in fellowship with that world, not with this world; this makes them peculiar. The Christian is living for another life, for another world not like this. If this world was man's eternal abode, he might well be like the world and not peculiar in any way. But since the Christian's life is a preparation for eternal life in another world, the faithful preparation makes this life peculiar to the world. The spirit, the desires, the affections, the fellowship and love, makes a union with God and one another, that separates them from the world in their lives, as well as in their worship. Thus they are bound together and bound to God in a life that is peculiar, because it is the beginning or preparation of the life in this world, for the eternal life in the world to come.

To get the idea of this text, go to the military school at West Point; there are men training for military life, living for that purpose; it makes them peculiar in their work, but just the opposite to men from Christianity. Their life being in harmony with the object for which they are living, makes them peculiar, because they differ from the common citizen.

The Christian is a soldier of the Cross, but training for the great work of saving men instead of killing them. He belongs to an army of the righteous, and is fighting for a kingdom that is out of this world. This makes him belong to a peculiar people not of this world. A royal priesthood the highest there is, because it is connected with Christ, the King of kings, who is over them, King, Priest, Lawgiver, to govern them in all things and keep them as his peculiar people.

R. H. M.

OUR REFLECTOR.

—The last item, in column three, first page, strongly recommends a change in delegates and officers at District and Annual Meetings. With all due respect to the editors, I beg to leave to differ with them in regard to sending all "new representatives to Annual Meetings" next Annual Meeting especially. We are in favor of changing delegates and officers as much as the nature of circumstances will permit for the good of the cause, but to make a clear sweep of matters now, and send all new delegates to the next Standing Committee, would be about as unwise as to have all new officers in command just who the hard-fought battle of the war is to be fought. At the next Annual Meeting will be the decisive contest, and we will need many of our most experienced men. I notice that some States keep a good Congressman in office a number of terms. Let changes be made in a way that will permit new and experienced members serve together, hence the former may learn from the latter. I too, think the Standing Committee should not place its own members on committees so much; it might be well to exempt the members of the Standing Committee altogether. Committees should be made up of business men as much as possible. Many of them might be selected from among the deacons and laity, where the best business judgment is generally found.

—It takes rather close thinking, to understand all that is in Bro. Balmuth's article on *The True Issue*. It would, however, seem that any person, even of very ordinary observation, ought to know that the fruit of a tree will participate of the nature of the tree; thus in spiritual as well as other things, in clothes as well as in manner of grace.

—Bro. J. B. Blair has a good article on *The Letter and Spirit of the Gospel*. People who are so strict about the letter of the Gospel, and unconcerned about the spirit, are about as much use to the church as a man without a spirit is to the world—dead so far as doing good is concerned. The letter and spirit must go together.

—Sister Bond's article shows the sentiments of people with whom she has conversed. Had the apostles dispensed with series of meetings and missionary work, as some now desire to do, Christianity would have perished in its infancy.

—Have lived in the country, and worked consistently on the farm, but really I never thought of preparing sermons after the model presented by Bro. D. E. Rubaker. Perhaps things of that kind do not occur often. If they did, I should write an article on system and order.

—I cannot say much about the editorials this week. Concerning *Schools*, I wish to remark that I believe that the College at Mt. Morris among the best disciplined institutions in the Union. Better order is preserved among 300 students than is required in most families where there are only a few children. Pupils as a general thing, conduct themselves better there than they do at home.

—Bro. Miller has a good article on *Defending the Church*. But it is bad when the defense is against those who claim to be members of that church.

—I would like to say a good deal about Bro. Eshelman's "Inside Turret Out" but it will require too much space. I only take liberty to state that when turning a thing inside out, it is best not to turn too much of ourselves out at the same time; that is, tell the straight thing and say as little as possible about self. The facts referred to in the article have a bad showing at best; they tell which way the wind blows.

—Sister Norman is getting some excellent matter in the "Home and Family." Her efforts are certainly appreciated by the lovers of "sweet home."

—This No. reports fifty-six baptisms. Add to this the 101 of last week, and we have 157.

J. B. Moore.

Religious Essays.

Notes.—To write some other things more you, then what you can do and what you can do, and I want you to write on the subject.—C. H. B. B.

SEND ME.

BY IRA SANKEY.

"Hark! the voice of Jesus crying—
Who will go and work to-day?
Pledge me with and honest willing;
Who will bear the heavier away?
Land and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
"Here am I; send me! send me!"

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can help them at your door,
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for JESUS,
Will be precious in His sight.

"If you cannot speak like angels;
If you cannot preach like Paul,
You can tell the love of JESUS,
You can say He died for all.

"If you cannot reach the wicked
With the judgement's dread alarms,
You can lead the little children
To the Savior's waiting arms.

"If you cannot be a watchman,
Standing high on Zion's wall,
Pointing out the road to all,
Offering life and peace to all,

"With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

"If among the older people,
You may not be apt to teach;
"Feed my lambs" said Christ, our Shepherd,
"Place the feet within their reach."

And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land.

"Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

Take the task He gives you gladly,
Let His word your pleasure be;
Answer quickly when he calleth,
"Here am I; send me, send me!"

WITNESSING FOR GOD.

BY C. H. B. B.

To Little Kitting, of Belford Co., Pennsylvania.

All things bear witness. All things proclaim an author and proprietor. Every atom has the imprint of God. Every star shines the glory of the All-maker. Every star twinkles its testimony to the power and wisdom and goodness of the Uncreated Omnipotent. The birds carol undisturbed of the upper world palmistry. The lilies open their fragrant immaculate lips and preach the Gospel of purity and beauty and peace. "Day unto day uttereth speech, and night unto night sheweth knowledge." "There are many kinds of voices in the world, and none of them is without signification." 1 Cor. 14: 10. History cries mightily for God. Every battle-field every blood-dripping wound, every whizzing bullet and thundering bomb, every death no in corpse, coffin, sepulcher, declare the Omnipotence, Omnipresence Righteousness and Goodness of the All-director and All-disposer. Every pang of body and agony of soul is a sermon on the venality and justice of the All-holy. Hill sends up its discordant (thermody of groans as an eternal verification of the imputability of Jehovah. The Devil and his angels, in all their rage and malice and murder, are unceasingly testifying that "God is not mocked." The Supreme Architect "left not himself without

witness," but wrote his golden name of Love on every harvest field, every grain of wheat or corn, every mouthful of food, every raindrop, every sheaf, every zephyr. Acts 14: 17. Sleep is his minister, health preaches his mercy, suffering declares his self-respect, and death is the eloquent orator that sums up and urges the heights and depths of wisdom and wonders of Deity. Here we ever consider how woful, how hopeless, how utterly doomed would be our lot, if sin could be perpetrated and death not follow in its wake. What use then for the Incarnation? Neither thirty-three years of incarnate ministry, nor thirty three trillion, could have atoned for sin, or lifted man from the curse and condemnation of rebellion. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of Hell, and Death." Rev. 1: 18. This is the great, all inclusive, all-supporting, all-verifying, witness to the revealed reality and conception of God. From every death and out of every coffin and tomb issues the testimony of eternal truth, and the promise of eternal life. The sinners go down to darkness and damnation howling out his witness for the holiness and faithfulness and compassion of the Father of mercies as expressed in the cross. God is true, therefore Jesus died. God is love, therefore He rose again. Witness on witness in darkness, and agony, and terror and death, and life and light and rapture to awe from sin and woe to holiness, to deliver from thralldom and wretchedness, and establish forever in the glorious liberty of the children of God, and the unutterable peace and bliss of Emmanuel, God's fellow and ours.

The meth and midge and mountain and hemlock and earthquake and sand, grain, every pulse and breath and wink, bear witness to the existence and attributes of God. And what are we doing? Are we doing the same voluntarily, daily, consistently, worthily, so that others see our good works and glorify our Father in Heaven? The object and condition of the Incarnation is shared by all the elect. "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth." "I am the truth." This is our mission. Truth and life are synonymous in Christ and the Christian. "I am." "I live, yet not I, but Christ liveth in me." "To me to live is Christ." Not in this or that, but in every thing. We are always on the witness stand, always giving testimony to some power that rules us, some object that commands our fealty. "We are his witnesses of these things, and so is also the Holy Ghost." Acts 5: 32. What things? The whole earth and life of the Godman in its principle, aims and manifestations. How? By the indwelling of the Holy Ghost fashioning and expressing our concrete human nature after the pattern of God incarnate. Christ witnessed for God when he lay asleep on a pillow in the hinder part of the ship, no less than when awake. He spoke the raging billows into "a great calm." "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them." This is the whole of the Christian life. Paul prayed "that he might know *Him*, and the power of the resurrection, and the fellowship of his sufferings, BEING MADE CONFORMABLE TO HIS DEATH." This is why we have so many false witnesses. They are shy of the cross. To be "made conformable

to his death" is far from their aim. To "give witness of the resurrection of the Lord Jesus" they cannot. They have never known "the fellowship of his sufferings." They would rather crucify Christ to spare the flesh and stand well with the world, then crucify themselves so that they might know the power of his resurrection, and bear witness of the Divinity and majesty of a life hid with Christ in God. The Christ was God's witness to the people. Is 55: 4. "This is my beloved Son, hear ye Him," is the voice out of the exalted Glory. Math. 17: 5; 3 Pet. 1: 17. He witnessed by His life. "Which of you convinceth me of sin?" He was holy, harmless, undefiled, separate from sinners." Heb. 7: 26. Let this mind be in you which was also in Christ Jesus. "If any man have not the Spirit of Christ, he is none of His." "With-out holiness no man shall see the Lord." This is the witness—living God's life in the relations and mould of our own. What kind of a father are you, what kind of a mother? What kind of a husband, or wife? What is your filial character? How do you fill the fraternal relation? How do you treat your body? Is it a very dead temple of the Holy Ghost, too part dominated by self-will and self-indulgence? Do you eat, drink, dress, work, sleep to the glory of God? "We are not our own; we are bought with a price," and such a price, a harrowing, horrible, fenshish martyrdom by crucifixion of the only perfect man that ever walked the earth, very God in humanity. What then is sin? *Using the most inf. destinal fraction of life for purposes of which God is not the author and end.* Where are our kind-and foremost progressives, and topsy-turvy philosophers, who gravely announce as the revised Gospel of the day that "to dress for Jesus sake is a delusion?" "False witness of God." 1 Cor. 15: 15. What is the witness of the conjugal relation? How much of Christ and the Holy Ghost do professed believers put into their children in the awful act that originates an immortal being? Does the cigar and pipe and quid witness to the sanctity and self-sacrifice which the cross enjoins? Do we master our passions? Are we crucified to envy, conceit, self exhalation and mammon? Have the nails of the cross been driven through our tongue as well as through hands and feet? The hand that bleeds with the spike of calvary never sets a fashion idol on our heads, nor uses the pen to justify such liberty, nor employs any part of the body independent of the claims of the cross. The sun shines, and this is his witness. The Christian lives, and this life is God manifest in the flesh. Some witness for Him in the pulpit stately, publically, vociferously, while in their daily life they crucify Him afresh, and put him to an open shame. Not long since an eloquent brother was conducting a protracted meeting. Between the sermons he was so full of sister's hats and other detestables of carnal hankering, that good souls were grieved and disgusted, and flesh-lovers glorified. Two young sisters took courage to leave the church and plunge from scalp to toe into the glitter and flutter of fashion. False witness. Beware ye preachers of carnality, God has appointed a day in which he will judge your ministry by the life and death of the Crucified. The tongue that so falsifies the message of God may in a dark hopeless eternity plead in vain for a drop of cold water to allay the flame of

remorse for perjury. "Behold the Lamb of God." His body was the home, the instrument, the expression of the Holy Ghost. He had no little finger left for a fashion ring, and no inch of his body for anything "born of blood or of the will of the flesh." His back for the scourge, his head for the thorn-crowns, hands and feet for spikes, his lips and face for cruel buffetings, and soul for mockery, scorn, and fashonless life. What say our fashion-mongers to all this? Will they not bow their heads, smite their hearts, repent, and turn to the cross in everlasting allegiance? Amen and Amen.

O ye who name the Name of Christ, where is your witness for God? What is the testimony of your daily life? Is it in very deed the photograph painted by Paul in Gal. 2: 20?

For the Brethren at Work.

OBSERVATION.

BY JAMES EVANS.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Tim 4: 5.

WE propose to discuss the following questions:

1. In what manner should a minister watch himself?
2. With what spirit should he endure afflictions?
3. What is the work of an evangelist?
4. How can he make full proof of his ministry?
5. Instead of "watch them in all things" the Rev. Ver. translates the words of Paul (*See de nephe en pati*) "be then sober in all thing." This rendering agrees with the German *Du aber sei nüchtern allenzeiten*. The word rendered *watch* is *nephe* and comes from the verb *nephro* to be sober, not to be drunken, etc. Sobriety seems to be the duty enjoined. This soberness of mind must extend to all things and means the strictest temperance or self control. True, in order to strict sobriety in all things, we must watch continually, lest we become intoxicated with pride, love of fancy, of position, or of wealth. All classes are to be sober, even young men. Titus 2: 5. We are exhorted to gird up the loins of our mind, be sober and hope to the end. 1 Pet. 1: 13.

Watchfulness is demanded on the part of a minister inasmuch as he is a servant of Christ and must not preach himself. How many keep themselves, their talents and brilliant intellects in the foreground. They lead men to admire them and not Christ. The watchful minister hides himself behind the cross. If the possession of eloquence and persuasive words would tempt him to bring himself to the front, he remembers that no flesh must glory in God's presence and if the glory of Christ is made of unto effect, all preaching is vain. The minister must not only watch against preaching himself, he must also watch against a feeling of jealousy if others be more highly esteemed than he. We are not running a race for personal distinction and renown. How much of the schemes, discords and stripes which afflict us is caused by this want of watchfulness on the part of their ministry. Ministers forget the holy nature of their work, viz., to preach Christ, to reconcile sinners to God, and seek to make themselves conspicuous objects to and aspire to be leaders of public opinion and hence engender stripes, emulations and engaging.

Again, a minister should guard against useless indulgence of carnal appetites, such as drug drinking, tobacco, attending public places of amusement, such as circuses, races, &c. His example should be for good. He should give no countenance to these evils by his example. He represents the holy cause of right conscience and salvation. Will he not honor that cause by a watchful life, circumspect conduct, and a sober devotion to Christ? He should watch against light-mindedness, foolish talking and immodest laughter. His sobriety and watchfulness should never desert him, either behind the desk or out of it. If he is a young minister, he should spend much time, if possible with aged brethren who have led lives of watchfulness and prayer, whose knowledge of divine things is developed by long use, and who are largely imbued with the spirit of Jesus and who are models of sobriety. He should avoid the society of trifling persons, especially silly young women lest it become a snare unto his soul. If he must sometimes associate with the young especially with the opposite sex, let him then watch over all his words and actions and let him try and lead the thoughts of the young to sober things.

2. With what spirit should a minister endure afflictions? As a good soldier of Jesus Christ he should endure hardships. 2 Tim. 2: 3. The great Captain under whom he serves set his face like a flint, and therefore was not ashamed. Isa. 50: 7. When afflictions have to be endured, we should endure them with a *resolute* spirit, set our faces like a flint towards them. Besides the natural afflictions of life, a faithful minister is exposed to two peculiar ones, without and within. If he seeks not his own glory, but seeks to uphold the glory and supremacy of Christ above all things, he will encounter much opposition from without. Lovers of pleasure, of fashion, of this present evil world, and of the traditions of men, will be very apt to look on him as such a troublemaker, a pestilent fellow and will persecute or annoy him in many ways. The carnal mind is not subject to the law of God, and when a faithful minister contends for obedience to all the laws of Christ, he is denounced as an uncharitably narrow minded and is frequently treated with scorn and indifference. But none of these things must move him. Acts 20: 24. If he counts his life dear unto himself and seeks the praise of men, then he is easily moved and cannot meet trial with a resolute and unmoved spirit. His hands are too weak to bear aloft the standard of the cross. He cannot endure afflictions with hardness. Afflictions and trials from without must be born with a patient forgiving spirit. As ministers of the cross, do we not preach the mercy and grace of God in Christ? Do we not preach through Jesus the forgiveness of sin? Acts 13: 38. Then how can we do otherwise than be forgiving and kind and patient even to our enemies? But if he is set for the defence of the Gospel, Phil. 1: 17, he will give offence to those within and thus increase his afflictions.

There are false brethren, weak brethren, many who are carnal and walk as men, 1 Cor. 3: 3, and many who have a name to live but are dead. These cannot endure sound or healthy doctrine, but would keep to themselves teachers having itching ears. These cannot endure the restraints of the cross, the self-denying life of faithful Chris-

tians, but would have a religion that allowed the old man of the flesh to revel in his lusts. If a minister preaches holiness of life, a cleansing from all defilement of flesh and spirit, these are offended and raise a clamor against him. Just touch their darling lusts and you lose their love and they regard you as a troublemaker. But afflictions of this kind must be born with meekness, patience and love. It is a part of our reward here; the crucible through which we must pass in order to purify us for an honorable place in our Father's house when his children are gathered home. To endure these and other afflictions meekly, resolutely, patiently, and meekly, we must often look at our work. We stand between the cross and the crown. We point to the Lamb that was slain for sins and call on men to repent, forsake evil, be washed in the cleansing blood and live. We point to the crown of glory, the sunshine of our Father's home, and say forsake sin, follow Jesus and you shall sit down at the marriage supper of the Lamb. We may suffer in our worldly business and be deprived of home comforts for the Gospel's sake. We will see some who can spend \$15 or \$20 a year for tobacco, but are afraid to help the minister who is away from home and his family, lest he might be encouraging a salaried ministry. He must sometimes toil for the benefit of others, pay his own way and wait till Jesus comes for reward. Be it so, the reward will be great. True all ministers are not treated thus, but some are and it will work for their good. O for a patient uncompensating spirit to endure all things without and within for the sake of him who loved us.

3. What is the work of an evangelist?

The work of an evangelist differs in some respects from the work of an overseer in the church. The latter is to be apt to teach. His work is not necessarily proclaiming the Gospel. He may be sometimes engaged in that work, but as so overseer of the flock his work is to teach. Hence we find the terms preaching and teaching in the Scriptures. They are not confounded by the sacred writers. Preaching has reference to proclaiming the Gospel of God's grace to those without. Its great theme is Christ, a Savior of the whole man, body, soul and spirit. Repentance toward God. Faith in Jesus and obedience hereunto, preaching the word. The work of an evangelist is first to set forth the conditions of salvation and then a few become obedient to the faith, to set them in order. Titus 1: 3, 4 in appointing overseers among them, it such can be found. Timothy was instructed how to behave in the house of God or the body of Christ, the church. Hence the work of an evangelist is not only to proclaim the first principles of the Gospel, but also to set forth the order of God's house. He should speak the things that become sound doctrine. Titus 2: 1.

He should preach the word, be instant in season and out of season. He must reprove, rebuke, exhort with all long-suffering and doctrine. 2 Tim. 4: 2. His work is the defense of the Gospel as well as its exposition. His throne in Christ, and the world is his field of operations. Yet, like Paul, he will not thrust himself into other men's labors. He will rather seek fields where either Christ or his laws are not named, and thus diffuse the savor of Christ abroad. He is also to be an example to the brethren, in word, in conduct, in love, in spirit, in faith and in simplicity. 1

Tim. 4: 12. He is to be no idler, but be diligent in all things. He is to give attention to reading, to exhortation and to doctrine. He is not an overseer, but has more extended duties. Paul would have an evangelist free from all worldly business. This does not mean a hired pastor whose whole time is paid for to preach on Sunday. The evangelist is no paid pastor confined to his study making sermons; he is rather one who has no settled place, but who sounds out the Word of life, calls sinners to repentance and labors for the church, not only to extend its borders but for its purity, peace and usefulness. An enlightened evangelist must then understand the way of salvation, and be able to defend it against all enemies. He must understand the order of God's house in order to see laid down by Paul, are set over the churches. If heresies or false doctrine are preached he must be able to use the sword of the spirit and defend the truth. He must preach both by word and example and thus make full proof of his ministry.

4. How can he make full proof of his ministry?

The German renders the words "*teen diabolian son pleophoreoson*," by "*richte dein Amt redlich aus*," perform honestly thy office. To perform fully the ministerial office is what Paul enjoins. How shall this be done? The Gospel must first bring us into subjection to the whole will of Christ. If the Gospel has had no renewing effect on its exponents, no full proof can be rendered or made. If our own bodies are not kept under, how can the Word preached by us bring others under the yoke of Christ? If we are not examples in word, life, love and purity, will not our ministry be crippled and much of its influence lost. We must be deeply penetrated with the message entrusted to us. To win souls, to save them from death, to turn their feet into the narrow way; to lose sight of all fleshly considerations and to be found giving the trumpet a certain sound, is the work of an evangelist, and his prayer, his efforts, his aims are to fully perform this office acceptable to God, so as to be fully approved of when Jesus comes. He seeks to be a skillful workman, not that he may glory in his work, but that he may set forth the ways of life with greater power. A prayerful study of the living oracles is indispensable to this end. Ignorance is not the mother of an enlightened devotion, neither is untaught ministry capable of making full proof of his ministry. An evangelist who would render such a proof ought to know all that Moses and the prophets have said concerning Christ, as well as what is recorded in the New Testament.

He ought to comprehend the purpose of God in creating man, so as to understand the varied developments of that plan. As God has spoken to man he must study what he has said and then preach it with confidence. When God speaks he should never waver, but proclaim what the terms of reconciliation are. Jesus in prophecy, in allegory, in the prophets, in the Logos made flesh, in suffering, in death, resurrection, exaltation, coming again as judge of living and dead, his reign over all flesh until death is destroyed and God all in all, will furnish him with themes so long as he desires to work in the cause of God and men. Seek a minister cannot do otherwise than make full proof of his ministry. The full proof of a

minister's usefulness is not measured by the number of converts he makes, but by the solid results of his ministry. Such a minister does not cover a place with back-siders, whose knowledge has not been enlarged by the preaching which led them into the church. Many an unenlightened preacher seeks to cover his ignorance with sound and noise but in the end the result is sorrow and no solid proof rendered of an intelligent acquaintance with the holy oracles of God.

And now in conclusion let me exhort my brethren in the ministry to try and make some proof of the work in which they are engaged. Do not despise knowledge under the plea that it is vain. We are speaking of divine knowledge, the knowledge of Jesus, the most excellent science in the universe. We would like to see you all more fully endowed with it. And those of our brethren who by reason of opportunity, natural and acquired endowment can speak forcibly and intelligently, we exhort them to keep Christ before them. Do not be tempted to preach *youraltes* but use your talents for the salvation of those for whom Jesus died. In life and death let the name of Jesus be the theme. When our ministry is closed, how comforting to think that we have never preached our poor selves but Jesus only. God approve such a ministry, for he is its author and will add abundant seeds to it. Such a preacher of righteousness belongs to that class of men whose feet on the mountains are beautiful as the proclaimers of peace, of God's throne, of Christ's supremacy, and narrow way as the only road to God's everlasting kingdom.

May we all watch and be sober, endure afflictions with a chastened spirit, do the work of our office faithfully, and receive in our hearts the sweet comfort arising from a consciousness of having done our work well.

THE THREE.

BY DANIEL JOHNSTON, JR.

THE Christian Trinity is Father, Son and Holy Ghost. Each performs an office in the conversion of sinners.

1. The Father draws. 2. The Son pardons. 3. The Holy Ghost guides all in baptism.

1. A bow in honor to the Father. 2. A bow in obedience to the Son. 3. A bow in honor to the Holy Spirit, this is Christian Trinity in office, and unity in deity or God head. But the moral man is not converted to the Gospel of Christ. His Trinity is worldly honor profits, and pleasure.

The believer's Trinity is omniscient, omnipotent, omnipresent and Eternal. But the world's Trinity has none of these things; therefore it is a devil's Trinity. And the devil must perish, but Jesus invites sinners to come out from the sinful pleasures of the world, the flesh and the devil. That they may escape hell and obtain a glorious mansion in Heaven before the door of mercy and pardon is shut.

Society government has its limits, but inside of these limits it is the best kind of government. President Seelye, of Amherst, has devised a plan for governing the college by a court of discipline composed of ten of the students, four, three, two and one of them being respectively from the Senior, Junior, Sophomore and Freshman classes. Cases of discipline are submitted to them, and a majority rule by a court of discipline. It combines strength and elasticity. The advantage to the committee themselves must be great. You are always in office, and four new judges are chosen every year.

BRETHREN AT WORK.

Published Weekly.

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The Lord's Prayer.

BY J. H. MOORE, JR., WILKES.

"Our Father," "Who in heaven art,"
And everywhere blest,
Thou art the Father of our Father,
Whatever may be hid.

"Thy name" forever "hallowed be"
By all the sons of men,
May all praise in praising Thee
And all time shall end.

"Thy kingdom come" O'er all the earth,
O'er every human soul,
Till all of higher hands be
Acknowledged Thy control.

"Thy will be done," from sea to sea,
From mountain top to shore,
Till all mankind thy ways in Thee
In praise for evermore.

"Thy will be done" on earth," below
"Is now" above "in HEAVEN."
Thou child of earth may know
The power to angels given.

"Give us this day our daily bread,"
For body and soul,
Thou may be made things fed,
And thus our lives control.

"Forgive our sins," "as we forgive"
All others who do us wrong,
As Thou forgive, may we live,
Forgiving, all day long.

"Lead us not into temptation,"
But keep us from all such,
Thou wilt be made things fed,
And thus our lives control.

"Thine be the kingdom" forever,
The power, "substance" earth,
Be "Thine the glory forever,"
In Thee all life has birth.

LITTLE BY LITTLE.

WE notice plainly the great events occurring in the world. Revolutions among nations and churches arise, only to come suddenly, but long preparations are often required, and equally important with the great event held on momentous.

Long preparation for the coming of Christ, was every step full of inordinance. "By little," each prophet performed his part of the great preparation, and "by little," has the work been done that consummates the kingdom of God. "By little," do all the changes and revolutions among the nations come. "By little," was the long preparation made for the Independence of the United States. "By little," has its progress to greatness been made. "By little," was the long preparation for the abolition of American Slavery made. The consummation is called a great event, while the preparation is overlooked. We often neglect the little steps in that preparation which lead to the greatest results.

As it is "by little," that men, nations and churches rise, so it is "by little," they go down, because "by little," they deviate from the path of truth. The Catholic church "by little" led the primitive path-way of Christianity, till the dark ages came with all their ruin. "Little by little" does the young man learn to crawl the sparkling cup. "Little by little" do we grow in the world, and ever creep into the church.

We should set our eyes not alone on great events, but on the little steps that lead more out of the pathway of truth, and bring one out from another little into the heart, and little evils into the practice of life. It was by little that Israel wandered away from God, till he was finally cut off. "Little by little," is the way

individuals and churches are led away from the righteousness of God. "Just a little," is the temptation that makes the first step towards ruin. "Just a little more," makes the next, and continues the steps till sin has marred the beauty of the church, and would make its deformity the strong argument of the infidel.

D. H. M.

THE HEART.

ALL human action and conduct comes from the heart, and if we wish to control men by principle, we must have that principle in the heart. We cannot get men to do right, unless we get the principle of right in the heart. And we can do but little in getting the principle in the heart of others, unless we have it in our own. In fact, but little good can be done in getting the heart of the people, if the heart of their preacher is wrong. A preacher may preach much about the people having their hearts changed, but after all he may say about it, the people will get like their preacher: as a rule, if the preacher has an abusive heart, full of fight, that will get into his people. "Out of the abundance of the heart, the mouth speaketh." And out of the heart of the speaker its abundance gets into the heart of the hearer. The heart is the great factory where all our words and actions are colored. We must have a good spirit in the heart, to have good words and actions made. The greatest and first thing of importance in the heart is a good spirit in the heart of the preacher, because he goes around sowing seeds; it may be the good seed of the kingdom, and it may be the seeds of discord among brethren. Whoever is in his heart, he will sow it. It may be to the flesh he sows, and the fruit is destruction; or to the spirit, and the fruit, life everlasting. In all the Christian economy, there is nothing more important than the spirit in the heart of the preacher. To choose a minister, is one of the most important things, to the church, of all her work, and should be guarded with greatest care.

D. H. M.

A PLAN TO HAVE MORE CARE
TAKEN IN DECIDING QUESTIONS
AT ANNUAL
MEETINGS.

WE have often noticed that important questions were hurried through and passed in Annual Meeting, with but little consideration, while sometimes, questions of but little importance comparatively, detain the meeting far too long. To make some arrangements to have due consideration given to all questions that pass the meeting, is impracticable and we can see but one way of doing that in the short time of holding the meeting. That way is, to have sub-committees, and refer the queries to them, so that each committee will have but few queries, and but two or three sub-committees. This will not be a new way in our Brotherhood; it was the way our fathers did years ago, and it is the way most of deliberative bodies do their work.

To do this matter off actually, it would be best to have each church send one delegate to Annual Meeting, being a lay member if the church chooses. This also is the way our fathers had the churches represented. Let these delegates be divided into a dozen or so committees, and let them meet on Monday. Let the Standing Committee on each day call the queries and divide them among the sub-committees so as to give all the queries on one subject, to one committee. These committees to examine all queries given to them, and investigate the correctness of the answers, and advise a change or substitution new answers, and advise an answer to any that have none, and report them to the meeting for its consideration.

The above, will give more time for considering each query; it will also make a way to have the same subject up but once at any meeting. In this way it will place the work more in the churches, and will give the churches more interest in the Annual Meeting. And it will give more brethren some experience in doing

ing the work necessary to govern the Brotherhood. Another advantage in it is, that it brings up the laity and gives them an interest in our councils, and gives the benefit of their work, as many of them are our best counsellors. This would put us in power in the churches and laity, and less power in the ministry, which we think is necessary to the safest form of government.

This would not change the delegates from the districts that compose the Standing Committee, but would make it necessary to send one only, as the delegates from the churches would obviate the necessity of sending more than one delegate from the district. Who are long anxious that the church delegation could be restored, and hope it may be done at our next Annual Meeting. All the churches will not send delegates, but a large number will, and they will make a representation direct from the churches that will be safe counsel in our Annual Meeting.

D. H. M.

GUTEAU.

THERE is one feature in his case which all Christians should denounce, because it directly contradicts the name and truth of Christianity.

His claim that God inspired him to kill the President is a shame and disgrace indescribable. If he had made the claim that Satan inspired him to do it, the truth would not suffer so much. If he was inspired at all, there is here the instruction came from him. But the doctrine, that God inspires or that he ordains special acts of certain persons, was the cause of Guitau's plea; and the same delusion has been the cause of many other acts similar in the nature of violating the law of justice and right. The fanatical plea that is sometimes made by persons to justify themselves, that a special inspiration of God upon them, leads them to do certain things, should now be wholly condemned by the American people. Joseph Smith, Ann Lee, and many others, have claimed a kind of revelation. We often hear of persons claiming that God inspires them to do and say certain things. We hope the example of Guitau will stop such pretensions and have some influence to put down that error. In that way we hope some good may come out of the evil. It would be better for man to assume the responsibility of all his own acts, and not blame them on God; for in the judgment, man must give account for the deeds done in the body.

D. H. M.

THE FOUNDATION.

CHRISTIANITY is founded on the divinity of Christ. His attributes are the perfection of God, manifest in the flesh. His wisdom and love and mercy are all perfection; not the perfection of man, but of God. And Christianity rests on this perfection as its foundation. In Christ this foundation unites the divinity and the humanity, uniting the church of Christ in one body, and reconciles it to God. The foundation embraces all the life and truth manifested in Him, and is accepted by man through faith in the whole Gospel. On that foundation as God made it, the church was organized in one body. But the church must be as large as the foundation, not cutting it down smaller than the foundation God has made. To build the church on this foundation implies that each member in the body, in his faith, practice and character, must stand on the whole Gospel, and nothing but the Gospel. But when we see how broad this foundation for Christian character is made, that every good thought, word and action that we can know is founded on the religion of Jesus, we need no more to make the man of God perfect in every good work.

One error in theology is that, of making this foundation narrower, another, having it to require but few things in Christian duty, and allowing him to do and engage in many things the Gospel does not control, thus allowing the Christian character to be much longer than the Christian law. There are many ways of

getting this extension of conduct and actions into things where it is assured the law of God is silent. Under the idea of sanctification some have gone beyond the law of God, assuming that the end, or object, sanctifies the means. Freedom of conscience is another idea, that often carries human action beyond the limit of Christian duty. The liberty of opinion is another idea, that runs beyond what the Gospel teaches, claiming to do things, and not to do them as opinion dictates. Faith, the great Gospel lever, to turn the heart to it, has been made an engine to run human action into many things far beyond its teachings. To have Christ and the Gospel as our foundation, our course in life must be governed by it. Whenever we get out in our practice where there is no Gospel to govern us, that we are free from its control, we then are not on the foundation God has laid.

In all the ordinances of the church, we should build on the Gospel. That is, do all that is in the Gospel and no more. If we do more, that extra is not in the Gospel. If we do less we are not in the Gospel. The foundation God has laid, requires that the church be of the same size as the foundation is. God built it that way at first, and it is the work of his people to keep it so. As God's law has given the acts and boundaries of his church in its ordinances, so has he given the foundation on which the life of the Christian is based, to govern him in all he does, that none of his actions or conduct be outside of its teachings. As the ages roll on from the apostolic age down to the present, the latitude of Christian conduct has been widening, until almost every thing men wish to practice is tolerated in its broad profusion of its liberality. But in all, nothing is on the Christian foundation sure that which is governed by the Gospel. This foundation is John's "everlasting record," to measure the church, the ordinances and the worshiping. God built his church upon it and He gave his church judiciary and executive power, to keep all its members on this foundation.

D. H. M.

THE RING.

IT has been said by some brethren, that there is a ring of old brethren who rule the Annual Meeting. There is no ring, but our old brethren, who have been trying to lead the church for the last quarter of a century, have done a noble work in spreading the truth, in keeping the church in one body. They have made all the real gospel progress we could expect of them. Ministry work has grown under their care. Miscellaneous work has been by them, and they have labored to have them conducted on the simple, plain principles of the Gospel. They have promoted high schools, and tried to keep them in the plainness of the Gospel, and order of the church. They have tried to keep the church to the primitive plainness of our fathers, that the old church might stand in its purity and go on doing more for the Master's cause as opportunity offered. For doing these things, shall they be called a ring? Do not say we are up on us, but why? Not because the old brethren, who are justly called a ring, have changed any principle in the church; why should they be called a ring? They have been legally seen by their churches and districts to represent them in Annual Conference. Their churches and districts are better and wiser judges of who to send, than those who are calling them a ring.

D. H. M.

THIRD-TERM OFFICERS.

IN June 1880, delegates met at Chicago from every part of the Union to choose a candidate for the next Presidency. There was one proposed who, as a general in the field, enjoyed the admiration of all nations; had twice been inducted to the highest office in the gift of our nation. Once by a greater majority than had ever been received by another man. No serious objection could be offered to his character as a man, nor to his co-spectancy. The most powerful influence was brought to bear in his

Dear reader, if you have been indulging in a little drinking, I ask you as one that

Cidings from the Field.

Fatal and comminatory relief for this department.
Reports of baptisms especially desired.

EVANS, Ind., Jan. 30.

We are at present in the midst of a series of meetings. Bro. George W. Stuebaker is here preaching Christ and him crucified. Though old in years, he is full of zeal and vigor; we hope the Word preached here will have desired effect; good interest manifested and good attendance. May God bless every effort for the upbuilding of Zion, and that there might a great ingathering of souls. DANIEL BOCK.

CORNELIUS, Ill., Jan. 30.

Please connect in Vol. 7, No. 4, page 6, in "My trip to Ohio," you should have said, my home near Cornell, Ill., instead of near Green, Ohio; and the nearest church is eighteen or twenty miles from Jacob Henry's. They live ten miles from Crestline, Ohio. G. W. DALE.

MORRIS, Kan., Jan. 30.

The members of the Pony Creek church are now enjoying the benefits of a meeting-house; it seems more like old times. We have been away two weeks with good attendance and good folk, which shows good respect of our young folks. The church here has appointed a council meeting on Feb. 25th, at which time we have the promise of Elder William Gish to be with us having the covers of his church. I see some one made a mistake in my name in the article I sent you and published in the last B. at W. You have it A. W. Forney, instead of A. W. Lichty. A. W. LIGHTY.

PANORA, Ia., Jan. 31.

One baptized in the Coon River church, Jan. 27th. Bro. R. Dodge of Panther Creek, paid a visit on the 25th, and preached two stirring sermons. He is just recovering from a hard spell of sickness. Though his sickness weakened his body, it only strengthened his glory. Our meetings in town, (Panora), grow in interest. J. D. HAUGSTAD.

ENGLECK, Pa., Jan. 27.

The little Rock congregation is moving along better than we could have expected. Before here all we ask is the Word of God for the people, our counsel and a strict adherence to the same, and then by the gentle workings of the Holy Spirit we shall be made to go on our way rejoicing. Health generally good in this part of the country. NATHANIEL MERRILL.

MELBURN, GA., Feb. 1.

In current Vol. 1, you wonder why I did not continue at one place until enough could be gathered in to organize a church. I thought I had made that plain in my report. They told me that to unite with the church, and then perhaps hear no more preaching by invitation for a year or two, looked too discouraging. We hope this reminder will satisfy some who wonder in reference to this matter. . . . I can also want to know why we neither the Word. We have reasons for this. When preaching at one place, persons meet us and said, "You must come and preach in our neighborhood." And Bro. Roper had about as many in different places who wanted us to visit in preach for them. We were also informed that at other places there were parties who wished an interview with us. And we think we did good by visiting different places. JOHN WEBB.

CONOVER, Ohio, Feb. 1.

The meetings in the Valley are well attended, and interest excellent. There are workers in the Valley from other parts and helping the good work along. J. S. MOHLER.

WILLIAMS, Mich., Jan. 30.

I am here in a community where our faith has never been presented. The people are divided between Methodists, Baptists and Disciples. We commenced here on the 27th, and have presented doctrine all the time. Large audiences, and the very best attention. I am followed carefully with pencil and note-paper by an aged Disciple preacher. Expect he will give us a good airing when we leave. THOMAS MILLER.

LAKE, Wis., Jan. 30.

The Wolf River church is in a pleasant and union. Had our council meeting Jan. 6th. Everything passed off pleasantly and to the satisfaction of all present. Bro. Bauman of Merrill, Kan., and Stump and Warner of Falls City, Mo., were with us and held forth the Word of Life. Bro. Warner and I held the Word of Life. The brethren and sisters were much built up in the cause. We are slowly gaining ground here; six baptized and six received by letter since the first of March. A. Z. GATZ.

EDNA HILLS, Ind., Jan. 30.
We commenced meetings nine miles north from here and continued until the 28th. During this time we tried to preach the Gospel, and the result was, one man was baptized, and one said he would come at the next meeting. J. W. METZGER.

WARRENSBURG, Mo., Jan. 25.
I felt worried and worn out from writing on the sick in my own family. Four of my little flock have been visited with that dread scourge "diphtheria," three of them high unto death. But thanks to our heavenly Father, they are now out of danger. Bro. J. Wise was here preaching during the sickness of our children. The anxiety of mind, and necessary absence from the meetings, a great extent, prevented my full enjoyment of our beloved brother's visit. But we hope good was done, and impressions made that will in the future lead their proper fruit. One dear sister was added to the flock, a sister living in Warrensburg. We hope others will follow the good example. Bro. W. went from here to Centre View and held some meetings, from which you will doubtless hear a good report. A. M. RILEY.

CROTHERSVILLE, Ind., Jan. 31.

Bro. Hiram Harrison and I arrived here and commenced meetings on the 25th, and had meeting every night since. Had unfavorable weather, and small numbers, but we are having large meetings. We meet a great many hindrances which space forbids to expose, that are a detriment to the cause of Christ, which it appears impossible to remove at present, and in the ordinary way of missionary work. But we hope for the better. LEWIS W. TREMPER.

GALVESTON, Kan., Jan. 20.

I wish to say that the Neosho county church is yet alive; all in peace and love. All seem to be in the spirit of the Master's cause. We have agreed to hold a wreath-laying of stone, we meet once a week in the week to quarry stone and haul on the ground. The work is progressing finely. STORRY SUTCLIFF.

HOW TO HAVE GOOD MEETINGS—As much as D. E. Brabaker has written on this subject, I wish to tell how to have profitable meetings.

When you go to meeting leave farm, cattle and all worldly matters at home. If there is any time to talk before the service, let of Jesus and the apostles and of whom they did and what they did. The preacher is preaching, let every eye be turned towards him with a desire both to see and hear what is said. And after services, retire quietly and let the Holy Spirit leave the hot half of the time between services and meetings. All members that wish to talk of any one, be sure to talk of those who produce the fruit of the spirit, which is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control; and of those that lead a new and peaceable life in all goodness and lowly. 1 Tim. 3: 2, and of those that live soberly, righteously and Godly in this present world. Thus 2: 12. When this is strictly adhered to for one week or ten days, the meetings will become quite interesting. Please try it. JOHN MURPHY.

Fallen Asleep.

Blended on the death which took him Nov. 18.

NICHOLSON.—In Marshall Co., Ia., Jan. 23th. Jesse D. Nicholson, aged 11 years and 9 months. His parents, J. F. and C. Nicholson, lived in the presence of a large assembly when the death was born in Ross (Mo.), Ohio. JOHN MURRAY.

Pontiac, Mich., Jan. 20.

WINGARD.—At Camden, Ind., Jan. 10th, 1882. Edw. Wingard, aged 24 years and 10 days. He united with the church about two years ago and lived a consistent Christian life until the Lord called him home. He expressed himself ready and willing to leave this world of trouble and pain and to abide in the spirit world. Just before he died he said to his wife, "I have said to the family to bid him and bid him farewell and charged them to meet him in heaven. Our brother was the only one in the family that belonged to church." JOHN SMOOTHER.

MARBLEY.—In the Tippecanoe church, Jan. 24th, 1882, brother John Mackey, aged 64 years 6 months and 18 days. Thus the church lost a faithful member, and the brethren a good neighbor. He leaves a companion, two children and many friends to mourn his loss, which will prove to be his gain. Funeral services by S. Phillips and D. Young on Feb. 10, at 2.

DANIEL ROTHENBERGER.

CLARK.—In the River Falls church, Wis., Jan. 24th, 1882. Tim, youngest child of brother and sister D. S. Clark, aged 11 months and 10 days. Buried at River Falls. Funeral services by Elder H. H. Baker from 2nd Sam. 12: 31. JAMES A. BAKER.

STUTSMAN.—Near Hodge, Ind., of pneumonia, Jan. 24th, 1882. George Stutsmann, aged 70 years, 8 months and 18 days. Funeral services by W. H. Deeter and J. L. Boyer from 1st Cor. 15: 1.

J. C. L. LEBLANC.

OUVER.—In the Woodbury district, Ore., 4th, 31st, 1882. David, daughter of brother and sister Potter Guyer, aged 2 years, 11 months and 16 days. Disease, diphtheria. Funeral services by

inspired from Mark 16: 7-11, by brethren John W. Brunningham and Jacob Wineald.

WEIDMAN.—In the Naperville church, Ill., Dec. 20th, 1881. Bro. Jonathan Weidman, aged 73 years, 10 months and 14 days. He leaves an aged companion to mourn, the loved and deceased was born in Berks Co., Pa., he was the father of 12 children, 51 grandchildren and 15 grand-grandchildren. Funeral services by S. Lehmann, from 1st Cor. 15: 1. NOAH RANLY.

DAIKOLD.—Also in the same place, Jan. 6th, 1882, Bertha A., daughter of brother Henry and sister Sarah Dalkold, aged 2 years, 5 months and 12 days. We don't, dear parents, the Lord give the Lord taking away. Funeral services by Bro. C. Holstinger and S. S. Young from 1st Cor. 15: 1. NOAH RANLY.

JOHNSON.—Near Lena, Ill., at the residence of his son-in-law, Jan. 20th, 1882, Harvey C. Johnson, aged 79 years, 4 months and 4 days. He leaves a widow and several children to mourn their loss. Funeral services by Bro. J. M. Beach, Ely, from Jer. 22, 30. ALLEY BRYEN.

WAGNER.—FUNDHERGHI.—At the residence of Andrew Friday, Rockville township, Ill., by E. Newcomer, Dec. 21st, 1881, Mr. Daniel W. Wagner and Miss Sarah E. Funderberg.

Announcements.

First District Meetings.

Feb. 8th, at O. A. M., Middle District of Indiana in North Manchester church, Wash. Co. Ind. Mar. 2nd and 4th, Northern District of Iowa and Minnesota, in the Grady church, Grady Co. Ia. May 1st, at O. A. M., Southern District of Iowa in the English River church, three miles east of South English and two west of Ames, Ia.

First District Meetings.

First District Meeting of North Western. Kans., will be held at Grackle, Jefferson Co., on Monday April 24th, and we solicit a full representation from all the churches. J. H. DODD.

The First District of Virginia will hold their District Meeting this year, with the brethren of the Blackwater congregation, Antioch church, on the Friday and Saturday before the third Sunday in April, in the county of Franklin. We would like to have a full representation. We would suggest in view of the fact, that business of District and Annual Meetings has so much increased, that we do not burden them with any business unless it should be of vital importance, and even recall the business sent to Annual Meetings last year which was not of great importance. I would also suggest that all the churches of the Brotherhood make it a point to so manage their business at home to relieve the Annual Meeting. B. F. MOSEMAN.

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Religious Essays.

Hereafter we write some other things unto you, that you may know our scholarship, and I trust ye shall acknowledge even to the end.—Cor. 1:15

For the Brethren at Work

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING WAVE.

BY O. B. ZOLLERS.

In my nocturnal dreams,
Recur still the scenes of ocean life;
Where the elements rage and roar
In deadly strife. Then, once our
Bark was towed of tempest-driven,
Submerged beneath the wave,
Then rising up to heaven,
Those scenes terrific my mental
Vision still surveys. Reflecting o'er
The woes of hygienic days
The physical and mental pains
Are past. But engraved upon
The tablet of my heart,
They live and last.
O sordid power that sways
The soul and more, that plucked
Me from the deep and
Yawning gulf! At length
When we had ploughed the deep
For many weeks.
The momentous spell was broken.
We saw the mountain-peaks
At Oahu Island in the
Sandwich group. We dropped
The anchor which revived our hope.
Yes to view the landscape o'er
Revived our drooping powers,
Repelled the gloom of all
The dark and dismal hours.
The sailor knows how much
Such scenes console,
Who lived where tempests roar
And billows roll.
The aid of the discoverer
Our safe land when first
He broke the shore, he stood
And kissed the strand,
Whose heart with glad emotions beat
To find from toil and storm
A calm retreat, as well as the
Achievement of his daring feat:
Weary of this no-man's-land upon the main.
On Terra-firma let me plant my feet again.
Forever agitated and oft oppressed,
I long for solid places to stand and rest.
I viewed the land that valiant
Captain Cook explored,
Who braved life's peril
But death was his reward,
So men like ocean billows
Rise in power, but soon like them
They break and die upon the shore.
I saw the floating banners
To the breezes unfurled
On ships from many countries
Of the civil world.
Before as was the city
Where once the wild man trod,
Where the untamed savage
Paid homage to his God.
But since the white man
Brought the tidings from afar
He does the universal God
In part adore. Honolulu
Was the theme of every tongue;
It formed the music of the sailor-song.

TO S. H. BASHOR.

BY HOWARD MILLER.

I HAVE read the article addressed to me, and feel disposed to say something in reply. There is a great deal more in this question than you seem to grant. It is a part and parcel of Dunkard faith. Before you were a progressive, or at least before you were publicly so known, I had taken my stand publicly as such. I stand so now; but while I am progressive I want it distinctly understood that there are limits I recognize.

Reading your rejoinder, the first reference I find worthy of note, is to the Methodist church. You say in a very damaging way, that "as long as it was preached and enforced the church was noted for its modesty and simplicity." If you read John Wesley's sermons

carefully you will find therein a hope that he will yet find the church as plain as the Quakers. Farther on you refer to the Methodist sister and to the Dunkard sister with their costly finery. My dear brother, it is this very inconsistency that I have been heaping satire, ridicule and invective upon. The church is full of such, and I have slashed right and left at them.

You say that "uniformity, plainness, has proved a religious force." Stop, my brother, for the sheeted dead of one hundred and seventy-three years, could their dumb lips speak, would reprove you for this. With thousands plain and uniform clothing is and was a fact, not a "force."

Possibly your relations lie dumb now who once gave expression to their faith in this way. Was the assented mother whose pale, thin hands kind friends folded on the unheaving breast, and whose white cap hid the silvered locks, only an actor in a "farce"? Was the old man who went to his grave with a procession a mile long after him, but a fraud made up of tinsel behind the scenes to appear in the farce of life?

There is something about the Dunkard church, which seems to have escaped you. There is a feeling of kindness, an *esprit de corps*, a fraternal, loving spirit that goes with the church. Its traditions, its old and hallowed associations, crowned with the unwritten and unsewn martyrdom of the thousands, who have fought the fight against pride, and having won said nothing.

All these things taken together, go to make it a peculiar, and to me, at least a pleasant home. If you and I were to go at midnight to the home of John Harshey, Balsebaugh and Saylor and rap, and when the question came we gave our names, would not the door spring open and would we not be well come guests?

Do you know what you are doing to this principle, Stephen? You are putting your knife to its throat.

You ask me if I can be a consistent Christian minister and be afraid to practice what the church orders and oppose turning out a sister for wearing a hat? Yes, I can.

First, I am not afraid to practice the usages of the church, and more than that I always *did*, and sitting to-day, yesterday and to-morrow, in the midst of fashion and folly, holding a high and honorable position under the government, I sat with my Dunkard coat on alone in the capital. And men seem to respect it. In regard to the sister, I have always opposed her being thrown out, not because of her hat, but because there were too many masculine evils as much greater.

You ask me some questions which I will now look after. You ask, if I did not want to argue the uniformity question with Harshey of Missouri?

No, I wanted to argue with him that the church never did do her duty, her whole duty. And you want to know what brought about my remarkable change. I favored uniformity before I was a member of the church.

In the councils of the old Plum Creek Normal school, I advocated it for the endowed school that was to be. I have only opposed the doings of that class, who want to make clothing their all in all.

I have been brought into contact with the underlying reasons for the causes of the thirty-two sects the government has had me working on. And I invariably

find ambition and pride the cause of schisms.

I have seen in nearly every church history the same tragedy. I know of the old Quakers, the progressive Quakers, the Orthodox and the Hicksite Quakers, and so on and so on. And I see our own church creeping to the brink of the same precipice.

If uniformity is the force you say it is, with my knowledge of what has happened other sects, I say, let us hold to the force as preferable to the tragedy. Progression has had its trial and the first setting bathed houses with stained glass windows and bells.

To day I saw a man on Pennsylvania avenue, who told me he gave two dollars for a Dunkard bell. I told him I objected to this form of church. He laughed and said, he "liked to see young America in these things."

Think of it! Young America in Christ! Stephen, when you and I stood one evening by the brink of the silver thread running through the valley in Somerset county, and I was baptized, I little thought that I would ever cross swords with you in defence of the doctrines and practices of the church. I would not do you the slightest harm, but as sure as God lives, I think you are wrong.

Next you ask me if I intended going over to the great army of straddlers?—No, again. I am just as progressive to-day as ever I was. I believe in schools, books, culture, art and learning. And further I hold that there will be some visible manifestation of the teachings of Christ in him who walks with the man Christ Jesus. And I believe further that the greatest simplicity is the very highest art, and that if God gives me money, I must not make myself an object of envy and rivalry with those who have less of it. I hold there are no great and no small, and that the king and the peasant, the statesman and the tramp, should be wholly unrecognizable, if they serve the one Master, in everything but their seal for good.

No, Stephen, I am not going over to the great army you name, but were I disposed to be hypocritical, I might ask you where you have got to since you wanted to start a Brethren's clothing house, a project I saw through and promptly ridiculed?

You ask, if I will take the responsibility of keeping the McFimmys' out of the church? I will. If a girl thinks more of her finery than of the Brethren, let her go. Upon my head be the consequences. There are thousands ready to join your church, if they can lug in the world as part of their baggage. Practically you say yes. I say no. Now let it go on record above.

You ask for the Scripture in favor of uniformity. You might as well ask where the Scripture forbids horse-racing. These matters of local or temporary expediency are left to the church, and the good name the church has won, has been through its proscriptive measures.

True, there have been those who abused their power, and those who make themselves disagreeable in connection with order, but whether you believe it or not,—the true gold is in circulation for all that. And it becomes you and me to unite fraud wherever we see it, and not, as you seem to be doing to destroy confidence in the value of external manifestation. To pursue the metaphor where you let people loose on the road, it is only a question of time till they

begin racing,—and you want the Scriptures against it?

Wherever you find the desire to avoid compliance with the requirements of the church in Spirit, there is something wrong. I used to hold that the views of the noisy advocates of order were evidences of its worthlessness. I have changed in that. I hold it an evidence of their weakness and frailty and not a token of the baseness of the principle.

And when the sister breaks the rule or the brother goes wrong, I believe in reason, argument, tears and prayer, until it becomes a necessity to part company and then to separate as a fond mother watches the receding form of a beloved child going down the road to know and dreaded evil.

It is well to stop and ask to what all this tends. When a church is organized with no proscriptive requirements, where will it be in three generations? Look about you and interrogate the other sects founded in optional plainness and hold your answer.

I hold now as I always did that when we cannot agree, it is better to separate, but it is well to go over the grounds of difference and see if we cannot settle them.

The only difference between the two factions is the question of order. If any improvement could be made eliminating order it ought to show itself in the sect which have tried it. And they show a less. I have received many letters from Progressives who fear that we are going too fast. I think so myself.—There is no use whatever in our arguing these things. I am with you, put a keen edge on the old blade but not with you to substitute for the tried steel the pot-metal imitation.

I have a great many friends among the progressives and I know that many of those have been graded by those in authority and impelled by the trickery of conservatives into saying and doing those things which were better left unsaid and undone.

Finally let us hope to adjust our differences and not make a spectacle of ourselves before God and man next June, by going to pieces over what requires of progressives, only a little sacrifice. The question of a paid ministry will settle itself, and you can rest assured that whether right or wrong, the twelve hundred surplus preachers are going to see about it. I am not defending them. I am only stating a fact verified by observation and experience. Men are differently constituted. As for me I could never eat in peace the bread that those about me denied my right to. I gave it as a principle that every individual, who actuated by a high sense of right departs from the world in a desire to free himself from outwearing alliances, has a higher Christian value than he who runs after the world. What is true of the one, is true of the many who form the body known as the church.

To prove this, tell me which body possessed the greater value, the Waldenses or the contemporaneous Catholics?

I am positive that in the balance held by the veriest worldling the blumiest, plainest and quietest Christian will outweigh all others just in proportion as they depart from those sterling qualities, and I can no more prove it by Scripture than I can prove that a poker of iron is better than one of wood.

But facts and history are worth something too, and I would be glad to have you name us a few instances where

sects have gained in moral value by departing from primitive humility. Upon the reverse of this, established clearly to me by my recently acquired knowledge of church history, I base my present position—and you cannot prove the opposite by either Scripture or facts.

For the Brethren at Work

OBSERVATION NO. 1.

BY GEORGE W. WOOD.

BY observation we mean what we see, hear and feel. So many things attract our attention from time to time that we thought proper to write some of them, and send them out into the reading world.

All we ever know we had to learn, either by precept or example, by theory and practice, or by meditation and observation. Thus we deem it not out of place to send forth these lines, that others may receive the benefit of our meditations and reflections.

Everything seems to be on the move, and progression is the watchword in the world. Improvements are being made in all the handicraft of man; much of the business is being moved by steam. The old way is rather slow for modern enterprise; men work fast; eat fast; and in fact live fast in this fast age wherein we live.

The world is not alone in this fast movement, but it has got into churches, even the Brethren church not excepted. Brethren are trembling for power, for influence and for honor, ever ready for improvement in the Christian religion. They don't think it good enough as laid down to us by the Savior and the Apostles and practised by the general church, at want to fall in love with modern customs of the world and popular Christianity, and yet bear the Christian name.

Now we have fortune favor them, they are infusing a party spirit,—a spirit of emulation and insubordination among the young especially, and all others that will be influenced by them, expecting thereby to carry or force the current to a favorable manner and they come out at the head. It is not so much to convert men and women from sin's destructive way as to convert them over to their way of looking at things.

The general usages of the brotherhood are being ignored or supplanted by improvement of modern patterns, wilfully forgetting what the apostle James says when he tells us to look in to the perfect law of liberty and continue therein, and not to be forgetful hearers,—the very law that our forefathers patterned after when they established the order and usages that are so much envied at by those factions that are trying to overturn our general order of worship.

Oh, brethren, will we in silence look on and see our beloved brotherhood rent asunder, divided and subdivided into factions by such designing men who perhaps have no other motive in view than the applause of the world and self-support without labor.

I say, no, no; emphatically, no. My voice shall be heard, as long as I am able to lip the name of Jesus in defence of the church and the general order and usages of the brotherhood, although the Savior says, "A prophet is not without honor, save in his own country and in his own house." We know very well that we shall not receive much applause from the world, neither from our fractious brethren; but

let me tell you, I look beyond this for my reward.

I have long since learned that the humble ways of Christ were never very popular, and never will be. I often wonder at the professing Christian to see how blind he is to his eternal interest, groping and grasping after that which is the most popular to get a name and fame only; and when life and its labors are over, to go to the grave with out a bright prospect of any future name and fame but with greater prospect of any future name and fame, but with greater prospect to dwell with the rich man in hell, and still they persevere.

The Apostles had to meet opposition in their day. They were often persecuted and beaten for preaching Jesus Christ and him crucified,—men of their own company arose and spoke perverse things for the purpose of drawing disciples after them.

Peter in his writings said, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies; and many shall follow their pernicious ways by reason of whom the way of the truth shall be evil spoken of." 2. Pet. 2: 1, 2.

If such things were in that day when the Gospel was yet in its infancy, what may be expected in our day of progression. It is surely being demonstrated in a most powerful manner at this time. Yes, in a pitiful manner!

It is possible that we must allow such men as the writer of the Seven Thunders to go in the name of the church of the Brethren and sow discord wherever they go. It is a fact if such things are suffered to go on, we never will get through with troubles.

Is it not time for the church to maintain her integrity and make her power felt in the camp of the seducers? Surely in our observations we think the world has fully come, and if she does not arise *en masse*, her strength will depart from her, and she will be altogether blotted out of existence. But she will arise, I do believe, from the fact that the Savior said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

We have two kinds of enemies,—the fast old brethren, and the fast young brethren. The old brethren got the start of the young, for they have already gone to themselves and effected an organization and call themselves the old brethren designate the difference by the word old, and I am creditably informed that if they had labored as faithful in the missionary cause before their separation from the Brethren church as they do now, they would have done much good, but now their mission work is mostly among those who remained steadfast in the faith.

The young fast Brethren are laboring hard to bring much of the Annual Meeting's work into disrepute, thereby making refractory many members who would be otherwise satisfied and steadfast in the faith which they have possessed, when they united with the church, but are now clamoring for Gospel authority for everything said and done by the church, learning that from their leaders who are no more ready to follow the teachings of the Gospel than those that they are crying out against. The church has ever stood upon the principles of the Gospel; every commandment and every duty is aimed to be taught and practised by her. Now, on the principle of her general govern-

ment, the church meets in Annual Council to devise the best methods agreeable with the general tenor of the Gospel to govern her and make her the most successful in fulfilling her mission on earth, and it is expected that the greatest amount of wisdom and prudence may be found in the number of heads composing the committee or the working part of that meeting to give us decisions which are wholesome and consistent with their dignity.

I have often thought while sitting and listening to their deliberations, that there was no body of men on earth of that number that was in possession of more wisdom and prudence than that body composing the working part of our Annual Meeting.

Now, when they do the best they can for our general welfare, we say we don't believe that any loyal brother or sister will talk or act disrespectfully in regard to the Annual Meeting or the body composing it.

Those who will not be loyal had better depart in peace to where the atmosphere is more healthy for them; and if they will not do that, perhaps they would better have a lift to help them out, which would bring about peace, harmony and joy in the Holy Ghost.—Because iniquity abounds, the love of many begins to wax cold, and such is indeed the state of things if our observation is correct, and we are pretty sure it is.

Maule-Grove, Ohio.

For the Brethren at Work.

NEW YEAR MEDITATIONS.

BY WM. M. LYON.

THE old year is dead! I, Grand theme for exploration! O time! what is thy record? Where have we been gathering and were stewing? What have we been sowing [and what reaping? How have we been living and how acting?

Go read on the pale face of the lifeless year and behold the sad record of truth. There, plainly pictured on its wasted visage is the sad token of death. On its time worn brow we may still see dim traces and lines of joy and happiness, but, alas! those marks of exultation are almost hidden from our view, when we lift the shroud mantle of Death and read the annals of events that have brought sorrow and affliction, sickness and misery, pain and death to thousands during the life of the old year that is now passed away forever.

The vanished year has been marked with many appalling events that have made deep impressions on our minds.—During the year the Messenger of Death has caused countless numbers to mourn on account of departure of dear ones to the eternal world; the whole nation has been made to bow its head in grief on account of an assassin's hand that struck down its beloved and honored Leader, and the church of God has been made to weep, because of the spirit of the adversary which has caused schisms and divisions and almost threatened dissolution if it were possible.

My heart is awed within me when I meditate on the mysterious workings of Divine Providence. How wonderful and yet how wise are all the works of the Deity! How passing human knowledge and understanding! We cannot lift the veil of futurity and discern the things that shall come to pass, but we can hold up the record of the past year, and read from its pages many facts that will better prepare us for the future.

The New Year is now upon us and it is left to us whether we improve it or not. Let the experience of the old, make us more fit to enter upon the duties of the new; for by the "lamp of experience," we must learn improvement. Grieve not over the past but wisely improve the present.

Let us carefully consider the steps we have taken through the varied scenes of the old year, whether they have been in the direction of heaven and happiness or down the steep descent of the borders of hell, and if we have been traveling heedless of our steps, let us begin the new year with cautious step, firmly planted in the footsteps of the Redeemer.

When we search the Scriptures and seriously study upon the words of Divine Inspiration, when we carefully compare all the great things that have been transpiring in the world; when we compare temporal with the spiritual things, we must all likewise conclude that the time may be drawing very nigh when time shall no longer be known by days and years. And now, even while I am writing these lines my mind is interrogated thus: As professors of the holy religion of Jesus Christ, how do we stand as the pure church and children of God? Are we "earnestly contending for the faith once delivered to the saints"? Are we found "walking in all the commandments of the Lord blameless"? Are we "keeping the ordinances as they were delivered unto us"? It would be well for us all to consider and ponder these things in our hearts, and see whether or not, we "shall be able to stand" justified before the eyes of the most High.

In these latter days while schemes and divisions are among us, even now before entering on the scenes and duties of another year, let us rigidly examine and divest ourselves of everything that is ungodly and unrighteous and pray God to be with us through all the future seasons of life, and give us grace and strength adequate to meet and overcome all the fiery trials and perils of the adversary.

Brethren, let us be alive in the work of the Master! Stand not idle and gaze on the laborers in the vineyard, but enter in and work faithfully, and when the time of gathering shall come, we shall then feast on the fruits of our labors and enjoy the blessings prepared for all God's people from the foundation of the world.

Williamport, W. Va.

[The above article was unintentionally delayed; it is nevertheless entitled to a place.—Ed.]

The gate opened to them of its own accord as the angel of the Lord escorted Peter out of the prison. So do gates open before men who believe in God and go forward. There is a kind of gate, to which there is a lever and a wheel, which seems to close up the road. But the carriage wheel touches the lever, and the gate opens in good time. God has his own means of opening the way for those who, like unquestioning Peter, go forward with the angel of the Lord.

A shallow system of education tends to make original people commonplace and commonplace people conceited.

DIVINE assistance will be withheld when it becomes a curse for pride and ambition.

BRETHREN AT WORK.

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KEEPING THE UNITY OF THE SPIRIT.

How shall we keep the unity of the spirit in the bond of peace? Wm. SHANNON,
Mt. Carmel, Ill.

WHEN the head gets wrong, the whole body gets wrong. And when we see the members are wrong, the hands tearing the hair out, the teeth biting the tongue, and the members of the body all running in wild confusion, we know the head is wrong and say the man is crazy; and there is no unity of action in his members, no hand of peace to make them work in harmony with each other. Restore the man, get his head right, and all the members will work in harmony, helping each other in unity of action and bond of peace.

In the church the same principles are true, for we are all members of one body, and dependent one upon the other. The hands cannot say to the feet, I have no need of thee; they are not independent one of the other. Christ is the Head of the church, which is his body. He says to every member, if he will not hear the church let him be unto thee a heathen man and a publican. The members must hear the church, as the hands and feet must hear the head or be directed by it in all they do. When one of the members hears the church, the unity and bond make peace; and when in its counsels they give nothing but that which the Word and Spirit teach, we can have the unity of the spirit and the bond of peace in the church.

R. H. M.

WHAT IS RIGHT?

SOME have asked, why we do not publish articles written in reply to those we publish in defense of our faith and practice? In reply we have this to say: The B. at W. is set for the defense of the Gospel as believed and practiced by the Brethren, hence it would be very imprudent for us to publish articles that are designed to overthrow what the church, as a body, conceives to be the teachings of the Gospel. It would be wrong for us to allow our papered by any man, or set of men, as a medium through which to condemn and pull down the very things the church wants sustained. For instance, we have published a few articles from Bro. Howard Miller, which tend to strengthen the minds of many who are loyal to the general order of the church. The church has adopted that order, and the tendency of Bro. Howard's articles is to sustain it, and that is the very thing the Brotherhood wants; hence when we find something that favors this practice of the church we cheerfully give it. "But why not publish the replies?" says one. Will these replies do any good? Are they for the order of the church, or against it? If against it, why should we be asked to work against the church? Were we elected to the ministry for that purpose? Is that what we united with the church for? Is it right for us to beting to a church and at the same time do our utmost to destroy some of the essential features of that church? "But, we want both sides," says another. That is just what Adam and Eve got when they partook of the forbidden fruit; that recommended by the Lord, and also that by Satan. Now, my good friends, we propose to give you that which the church thinks is right. Certainly, do you think we ought to publish that which the church, as a body, disapproves? We think it is our business to help build up, not tear down. Neither the Lord nor the church wants us to tear down

these sacred principles and institutions so long and correctly established among our people. What would you think of one of our ministers, if he were to come into your neighborhood and preach against the order and practice of the church? Do you think such preaching would edify the members and convert sinners? Or, suppose Bro. Howard should preach a sermon for us in defense of the order of the church, showing that the uniformity adopted by the general Brotherhood was the only way of retaining and enforcing Scriptural plainness among the members, and that every church that had departed from that uniformity, had run into the vain and foolish fashion of the world, and in his sermon would urge the members to keep up this ancient and venerable custom. That suppose, a few weeks later, another minister should come before the same congregation and reply to him, denounce uniformity in dress, tell the members that plainness, on the principle of uniformity, was all a force, and that neither the Gospel nor anything taught by the apostles required such an order, what would you think of that minister? Do you think such preaching would do the church any good? Certainly not. Then please do not ask us to publish things that tend to pull down the sacred principles of the church for the sake of filling the church with worldly customs and popular religious systems. We have enough of that now. J. H. MOORE.

AN INQUIRY.

I WISH you to answer through the B. at W. whether the order of the church in dress, is not a test of fellowship with the brethren so well as the sisters? If it is not, I cannot see where the consistency is. Woman is said to be the weaker vessel; and surely man ought to overcome that which he would require of his sister. Please answer this question, and satisfy an inquirer: because I do love non-conformity, or conformity, both in dress and our daily walk; and we much so in the brethren as in the sisters. We see so much divided about the sisters; do let us hear something about both sides, for I do think the brethren stand very near as much in need of it as the sisters. EVALINE DYER.

North Western, Ind.

ANSWER.

It is exceedingly difficult for many to understand this dress question. Each member seems to have a view of it—an idea peculiar to himself; and though he defines himself as clear as the cloudless heavens, somehow, perchance a thousand miles away, will attempt to define him again.

We do not understand the order of the church in dress, to be a test of fellowship. That some so construe it, is probable; but the Great Brotherhood does not so teach and practice. It is the ungaily fashion,—the feathers, founcers, gewgaws and vanities of dress that cut off from holy communion. Plain dressing never prevented any one from praying to God, nor living a holy, humble life in his service. Violations of Gospel alone can be made a bar to communion. There is but one law for the one people of God, and both male and female must abide by that one law. Kith gen in the same God, are pardoned by the same God, were born of the same Spirit, eat at the same table, walk in the same green pastures, sing to the glory of the same Lord, look for his coming, and hope for the same eternal life. Now whereof has any to boast?

If there be members or congregations that insist that a particular style of garment is essential to Christian fellowship and holy communion to God, they should be taught the way of the Lord more perfectly, and reminded of Matt. 7: 1-5, and 1 Cor. 13: 5-7.

Non-conformity to the world is the principle, declared and heralded in Rom. 12: 1, 2; John 15: 19, and 2 Cor. 6: 17. The principle is there. That part of the Divine constitution relating to separateness from the world, is found in the Scriptures named. How to apply this part of the constitution, is quite another question. One view is, that each individual himself must determine how. This is called "individualism." Another view is, that the whole Brotherhood,

through its representatives, should say *how* the principle may be applied. This is the church's view. Undoubtedly the whole church is greater than any part of it; hence the propriety of the church settling the question.

Please bear in mind the thing and how the thing is done. Pleading is turning the soil over. How it is done is quite another question. Sowing is joining together by means of thread. How it is done is a different thing altogether. Never confused the principle with the application of the principle. Many are blinded by sophistical nonsense of the flesh-minded. Precise uniformity is not of God, but general uniformity in. Cattle are not feathered, nor do goats carry wool. The leaves of trees are similar, but not precisely alike.

There should be no difference between male and female in clothing God. The principle is the same to all. Too females are required to lay aside more than males is no doubt true; for they pay more regard to the changing fashions. If men were given to ruffling, ribboning, edging, flouncing and tucking as women are, no doubt the shaving-off process would come to them with the same urgency. But on the whole we think the sisters are doing noble. Most of them are quite separate from the world; and we take pleasure in hoping that they stand where they do, because they love God. Let every communion of God be full of awesomeness, and those dress question will adjust themselves.

We repeat what we have frequently stated that this far not a single line has been adduced to show that the policy of the church, in keeping out the abominable fashion of the world, ever prevented any one from praising God and walking humbly before him. There may be places where partiality is shown, and sisters made to conform more than brethren, but this is not an, the Brotherhood over. Nor should any one be requested to conform through fear. Such obedience is as nothing. Unless the heart be in the work, condemnation will follow. 1 John 3: 20. "Ye are all brethren." Yes; if we would ever remember this, love would exist everywhere, and peace would flow as a mighty river. Remember, we are required to do these things for our good—not that some one's whims may be gratified. M. M. E.

CHURCH GOVERNMENT.

ON this subject we have written considerably, giving what we thought to be the duty of those who were governing churches at home. In this we wish to say some things about the power of the whole church in its Annual Conference. In this point of power, it has always been too weak, for the reason that it was intended to rule in the mildest kind of way, over the mildest kind of men, where religious influence was the power to rule them. The Annual Conference never assumed the right to bring charges against a brother and to try him and decide his case. It left all cases to be gotten up by some other party, and to be tried by some other power at some other place, a few exceptions to this rule may be partially admitted. But the point we want to note,—where power must be added to a Government, is in that of protecting itself and its own work. The United States Government can protect itself and defend its laws and try any man who violates them. It can bring the charges, have them tried, and decide upon. The Methodist Conference can bring charges against a member for heresy, try him and expel him. The power to do this is essential to government. In all good governments the power to control its officers must be in the government. So is it in the church, its general council has had control over its officers as the civil governments control their officers. These can be no good government where its officers will not work in harmony with it. And to secure a good government there must have power to compel its officers to work in harmony with itself. In this our church government has not been directed so it must be done to secure the peace of the church.

Every member who accepts or assumes the work of teaching in the church, is accountable to the whole body, because his work affects the whole body. Just as every officer in a government is accountable to the government for the faithful performance of duty, and may be tried for every infraction of its laws, as is a teacher in the church accountable to the church, for which he is teaching; and he may be tried by the church government for the teaching he does, and what he teaches. Our church government is judiciary like the Supreme Court. No need of a legislation in the church, its law are made by Divine power. The Conference decides upon the cases brought before it, like the Supreme Court in the Civil Government. But there is one great difference. The Court uses the executive power to enforce its decisions. Our Annual Conference has not assumed the right to use the executive power, it leaves that to the jurisdiction of others.

Right here is where it becomes weak. What good would come of a Supreme Court in the civil Government, if it had no executive power connected with it? If it could not enforce any of its decisions, or try any of its officers and expel them when they refuse to carry out its decisions? And when our Annual Meeting makes decisions, and officers in the church refuse to carry them out, or if they choose to oppose the decision publicly, such a government is breaking down about such practice. "Where is the remedy?" should be the inquiry of every man who loves the church. It is in one place only. That is, bring to trial every officer and teacher who refuses to fill his office in harmony with the judgment rendered by the Brotherhood.

The Annual Meeting need not decide much, or do much with the laity. With officers and teachers it should deal, keep them straight and where they will be little trouble in the church. To see sisters and laymen expelled from the church, has sometimes pained us, because officers had failed to do their duty and were the cause, though they were going clear. We need executive power in the Annual Conference to compel the officers to walk in the path of duty, and labor for the interest of the church; then our troubles will end. Should the officers of the civil government get to wrangling and disputing over the laws and the decisions of the Supreme Court, and contending over the question, whether they ought to work in harmony with the court, or against it, the executive power would be sent to stop it immediately, and restore peace to the country. So ought every government to be run, whether in church or state. Without this, neither peace nor government can stand long. R. H. M.

CHRIST THE TRUE AND THE LIVING WAY.

BY A. W. REEVE.

I am the way, the truth, and the life, John 14: 6.

IN the above declaration of our blessed Lord we have the sum total of the plan of salvation. It is the Gospel of Christ in epitome. In this comprehensive statement, we find the means of man's escape from the bondage, corruption, and final ruin of sin. We are here pointed to the means of obtaining unto eternal life.

I am the way, says Christ. We will recognize the great importance, when sitting out on a journey, of knowing the way. If our personal knowledge, in this respect, be limited, or imperfect, we naturally seek information of some one who is familiar with the route. And how careful we are to seek that person in whose knowledge we have confidence, and in whose integrity we can rely.

We want to be sure that this person knows the way himself, ever which we desire to travel. And how fortunate we consider ourselves in finding one who has been over the same road, not once merely, but many times, and who is therefore abundantly able to point out all the minutiae of the road.

How fortunate, moreover, if in the individual sought, we find one who, in addition to a per-

best knowledge of the proposed route, is a man upon whose integrity we can confidently rely. Under such circumstances half the difficulties of the case are already overcome.

Christ says, also, I am the truth.

Now, in seeing the desired information, we might apply to one thoroughly acquainted with the way, and yet prove to be utterly regardless of the truth. He might, moreover be a malicious person; one who would delight in putting the unassuming traveler upon the wrong road. Or he might so exaggerate the perils and difficulties of the road way, as to induce the timorous either to abandon the journey, or to seek some less dangerous, but more circuitous route.

Christ fully declares that he is the life.

How precious to all untaught is life! Indeed how true is it that all untaught men shrink from the idea of death! It is to all that live and breathe "King of terrors!"

"the fear."

The grass, the bull, the pig, the bear,
And all we know or dream or fear
Of agony are this!

We see the love of life illustrated in all around us.

We sometimes see the hapless victim of an incurable disease. How eagerly he grasps at every straw, that gives a shadow of a hope! He spares neither labor nor means in order to effect a cure. How he seeks out eminent physicians—men of renown in grappling with diseases; tries all their remedies; resorts to famous medical springs, and employs various cures recommended by anxious, zealous friends. How, in short, he tries every avenue of escape from the grim monster, whose fangs are fastened on his vitals. But what unhappy man, he finds no relief.

Or what captives would fill every floor of the drooping frame if, unexpectedly, there should appear before him the Great Physician and ask, as he did of the important man, who lay so long at the Post of Silem;

"Willt thou be made whole?"

"I am the way." He who makes this momentous declaration is one in whom all confidence can be placed. "He spoke as never man spoke before." He spoke with authority to us. His knowledge of the way, to perfect, beyond a doubt; so much so in fact, that he declares that he is himself the way.

Moreover it is declared in the Scriptures of Divine Truth, that he is the only way. There is no other name given under heaven, whereby men can be saved. Christ is the way ordained of God. He is the safe—the infallible way. All other ways may fail, yet inevitably, fail to lead the traveler in the Celestial City. But the way is the certain, ever, eternal way of God. It is changeless Jesus Christ, the same yesterday, to-day and forever. It is the perfect way.

"It is finished," cried the great Architect of the road, when he bowed his head on the cross and gave up the ghost. It is a plain and direct way, so plain that he that read it may run, so plain that the way faring man though a fool, need not err therein.

Why, then, should we not walk in the high way, marked out for our feet by the hand of God himself. Why should we listen to the traditions of men, instead of the voice of God?

Are we not greatly in danger, in these days of confusion, of being carried away by the opinion of men? Why is it we hear in these latter days, so much clamor and stir about things, which in themselves are of but little vital importance?

Why should the body of Christ be torn and divided on account of free-span theories and hairsplitting distinctions of no practical value to the church? Why is it that many good brethren seem to set at variance over parties and theories, and have been divided off into parties and factions in the church, so that one cries "I am of Ophias" another, "I am of Paul" and a third "I am of the pillars!" And then our beloved Zion is agitated throughout the land, and the hearts of many made to grieve. Some cry out "Old order! old order!" and a great confusion is raised; churches and high friends, are embittered and divided, and great evil is done.—Again our ears are saluted with a great uproar and cry, "Gnat is Diana of the Progressives!" Can brother refuse to wash his brother's feet, unless he can do it by the "double"

mode; while another is equally stiff for the "single" way.

Each, in the honesty of his soul, finds fault with the other because he (the other one) does not contend for "the unity of the faith," whereas to behold! "the unity of the faith" consists in the thing itself (i. e. what things) and not in the special way in which the thing is done. And here we are commanded to be "perfectly joined together in one mind—that we all speak the same things, and that there be no divisions among us." So we ought. So far as the Word of God defines duty the part is clear. And it is only in the light of God's Truth, as expressed in His revealed Word, that we ought, or can, "speak the same things."

The trouble comes in right where we leave the word of God. We are then at our own will, or compass, and there is no certainty where we shall land. It is all haphazard work. Then contention begins—for one man's opinion is just as good as another's and one man has just as good a right to his opinion as another. And here there is fine chance for the old Adam to crop out, and may he, for Satan, too, to put in a little work, and set brethren and sisters to thinking hard and speaking evil of one another. Well might the angels weep over such a scene!

The remedy for these evils is charity and Christian fellowship in matters outside of the Word of God. Man must and will think for themselves on points where Revelation is not clear. And because of a denial of the free exercise of this privilege collision occurs.

It is the old story of the iron bedstead; and man will rebel at being chopped off, or stretched out, to fit the model, and will not suffer the rule of mere arbitrary opinion.

The whole trouble in the brotherhood now (and the sum of all the troubles in the past) grows out of the fact that some will not grant to others the rights they claim for themselves, and will not tolerate opinions adverse to their own. If one differ with them, judgment is swift. "So much for Buckingham! O'er with his head!"

All this is not only wrong in itself, but suicidal in the end. From a mental despotism like this, it is but natural that the human soul should recoil. The Saviour within cannot be bound with the green withies of mere human authority.

Let us then, beloved brethren, exercise toward one another more of that spirit of meekness, love and forbearance, which characterized the life and conduct of our blessed Lord, for "if we have not the spirit of Christ, we are none of His."

In vain may we cry out, "Old Order," "Progressive," "Conservative," or what not; if we are not full of that gentleness, charity, forbearance, long-suffering and kindness, that characterized "the meek and lowly Jesus." Let us, then, "bear one another's burdens, and so fulfill the law of Christ."

Warrensburg, Mo.

RELIGION IS GOOD.

BY REBECCA SNATLEY.

SOME TIME, while traveling the rugged path of life, the Christian has many sore trials, severe troubles and bitter griefs to endure. Sometimes his burden seems too heavy to bear, and his soul is consumed with despair and dwells with his afflicted surroundings until he almost feels crushed beneath the notice of those around him. Yet amid all this distress there is something that lightens these dark moments and soothes our bitterest griefs—the glorious hope of the peaceful life beyond this vale of sorrows and troubles that we are called upon to pass through.

In all our afflictions we are supported by the religion of Jesus, which can and will support us to the end of life. Sometimes, during the darkest hours, the heart seems to be groping in darkness and the feelings crushed to the very earth, and all appear to be shipwrecked; until this religion proves a savior to our souls, and infuses its delightful warmth into the cold and chilled heart,—disperses the darkness, and inserts the brilliant light of Christianity, that there is another home beyond this, we can rest, where we will cease to mourn, where there are no false friends, where there is no affliction—Jesus and the Father will grant

that home. O glorious meditation the Christian can enjoy.

Recently while passing through some of the afflictions of this life we have to often wonder why all do not avail themselves of the riches that religion affords, for we know that the non-religious have to pass through many trials, too, we wonder what haunts them up, what keeps them from despair? Where is their hope? With these thoughts in our mind, we feel to urge all to seek the religion of Jesus, for this is the most important work of this life, and we can realize the most comfort in it. In practicing religion, we can enjoy much happiness, for her paths are peace and quietude, and in her delightful path we lose nothing, but gain all to seek the religion of Jesus, and peace and much happiness, and realize an everlasting bliss. And in neglecting to practice religion, we would realize much displeasure, and many melancholy feelings, for her paths are uneasy and with disappointment.

Religion is clothed with a beautiful and alluring influence that all should be willing to come in contact with. We must say with the poet:

"Thy religion that can give
Sweetest pleasure while we live,
Thy religion must supply
Solid comfort when we die."
Hudson, Ill.

For the Brethren at Work.

NUTRITION.

BY DANIEL HAYS.

NUTRITION is meant the set or process of nourishing, promoting the growth, and repairing the waste of the body. The elements of food may be divided into three classes—1. The Gaseous—what we breathe. 2. The Liquid—what we drink. 3. The Solid—what we eat.

We breathe air and need it every moment, and should have it pure, if we would enjoy health and vigor. In a sleeping room, bed room, school-room, churches, etc., should be kept pure by proper ventilation. People need to be educated to the importance of ventilation. Thousands rise in the morning, make the beds, sweep the house with closed windows and doors, then sit down at breakfast, feed, and sleep in it by night. It is only wonder that such people become diseased?

School-rooms and churches should be kept well ventilated, from the fact that each individual will consume about four hogheads of air in one hour. We should have a fresh supply of air at respiration, whilst in a crowded assembly we breathe and rebreath what has been already breathed many times by as many different lungs. Some people will not eat after others, nor drink after others, yet without thinking, they breathe what others have exhaled from their lungs many times! In a fortification we require that food and drink be scrupulously clean, I step further and demand that the air we breathe, that enters our lungs and vitalizes our blood, that gives us energy, and maintains our cheer with the glow of health, should be pure. If it comes from the great storehouse of nature.

Pure water is a great element of nutrition, and is nature's own beverage. All healthy souls long for it when thirsty, and need no argument to teach them its use. The use of pure cold water, however, has been abused. There is, perhaps, no much disease occasioned by an excessive and ill-timed use of cold water as by other. Drinking freely of cold water before, during and after meals will cause indigestion. We overdo the matter. Animals eat food without a sip of water for at least a day, and man is able to drink nothing during meals nor for two hours afterwards. Anything which creates an unnatural thirst should be avoided. Natural thirst is a great call of the system for water, and should be respected. Years ago, a sick would call for water, and the doctor would say, "No, because they were denied it. A man once sick, feverish and thirsty, thought of all the fine springs he had ever seen, and declared that if he got well, he would never pass any other good spring of water before he came to this place. He then died. A man traveling, took sick in Cincinnati, and under the doctor's hands was denied a drink of water, and after several days, getting worse, he took his chance one night while his nurse was sleeping, and drank freely from a pitcher of water, and he was a whole day and over with his ailment.

The system, however, absorbs much moisture through the pores of the skin. For this cause regular bathing of the whole surface of the skin should be resorted to, so that no impurities be absorbed and run into the circulation to hinder the process of nutrition, and

burden the more sensitive organs of the body.

To eat food, we have teeth with which to chew it, and saliva with which to moisten it until it becomes a kind of paste, proper for its reception in the stomach. Then that organ will have no cause to enter a complaint against the mouth and throat for imposing double duty upon it. This is a fast and, and people live fast, and eat fast. Food is taken into the mouth and sent down the esophagus into the stomach, etc., more than the stomach can digest or the system requires. This practice overtaxes the semesters of the body, brings on disease and premature decay. Food should be well masticated and moistened with saliva, and when it reaches the stomach it is easily mastered, and the circulation, is vitalized by the oxygen of the air in the lungs, and is borne along by the life current through the arteries and capillaries to the ultimate cell where the insatiable process of nutrition is carried on.

What we eat, and we drink, and what we breathe, unite and form the great life current of nutrition. What we eat, drink and breathe, then, should be pure, that the life current may be pure, carrying energy and health to every part of the body.

More's Store, Va.

OUR VISIT TO NORTHERN ILL.

WE have been laboring among the churches here since the beginning of the year. We have been ministering to the Silver Creek church, and forced many pleasant associations there. We preached once in Salem, near Mt. Morris, and twice in the College Chapel. We went from there to West Branch and held four meetings with the Brethren there, and found that we had many converts and discipleship there. The disorganizing principles of secession have been at work among them, but we trust the Brethren will remain true to the truth as it is in Jesus and follow him only.

We visited the Pine Creek church and laborers there, and found that they were faithful in the vineyard of the Lord. He is a good reposer out of the Scriptures, and an enlightened expounder of the Word. May he become one of the pillars of the church.

Our next point was Chelsea, where we held three meetings and obtained our acquaintance. We had many converts and discipleship there, and the deep things of God, and we trust our hearts were enlarged and our hearts burned within us as we opened up the Scriptures.

Our next series of meetings was at Wadman's Grove, where we held five meetings and had the presence and aid of our beloved brother Enoch Eby. We took a most count with him and a number of local converts we carried off before. We met a number of German Brethren and sisters who sang their sweet songs in their own rich tongue every evening. We cannot forget the sweet words of "Jesus sit down, Verlangen, Mein Glicker, and mein Freund." We had many converts and discipleship there, and we trust our hearts were enlarged and our hearts burned within us as we opened up the Scriptures. We visited and had many a precious conversation at the home of brother Dr. Sprague. He is one among the many whom we cannot forget easily.

Our next point was Arnold's Grove and Mt. Carroll. We preached five discourses in the former place and three in the latter. Here, as elsewhere, we found kind friends and loving hearts. We met several ministers from other parts; such as Jess Heckler, Geo. Zollers, Wm. Harshard and Provost. We spent a few days in Mt. Carroll, and then went to Shawnee and preached six discourses there. We visited and had many a precious conversation at the home of brother Dr. Sprague. He is one among the many whom we cannot forget easily.

Time would fail us to name all the dear brethren and sisters with whom we worshiped and knelt at the altar of prayer. May we all meet in the eternal home.

We now go to Arnold's Grove, where we shall, if the Lord will, remain till the 15th, and then go to Milledgeville and preach there during the week. On Sunday the 15th, we expect to be at Elk Creek, and then at Jackson on Sunday evening the 26th. Cherry Grove and Yellow Springs are also on our list. We do not know what a day or an hour may bring forth.

At Mt. Carroll we found another sister living on a sick bed—sister Blough, mother of brother Noah Blough. Sister is suffering from the effects of a fall. She, too, is patient and resigned. Brethren, pray for us.

JA. EVANS.

helpful mate. Young man, he not de- | ye r

defally use you and persecute you, that
ay be the children of your Father in heav-

worn away. The statue is of bronze, and [rec

ing hand at the outset. No stock is sold at a discount; every dollar will represent value received for it at par. The term stock is used

[illegible]

ST. PETERS.

In the morning we went there to hear mass. The first music for which the church is celebrated is the "Te Deum," which is introduced by the majestic choral swelling around the fountains on each side sending their jets of silver spray, the mighty olivest of Brian Groum piercing the sky, and beyond, plain Geneva, I felt aware by the grandeur of the music, that I had lost an unexpected work when I had lost the mighty voice, the word of God's hand, and the living feeling—lost a feeling of immensity, went up the long ascent, passed through great vestibule, lifted the leather curtain, stood within the walls of St. Peter's. Everywhere I saw the bustled and hurried feet long and one hundred and fifty feet high, beautifully ornamented, and the piers and arches, and costly mosaics, as if human art had outdone itself in building this temple, the grandest which the earth created for the worship of the living God. The choir planned this magnificent edifice, and it seemed the choir of prayer and perseverance, they were "but little more than the angels." Mass was being celebrated one of the side chapels, the high altar, the dome never being used except by the Pope. Things in the choir were but never leave the Vatican. This temporal power, the faithful of worship, and as we were about to leave, we had hoped to hear mass, so we gave ourselves up to wondering and silencing our consciences by the fact that we were in church and not a theater, though in part, it was the voice was for the "Te Deum," but rather theatrical. When we came to the celebrated statue of St. Peter, we watched people for a long time, as they came in with reverence to kiss the toe which is always worn away. The statue is of bronze, and

More About the New Enterprise.

Having so many inquiries in regard to our enterprise here in Colorado, we take this method of giving information. We are glad there are so many of our brethren and sisters interested and are hiding us God speed in the matter. Bless them.

As there were a few who were engaged in pushing the work forward, it was thought best to form a regular chartered company as is now law requires. We have a State chartering date Dec. 27th, 1881, under the name of the "Crystal Fountain, Hygienic and Cold Water-Soluble Springs Company." The stock is limited to 100,000 shares and is 100 shares of \$10.00. This makes it convenient for all who wish to lend a helping hand and to put money in a safe investment at a good income. Any one wanting to put in but one share, a certificate of stock to that amount, bringing \$10.00, and if \$1,000. are put in, then the one putting in the money gets certificates of stock for that amount which will be 100 shares, and so on, more or less as they may be.

The stock of the company that is offered for sale is simply secured by real estate land secured in this. It is done in such a way that might be again insured for the safety of the company. There are two kinds of stock offered for sale. The "Preferred stock" is that issued to persons who money into the company and become partners of the firm, and will receive their portion of the yearly dividends, as well as get a portion of this increase in value of the company.

The "Common or plain stock" is that issued to persons who bring to simply loan money to the company for one year or longer as they may desire. Interest will be paid yearly to the owners of this stock at the rate of from six to ten cents, as may be agreed upon.

If stock will be taken in by the company, payment of board or other bills at a premium of ten cents on the dollar, thus making it a purpose better than gold or greenbacks. It is done as the owners of these who lend us a helping hand at the end. No stock is sold at a discount; every dollar will represent value received for it at par. The term stock is used

We have a new R. R. building through Oawkie. Brethren when seeking pleasure out West, stop and preach for us.—*Oswatie, Jefferson Co., Kansas.*

Vice President Gen. Winthrop, Chicago. Gen. Dan and Yount Agler, Chicago.

Religious Essays.

Notes.—We write into other things you, then what you are or otherwise, and I trust you will acknowledge even to the soul—C. W. 1 B.

For the Brethren at Work.

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING WAVE.

BY O. D. ZILLIUS.

Reason dethroned, the crew rush on pell-mell,
And sport in drunken revels on the way to hell,
Poor souls of the ocean,
And what is their perils brave,
How easily calmed,
And made to rise, a slave,
But while they mingle,
With the low and vile,
I am seeking Christian pilgrims,
On this distant Isle,
At the sailor's Bethel,
They gathered to fit or prayer,
And as a stranger
I resorted there,
They bade me welcome in their little band,
A friendless wanderer in a foreign land.
Old Elder Dumore,
With a pleasant smile,
Discouraged with me in a familiar style,
"Tell us," said he "my roving son,
What wonders think thy God has done,
How far thy wayward heart was lured,
And when thy tendering heart was smoozed."
I told in short my tale of woe,
And how my sins had laid me low,
And what my heart desired to do,
If God would lead me safely through.
The Elder moved us from the beach
To the Bethel church to hear him preach,
The old man arose and on his audience gazed,
With a smile on his visage,
For he seemed well pleased,
He expressed joy at our presence
In the house of devotion,
Away from the perils
And storms of the ocean.
Said he, "no sea to you, my boys, will be de-
sided,

You can sit on the starboard,
Or the larboard side."
His discourse was not extempore,
His banner bore not the motto "Gospel liberty."

His eyes to his written docket were bound,
I always like to see a preacher look around,
And with pap-erisms they are to their per-
petrator bound,

Oh now and then, he would at the audience
look,

But not too long, for his preaching material was in
his book,

Not much of Jesus there,
And too much human gloss,
Which darkness counsel
And darkness counsel.

For aking Peter had no written form,
When he preached to Jesus in the raging storm,
And if only ministers
Would preach, and pray like Peter,
To humble hearts their prayers
And sermons would be sweeter.

For the Brethren at Work.

OBSERVATION NO. 2.

BY GEORGE WORTH.

OUR pen is again engaged in record-
ing the events of the day. Every
day brings forth its duties and obliga-
tions, and every day brings us nearer to
our journey's end, and every day has
something for us to do, and if we do it
not, we may get on the dead-beat list.
So that when our race is run, much
of the labor which should be performed
is not performed and therefore standing
against us. The Lord is not well pleased
with lazy Christians. He says, "my
Father worketh hitherto and I work."
He was very busily engaged all the
time. He was in the world at work from
the time he entered upon his mis-
sion, until he bowed his head upon the
cross and gave up the Ghost. The reason
was, I perceive, that sin entered into
the world and death by sin and so death
passed upon all men, for all have
sinned and come short of the glory of

God; and the work was great—much to
be done, and but a short time to do it
in, so we find he labored night and day.
Yes, sometimes the Savior was engaged
for a whole night in prayer to God for
the redemption of the human family.
He saw their condition better than they
saw it themselves, and such is the fact
to day with many. I do believe they
fall to see where they stand, or what they
are engaged in, or what they are doing
and perhaps never will until they are
hurled into Eternity and awakened up in
hell and find themselves in perdition.
The minds of men and women are much
engaged in how to become great, and
how to make some grand display in the
world, to create a great sensation
among the people, and have it published
broad-cast over the land. It is a
great pity that Jesus did not settle that
one thing while he was in the world,
the time that the disciples asked which
of them should be the greatest? If
Jesus had then and there settled this
matter, it would have saved the human
family a great amount of trouble, but
because he did not settle that matter,
there is yet a strife among the great ones
who shall be the greatest. And per-
haps it will ever be a disputed question
and because of this bone of contention
many will have to make their beds in
hell. We understood by reading the
Word of God, that Jesus was
among the greatest, but for our sakes
he became low among the lowest, even to
that, that foxes have holes, and birds
have nests, but I have no place to lay
my head. I wonder who among the
great ones would be willing to make
such sacrifice as this. Not many who
are sailing with the world's current and
clamoring for liberty, for more liberty
to make individual decisions upon mat-
ters of church government. From my
observations I must decide there is none,
no one not. Now in my travels I dis-
cover an effort in the way of progress-
ion, I mean to progress after the mod-
ern art of progression, which is the
most popular way to do it, in the
world, and by that process the old hun-
dle ways as taught by Christ and his
disciples have become too sluggish, and
too insignificant to be noticed by our
highly educated evangelists. And if
this process be encouraged for a time,
we will lose all traces of our beloved
fraternity and the world that knows
us as the Brethren church, will not
know anything of us as a body of Chris-
tian worshippers, and to our standard
bearers we must look for protection;
therefore our appeal. We are made to
say, O brethren stand united with the
Gospel and usages of the Brotherhood,
stand by your decisions of Annual
Meetings ere if it should take the
crowned heads from some of those "Dia-
mons" which are lifted high on the tem-
ple of fame, and worshiped by so many
of their followers. Nothing short of
steadfastness will carry us into the har-
bor in safety. The power we surely
have, for Jesus says "all power is given
to me in heaven and in earth." Go
forth in the nations and teach the peo-
ple to "observe all things, whatsoever
I have commanded you, and lo I am
with you always, even to the end of the
world." What more could we ask for
or expect? Yes indeed, all we need is
to be encouraged and to be steadfast,
immovable, always abounding in the
work of the Lord and we will win every
time. Jesus with us, and who can be
against us and win! No one we venture
to say!

Christian, in Pilgrim's Progress, some-
times saw obstacles in the way which
made him trouble; but with courage and
perseverance he wended his way and
finally got through in safety; and on ac-
count of his timidity he sometimes got
into trouble; and so it is with the brethren,
and has been, and for their timidity,
advantages have been gained, and
much of their work has to be done the
second time, which might have been
saved if it was squared up to the line
and plummet the first time; and those
rough characters hewed down and pol-
ished. And if they would prove too
loosely just lay them away and work on
better timber, and but little time would
have been required until we could have
seen a marked change in the business
part of our Christian religion. There
would be more business done in an hour
than can now be done under existing
circumstances in a whole day.

We see there is a great effort made
to evangelize this wicked world which
is very right. The whole trouble is
how to do it. The plans seem to con-
sist, the way seems to be somewhat
foggy, the atmosphere somewhat hazy,
and a general twilight hanging over
the minds of our great men as to
how it should be done, forgetting the
fundamental principle which is to
throw our united efforts together, let
each one do all he can, and let the Lord
be all the honor. That terrible spir-
it, of envy is doing the most of the
harm, each one fearing the other will
get the most out of it and I get
none, and while thus parleying by the
way. O how many souls are passing
into eternity uncared for and their
blood will be required at somebody's
hands. There is, perhaps, no one of
the churches surrounding us that are
more slack in this matter than we are,
none but what have better system and
work more united together, and as a
natural correspondence have better
success than we have. Now in conclu-
sion we would advise every one to
cease his parleying, and apply all the
energy and power he has, to live out
the principles of the Gospel and usages
and decisions of the Annual Meeting as
laid down by that assembled body for
us. How will we be loyal, to the
church, or will we be dilatory? Will
we prosper under the banner of our
King Emmanuel, as interpreted by
that body that we send up annually
to interpret these troublesome questions
that arise among us, or will we lift up
our head against as Jesus did against
Christ, and then go and hang ourselves?
I hope not one of the other will likely
be the result.

Malberry Grove, Ashland Co., Vt.

For the Brethren at Work.

VISITING APPLICANTS FOR MEMBERSHIP.

BY JAS. N. OHS.

"In union there is strength."

THESE, is, perhaps, nothing requiring
the same amount of time and labor,
of more vital importance to us as a
church, than our visit of council and
instruction to our applicants for mem-
bership. And unless there is agree-
ment in mind and judgment there can
be no union. And if no union, we
have Babylon on a larger or smaller
scale, because we cannot "speak the
same thing." 1 Cor. 1:10.

Now this visit to the applicant is for
a two-fold purpose. First, to teach
them the Gospel and its principles as
far as they have not been taught, teach-

ing comes before baptizing.) And second
to ascertain whether they are one
with us in mind and judgment, and
with us can speak the same thing. If
they cannot and are not of the same
mind there cannot be union. Now to
hurry persons into the church without
the proper instruction and understand-
ing of what we expect of them and
without giving them the chance of ask-
ing and understanding the reason of
things, is taking advantage of them and
is unfair, and is the cause of much of
the trouble amongst us, and hence
such questions as, Is it right to turn out
a sister for wearing a plain hat? If she
was instructed that such things were
not allowed in the union of the Brother-
hood, and she accepted it, and then
violated her contract, and stepped back,
she steps on herself, and the church
should close the doors when that fact is
fully ascertained by the church. But
if the applicant is hurried into the
church without being taught the condi-
tions of union and what will be expected
of them, then the advantage has
been taken of them. And if there is
any turning out, justice says, "first turn
out those that do such deceptive work."
Because it is unfair to take a person in
to any kind of a union without their
knowing the conditions first. But first,
to take them in and then make the con-
ditions, is unfair. And here is where
much of our present trouble comes from.
Some are running things at railroad
speed, exciting people with grave-yard
stories and death-bed scenes; under
these excitement they come forward
and then follows a kind of half-done
wholesale visit, without the applicants
having any chance to ask questions, and
understand the reason of things and
the terms of union. They are hurried
to the water. And in the great
hurry some try to dip them three times
without even giving them time to draw
breath. And if there should be a male
member among them that has been to
the high school, they don't stop to see
how he will conduct himself. But
quick, call an election, hurry him into
the ministry almost before his hair is
dry. Then he ought to have liberty to
make his own appointments, so he is
quickly advanced to the second degree
(before he is proved.) 1 Tim. 3: 10.
Then here comes another party in a
great hurry to ordain him, forgetting 1
Tim. 3. Perhaps about the only visi-
ble qualification he will oppose the
general terms of union, and do what he
can to overturn the principal part of
the advice given by Annual Meeting. Is it
a wonder that we have trouble? Now
Brethren, everywhere, fast, slow, medi-
um, hold, hold, hold! Put on the
breaks, check up a little, hold until the
fog clears away, and see where we are
running. See the breakers just ahead,
where every one that has ever run that
fast line have smashed. Ours we escape!
Not unless we hold up. Then let us
consider and adopt the best means we
can, to have a good understanding. Let
each local church come together, and in
love and union adopt what they call
order at home and let that be in accordance
with the Gospel and its principle.
Then when we have applicants, teach
them, get them to understand, give them
a fair chance, and surely these that are
sincere will not want to go back to this
superficiality of naughtiness and the beggarly
elements of the world.

Remond, Ill.

INDULGENCE, like too much sugar
spoils what it was intended to sweeten

For the Brethren at Work.

PRAYER AND WORK.

A True Story.

BY SUSIE A. KLINE.

IN the city of Harrisburg, Pa., on Locust street, a few doors from the M. E. Church, there lived in the year 1865, a young married couple, Andrew and Susie (Gookenberg). They had begun house keeping with very little; yet for a while got along very well as Andy worked steadily on the railroad and Susie went out washing, cleaning house, etc. But soon she was confined to bed with the measles, and unable to work for several weeks, in which time she could earn nothing, had extra expenses and lost some of her best and most regular wash places. Just at this time the second month's rent was due, which had to be paid in advance, six dollars. That took all the money they had and Andy could get none before pay day. The little provision on hand was soon all. One morning they arose to find no victuals in the house, and none to expect unless Susie could get work that day. What could they do but make their wants known to a prayer hearing and a prayer answering God? That they did in earnest, heart-felt prayer. And then went hungry to work, whilst Susie watched him early and then fell on her knees and prayed again for help from above. She then went to Mrs. Harry Wallower and asked for work. The lady answered "No, Susie, I have a girl now; I do not hire my washing done when I have a girl." Susie then told her need, to which she kindly replied, "I will give you dinner if you stay, and I have a crock of turnips and potatoes left of yesterday's dinner, if they are good enough you are welcome to them." Susie thanked her, saying she was glad for anything, and would willingly accept of them. Mrs. W. also gave her a crock of lard, which baking cakes had made too dark for her use. With a light heart and heavy load she went home, having placed the vegetables on the stove to heat gradually, she went to Mrs. Lawyer Kirk, and asked for work. Mrs. K. was very busy baking sweet cakes. She answered to be weary, "No, Mr. G. I have a girl and do not get my washing done when I have a girl." After some hesitation Susie told Mrs. K. of her circumstances. Mrs. K. listened kindly and said "Well, Mrs. G. I do not know that I can help you." But after a moment's pause she said, "I have a few buckwheat cakes left from breakfast, if they are good enough, you are welcome to them." "I'll be very thankful for them," replied Susie. So they were kindly given, and also a few sweet cakes. Then again she went home rejoicing. Having put the cakes away and thanked God for his goodness, she stepped in Mrs. Meek's store, a few doors from her own. Whilst she stood there talking, two little girls passed and called in, "Mrs. G. there are two ladies at your door." She hastened home and found the one to be Miss Kirk. She had a large basket, and said she had brought provisions, as she had heard she was in want. Susie thanked them and asked them in her room, where the contents of the basket were soon removed. Among other things there was a large piece of "scrap" with some drippings to fry it in, as Miss K. thought she had no lard and thought drippings better, also a fresh baked pie that had got broken when taken from the oven which

made it unfit for the poor man's table and a luxury for the rich man's. Miss K. also gave her twenty-five cents to buy bread with. This so surprised the poor woman that she could hardly thank the kind ladies but most earnestly did she thank the God that sent them. As soon as they left she went to the baker's bought five baker's loaves of bread, and had a nice warm supper ready for her husband when he came home, and a full tray to show him. With thankful hearts they eat their supper, and the blessing asked to rest on the doctress, we hoped was not in vain.

Years have passed. Mr. G. is in better circumstances. Yet she often thinks of that day and prays for those friends still, and more than once in memory of that day has put up packets in which she enclosed twenty-five or fifty cents and sent them to the needy, and tries to repay the kindness shown to her.

O ye rich, when the poor make known their wants to you, think well before you send them away, if there is nothing you can do for them. "Freely have ye received, freely give."

For the Brethren at Work.

NO WONDER

BY C. C. HOOT.

THERE is an inconsistency manifested in many who seem to be otherwise very devoted members of our beloved fraternity, that has been called one of the seven wonders of the church, which can be shown not to be so much a wonder as it is an inconsistency and even an imposition upon the Brotherhood. And now since the time has fully come when it may properly be asked, "for whom art thou?" For Paul, for Cephas, for Apollo, or for Christ, for one schism or the other, or for the general Brotherhood? hence no personalities if the principle is exposed, though it should even suggest its advocates and show up their proper position, and mean while convince them of the fact that if they wish to be recognized where it is their choice to belong, that the time has now come when in one case they now may, and in another should, and in the third none come out in their true colors and confession. Now when the above is explained, then that wonder, or problem is solved, namely, why members who themselves appear in plain apparel, conforming to the established order of dress, but put on their little children such very things as they, in church council would require of a member to put away. Or also ministers who publicly contend for these distinctive features of our profession, will themselves wear their hair, beard, and clothes, in part, and somewhat after the style of the world. Again others who themselves appear modest and zealous will provide for their children, who are members of the church, things to wear, and encourage them to attend places, which they know will bring the counsel of the church upon their children. These things have been called one of seven wonders. But only look at the principle and think of the policy and the problem is solved. Now the three cases in which all such may, should, or must appear in their true colors, are these. If they are "Progressives" at heart they may waive their policy in playing German Baptist, and stand right up and confess and act it out. Or if a Saint at heart, oh, dearly beloved in the Lord, you ought not to dandle that for a moment which will, in time, ruin the dear pre-

cious souls of those dear children which their Creator has entrusted into your care as parents. For, indeed, you bring them up right or wrong has more than all else to do with their everlasting life, or eternal destruction and misery, out of which you can never help them, when once you was the cause of hurling them into it. And how about that saint who would stand up to declare the humble principles of the lowly Lamb of God and example show to a fashionable audience, the very contrary to your teaching! Surely such should first reform.

Or if an "old orderite," you must see that your little girls of six years and upwards, all wear just such as the old sisters in out, and that every part and piece of the entire raiment. And so also the little boys like that of the old brethren, or if not, you are not consistent with your profession.

There, now, the inconsistencies are seen, and the problem is solved and one of the seven wonders of the church is understood. And just so soon as all will waive all policies of selfish interest, self-satisfaction, undue flesh, blood, man, and world relations, and strive for true Gospel principles, just that soon and that sure will our entire and schism-stricken Brotherhood, become, again a united, all-consolidated mighty body. For which, oh! may we pray!

For the Brethren at Work.

HOLDING MEETINGS.

BY SAMUEL SALLA.

WHEN the nights are long and bright, the weather moderate and the roads good, then is a favorable time to hold meeting. But it was not always so. In the time of persecution, dark and rainy nights were considered the best time to gather in the gorges of the mountains to worship God, as they were not so likely to be discovered by the dragons or soldiers who were hired and headed by the wicked priests and Monks of the Roman church.

In the year 1683 a meeting was secretly appointed in a deep ravine of the mountains, in the of the Lord's Supper. The meeting was appointed at 10 o'clock at night. In the evening it began to rain, they thought this an evidence of God's protecting care. By 10 o'clock about 200 had assembled in that lonely spot. As there was but one entrance into the ravine, they posted sentinels along this path to guard against surprise. As it was now raining fast two brethren held a cloak over the Bible, while the minister read the following text: "Let not your hearts be troubled; ye believe in God, believe also in me; in my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you." When the sermon was ended, the bread and wine were placed upon a large flat stone and the congregation knelt down to thank God for these emblems of his body. When the prayer was ended, while they were yet upon their knees, the sentinels cried: "The dragons come; save yourselves as best ye can." Then the carriage began. There were killed, many wounded, and some taken, prisoners and afterwards burned at the stake. Who can possibly go a few miles to meeting when the roads are bad, what would we do under such circumstances. The apostle says, "Forsake not the assembling of ourselves together as the manner of

some is. And in close connection with these words say: "For if we sin willingly after we have received a knowledge of the truth, there remaineth no more sacrifice for us,"—just as though the forsaking of assembling ourselves together was sinning wilfully. Let us beware.

For the Brethren at Work.

FUTURITY.

BY J. F. FERGUSON.

THE following extract is from an oration by Rogers, at the grave of a little child.

"Every cradle asks us whence, and every coffin whither. The poor barbarian weeping above his dead, can answer these questions as intelligently and satisfactory as the robed priest of the most atheistic creed. The fearful ignorance of the one is as the learned and unmeaning words of the other."

Sad and lonely indeed must be the heart that cannot see in this life the bud or germ of a higher and nobler existence, cannot feel the attributes of love and veneration, penetrate the gloom and sorrow that attend us, and sweeten that hope whose foundation is faith in the unseen but not hidden future.

The joy and buoyancy of this hope is meaningless and vain to those who wander over the barren hills and wastes of their own greatness, intent only on leaving the world a record unsurpassed for stupidity by the untutored sons of the forest, who in their unenlightened state feel the impulse of that principle which creative wisdom has wisely imparted to them. The "Great Spirit" is to them terrible, whose worship they observe in the sun, moon, and stars or other objects, while in the mirror of imagination, the future presents to them the happy hunting grounds and proper reward for great bravery, while punishment awaits a mispent life. So to that mother who has but lately bidden adieu to a little sufferer whose anxious care she felt to be her daily and nightly duty, going with it to the shores of the dark waters of which divide time from eternity, ask her for a ray of hope, and the answer comes instinctively to her, "though it cannot come to me, I can go to it." True evidencing the fact that God has not left himself without a witness in His creation, which is found in the heart of the savage, and strengthened in those who have knowledge by revelation.

While the worldly-minded Sadducees of olden time, and the modern God-defying infidel is lost, when standing at the grave of departed friends, exclaiming "a last farewell," to the Christian its silent but powerful eloquence reiterates the assurance that they shall live again in the unseen, but not unknown future.

"The cradle and the grave are the Alpha and Omega of time, beyond that is e-comprehended in one broad eternity."

A WORKMAN who was fashioning a exquisite piece of sculpture in a crypt, under a stair way, was told he need not take so much pains with it, as no one would ever see it. He answered not by pushing touches to our characters at points where human eyes may never see the difference. God will see it. They are the witness who finish for his scrutiny. Nothing should be willingly left imperfect which we consecrate to him.

As every thread of gold is valuable, so is every moment of time.

BRETHREN AT WORK.

Published Weekly.

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YOUR PAPER.

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THE REMEDY.

FOR every trouble there is a remedy to deliver the people of God by his help. The divine wisdom and plan must be sought and followed to insure divine aid and deliverance. In our troubles as a church, we are to blame. There must be some wrong on our part. God and his word are perfect and holy. We have erred somewhere that has given rise to the troubles that beset us. We must search out the cause and remove it; and then we must follow the appointed means God has given to deliver us out of our troubles.

For ten, or more, the Vindicator, on one side, publicly opposed the councils of the Brethren as it chose to do. Its editor, from time to time, made acknowledgement that what was in his old way. It is wrong now it was wrong all that time; and God never intended his church should let any wrong go on in it for years. We have done that, and we have reaped the harvest of trouble, because we kept silent while the seeds were sown. In the same way our church is still allowing public teachers to go on in the press and pulpit, preaching against the councils of the Brethrenhood. While this state of things exists, there never can be peace in the church, and no remedy will ever do any good, if it does not stop that course of sowing discord.

Our church has never come up to the divine example in one thing which would control this whole matter. That is, make the councils of the Brethrenhood a power to rule the Brethrenhood. If he will not hear the church let him be sent there as no hearer man and a publican. This is the divine power of the church, but we have not maintained it.

Another point of no less importance we have failed in. That is, when any public matter, of the very highest importance, would come up, the publishing a paper in the church, we have said it is a private enterprise, and let any individual, who chooses to do so, start a paper, spread over the Brethrenhood whatever notions he might have; that the most important matters for the peace of the church became an "individual enterprise." The church, in this thing and everything else affecting the interest of the church, must control it, or it will control the church. The church ought to have made one good paper, and kept that under the control of the church, all wrong no brother started a paper as an "individual enterprise" any more than he starts to preaching as an individual enterprise. Make him have the same authority to start a paper that he has to authorize him to preach; and have the consent of his own church and the adjoining elders, in all the important matters affecting the interest of the church, it should take the control.

Now the remedy and only remedy is, to agree in Annual Council. Settle down on certain principles not rules that shall govern the church and its members, then live by those rules. It is useless, worse than that, it is spending money for nothing but strife, to hold Annual Meeting; then after its councils are given, turn against them and tear them down. We would not say all the decisions of Annual Meeting have been right; in some decisions we think it has erred. It, we think, has

decided some things it should have left to each church or individual. But when the Annual Meeting chooses to decide a question, who am I, that I should presume to dictate to the Brethrenhood.

We are willing to have an Annual Meeting next Spring, and there do all in our power to get a full discussion and a fair decision by the majority, and I will submit and use my influence to have the Brethrenhood submit, and a reconsideration and change can be had, and that no brother be allowed to so oppose those decisions as to sow the seeds of discord, and produce disobedience. He may be allowed to give his reasons why he wants a change at the next Annual Meeting, but must use his influence to have all established rules carried out until that time. A M.

CONTENT EARNESTLY FOR THE FAITH.

TRUST in Jesus, to content for the faith, is not an uncertain requirement. It is definite, not a command to contend for men or against men, but for principle. This Scripture is often called up to justify contenting for things that are far different from faith. It is "the faith once delivered to the saints." And a bitter contention against brethren without any special faith in view, is not the command before us. To contend earnestly requires that it be in all our words and actions evident, that we are contending. Lord's side language, is not of the lukewarm kind, that we can hardly tell whether a man is on the Lord's side; whether he is going with the world or with the church. This text does not take neutral ground. It is not a run between doctrine to please all, or to keep silent for fear of hurting some one. All honorable men will like you better if you be candid and come out with an earnest contenting for the faith. God will be pleased with it for he demands of you to do it; you need not contend against men, or for men, but you are not clear if you do not contend for the faith.

Some brethren say, don't contend for the faith of the church, keep silent. We could do that if we did not believe the faith of the Gospel in the church. But to keep silent when others are trying to poll it down, would be in the church, just what keeping silent and neutral would have been in the rebellion; the government would have been divided. Keeping silent and neutral in the church, is not any better. Contenting for it is God's plan of saving it from its enemies. A M.

LOVE MADE, MAINTAINED, DESTROYED.

IT requires kindred spirit's sympathies, feelings, and faith to make that law which ignores the peace and happiness of the church. Confidence lies at the foundation of it, and must be made strong, for without that, social relations are all fickle. To insure that, we must be what we profess and claim to be. Dissimulation, mere pretence or deception, destroys confidence; and love cannot be made strong and lasting without it. One faith, one mind, one judgment, one spirit, is the gospel foundation of love. "Love one another, as I have loved you." It is the law of the Savior on that subject. How is the foundation on which Christian love is built? A nucleus in the church, as there is a nucleus with Christ and the church. This oneness is the only thing that can make Christian love strong and enduring. It is not union made out of dissimulation, that makes the true foundation of Christian love. Many different views and minds co-existing, is not the Gospel foundation of love, but being reconciled to one another, because they are of one mind, one faith and one spirit.

It is a subject of first importance, to maintain love in the church. There are certain powers divinely appointed, and natural, which God intended from the beginning, should hold his church together in one faith. These means must maintain the love in its power to secure

that end. It is the counsel of God's people, as the prophet says, "then they that feared the Lord spoke often one to another." To maintain love and union in the church, its councils, where all the churches are bound and where all its councils are heard by the churches, are the sure means of maintaining love to secure the oneness. If all the members of a family, council, or church, and all the members of it accept the counsel, a powerful happy family will be maintained. But should each member determine to have his or her own way, refusing to accept the counsel of the family, the peace and happiness of it would be at an end. So is it in the church of God, if they "peak often one to another" and take the councils of the church; or as the Savior says, "hear the church," it will maintain the love of the church through all the troubles that may come upon it. But if its members will not bear its councils, will not take its advice, but have their own will in all matters they choose, the love of its members cannot be maintained, and the days of its peace are done without any remedy at all, save that of returning to the councils of the church. If it be conceded that each one may have his own will, that would probably give peace; but it would destroy the oneness and the love founded upon it, leaving only that divided sentiment to produce diversity of action, which makes the love, founded upon it, doubtful and uncertain.

By a council of the whole body, doing the best that can be done for a church and then be accepted by it, is the only way we can see how the love of the Brethrenhood can be maintained. There is one way to destroy love that never fails who persisted in; that is, to reverse God's plan of holding the church together by its councils, and turn the members away from its counsel and away from the wives of each other, which leads to the next step, which is to disregard the feelings of each other, leading on further to the work of strife and alienation. When love is destroyed, and all because God's plan of maintaining it, is not obeyed.

R. H. M.

From the Primitive Christian.

PIONEER HISTORY.

BY JOHN WOLFE.

To *Eld. Isaac Price*, of Penna.—

In No. 45, present volume of *PRIMITIVE CHRISTIAN* I saw an article on feet-washing among your caption, in which you give the rise and progress of that ordinance as practiced by the different churches or congregations of the Brethren church by the different modes, to which I had no objection. But in treating your subject, you named several churches and individuals, to which I wish to call your attention. You stated, that in its early days there were three churches or congregations organized in Kentucky and presided over by one "Hann," afterward the apostate Hann, that he became a heretic, that he practiced a great many things that were contrary to the usages and order of the general Brethrenhood, and that Annual Meeting sent a committee to investigate the matter. Hann refused to hear the committee and the consequence was, he, with the most of his members, were expelled. But a few remained faithful, and in the process of time pulled up stakes and settled in the Missouri territory, and among the number that moved to Missouri was the late Eld. Geo. Wolfe.

As the above narrative is a mistake except the churches organized in Kentucky, and correctly that mistake and try to give the cause as I often heard them related by my father, is my object in referring to your article. (When I saw the word father, I went the late Eld. Geo. Wolfe, as he was my earthly father.) In the first place the apostate Hann never lived in Kentucky, he resided in North Carolina. You gave a correct account, as I often heard father tell, he was not an eye witness to the transactions but got it from those that were present.

But to return to the Kentucky churches. They were presided over by three elders, named

17, Joseph Rivland, Joseph Hostetter, and Hann. The Kentucky churches were organized somewhere between the years 1800 and 1808. In October 1808, my father moved from Logan Co., Kentucky, to what is now Union Co., Ill. He never lived in Missouri, but there were brethren who had settled in Missouri at the same time father moved to Illinois. Father joined the church in the year 1812 in Union Co., Ill., about forty miles north of the city of Cairo. It is situated at the mouth of the Ohio river. He and my mother with six other brethren and their wives, were baptised at the same time by old Elder John Henricks, of Kentucky, and among the number baptised at that time was my brother Jacob Wolf, father of Eld. Geo. Wolf of California. That same season, father was elected to the ministry, and the next Spring they sent to Kentucky for Elders, and Hostetter and Rivland came, and father was ordained to the full ministry and eldership by Hostetter. At that time, 1818, Hostetter and Hann were in good standing and in full fellowship with the churches. About the year 1815, they commenced practicing heresies in their churches, about as the apostate Hann did.

In the Spring 1816, there was a committee of elders sent to investigate the matter. They were Samuel and John Lathamer of Virginia, father from Illinois, and James Henricks from Missouri. The result was Hostetter and Hann were cut off. Rivland's members plead so hard for him, not he making acknowledgement, was held in fellowship, though he was relieved from part of his office, for the time being, but afterwards it was restored back to him again.

I get this knowledge from a copy of the Minutes of that council meeting, which father preserved as long as he lived, but in the last few years they have been destroyed or lost. I rather think the former, as they burned a great many of his old papers a few years ago.

In the summer of 1831, father moved from Union Co., Ill. Adams Co., Ill. About 1846, he became acquainted with Eld. Jacob Negley of Fulton Co., and soon after with the Brethren on Rock River, as it was then called, and the result of their acquaintance is about as you have stated. Now, dear brother, I have been particular in giving you a full history of the churches in Kentucky and Illinois, and I hope you will take no umbrage at what I have written, for I assure you none is intended, but that it might go to the churches as a part of the history of these churches in Kentucky and Illinois. I think it probable I have a greater knowledge of these churches than any person living, as a great deal of it came under my own observation, and the balance I obtained through father, who was one of the main actors in the matter.

Laberty, Ill.

THE MOHAMMEDAN MESIAH.

THERE is something pathetic in the universal expectation throughout the East of the coming of a deliverer, for the oppressed and distressed of all nations. Mohammed himself prophesied the coming of a Messiah, or teacher, who was to be an Arab of the clan Korish, and who in the dark hour of Islam, would reunite the faithful and become their ruler throughout the world. He died in the year 632, and his followers, who are now so general throughout Arabia and Syria, that the family at Mecca out of whose number the teacher is to come, is watched with the greatest interest. Another curious prophecy, more specific in its character, says, "On the first of the month of Moharram in the year 1200 (12th of November, 1832) will appear the El Mehdi or Messiah. He will be exactly forty years of age, and of noble bearing. One arm will be longer than the other. His father's name will be Mohammed, his mother, Fatima, and he will be hidden for a time prior to his manifestation." Now it happens that El Mehdi, the head of a religious community which has hundreds of thousands in Northern Africa and in Syria and in Arabia, with a great following of Mohammedan priests, has claimed to be the long expected teacher, and promises to proclaim himself on the day named. Curiously enough, his

Home and Family.

MARY C. NORMAN, LE SUEUR, MINN. — EDITOR.

Homes.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

PRIVILEGE OR DUTY.

PERSONAL religion is regarded too much as a privilege, and as a duty which has passed into a privilege because it is enjoyed, but as a privilege which can be waived. Many seem to think that if they choose to be religious and take the consequences, it is an affair of their own, and that they ought to be left alone. Hence they get impatient at any urgency in attempting to turn them to the Christian life. They say, practically, "You need not worry about me. You have warned me of my danger. You have given me the invitation. You have done your duty and cleared your sight." This plea also seems many times to satisfy those who are attempting to lead men to the Christian life. The spirit seems to be, "I have done my duty by him, and now if he chooses to go to perdition, let him go." The mistake is made on both sides of regarding personal religion as simply a privilege, just as it is one's privilege to secure his rights in a court of justice. If a man owes one a debt, and attempts to cheat him out of it, it is the creditor's privilege to call the possessor of the claim to his assistance in enforcing his just claim, even though it be for a very petty sum. No man in the entire State, be he Governor or Judge, has any right to deny him that privilege. He can be waived his privilege. He can say, "I would rather be cheated out of my just dues than go to law." Whether he will go into court or not depends upon his choice. Not so with honesty or truthfulness. If a man is in a right mind, and wishes to be a privilege in him to speak the truth and to do honestly, but not a privilege in such a sense that it can be waived. He may refuse going into the law and take the consequences, but he may not refuse to be honest or truthful, and take the consequences. Duty has a grip upon him in reference to these, and the only way to get along comfortably with duty is to choose to go the same way with them.

So if the gospel were exacted in the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest," we might be content with simply and earnestly going. Paul's beseeching, "I beseech you therefore, brethren, by the mercies of God," etc., and give up all souls that would not heed his appeal to the motive of gratitude and to their higher self-interest. But duty to God and duty to fellow men enjoin, whether a man will take care of his own interests or not.

One who is not a Christian may be a better father or a better mother than another who is, or who professes to be, a Christian, but this one cannot be as good a father or as good a mother as he or she would be if an earnest and faithful Christian. And it is every one's duty not only to be better than somebody else in their relations, but to do the best possible. Therefore no father or mother has a right to take the risk of neglecting to be a Christian. The interests of the child are jeopardized thereby. Duty to the child has a demand to make. The same is true of other relations. The claim of the claims of fellows, as well as self-interest, must be met upon men, and accepted by them. (X)

CROSS CHRISTIANS.

"WHAT a fine thing it is to feel good-natured!" This was said to me by a brave, loving, overburdened young wife and mother. The quivering lip and moistened eyes with which it was accompanied told a story of struggle, despite the smile that shone through her eyes. When I asked her no more and she said, "Yes, but your little sister's poor nerves are just worn out; you must rest," the shadow came, and as soon as it held up, she said, "I'm afraid I'm cross all the time." Her only remedy was rest.

But it is a fine thing to be good natured. There is no denying the fact that there is much to be learned in this winning word. Leaving out the common cause or troublesome child,

and unbecomingly servants, the lesser annoyances of life are legion. The envious and commissions, the derelictions and peccadilloes of our dearest friends and constant companions, are a fruitful source of distress or discipline, according to the use we make of them. We wish

not to a great sorrow, but do we consider from these these petty trials proceed? Sometimes even the day with an unaccountable degree of irritability, and if we were to wait, would say, and did the candid little three-year-old, "I don't want to be angry; I'm going to be bad to-day." We feel confusedly cross. We may search out the cause. Our diet, in quantity and quality, may have affected the system just enough to put the heart on fire. Then must the soul be doubly on guard, for there will be need of watching and fighting, quite as much as praying.

"What comes of this of this amiable young ladies?" asked a querulous bachelor, "methinks and wives are so ill tempered."

"I never suspected myself of bad temper, till I had a half grown, head-strong boy in the house," it is the confession of another parent. There it is, the cares and crosses of life choke out our better impulses, and we are early infected of many. Thus we fail to adorn the doctrine and to recommend the religion of the One altogether lovely.

As for this? No; it is all-sufficient even for this. We do not forget the great and real differences of the temperament and constitution. "Grace grafted on a crab stalk" is not often productive of luscious fruit. Yet we must grow in grace and graciousness despite of difficulties, God helping us. We have no right to be crabbed. We must esteem it a sin to exhibit crossness, laying our weakness of body and mind, our crosses, controllable and uncontrollable, at the feet of Him who is touched with a feeling of our infirmities. Can we be so much as a plant for Christ's sake? It is the genial, sweetest of Christians that is attractive and influential. It is the wisdom of sunny-beauties that winneth souls and turneth many to righteousness.—*Christian at Work.*

A DEATH-BED SERMON.

A GENTLEMAN died last week at his residence in one of our up town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband, a loving father, and a thriving citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him, had been an ill-spent life. "O yes," he exclaimed, as his weeping friends and relatives gathered around his bed, "I could only live my years over again. I would give all the wealth I have amassed in a lifetime. It is all devoted to money-getting, that I regret. It is this which weighs me down, and makes me despire of the life hereafter."

His clergyman endeavored to soothe him, but he turned his face to the wall, "You have never reproved my avaricious spirit," he said to the minister, "you have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possessed to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed the life devoted to money, a good husband, a loving father, and a thriving citizen. On his death-bed, impelled with the consciousness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire. All knew him to be a professing Christian, and a good man, as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hour of Heaven. (Y)

AN INFORMAL CHOICE.—A teacher had been relating to him class the story of the rich man who said to Jesus, "What must I do to be rich?" Jesus answered him, "You must give up rather be, boys, the rich man or Lazarus?"

The boy replied: "I will be the rich man while I live, and Lazarus when I die." And it is that not what multitudes are trying to do? All want to die the death of the right one, after having lived the life of Dives.

Correspondence.

More.—Then they that feared the Lord especially on them to the end of the Lord brethren and board, and a book of remembrance was written before him, where they feared the Lord, and that thought upon his name.—Ezekiel 13: 11.

From Zion, Wisconsin.

NOTES OF FOREIGN TRAVEL.

BY A LARK.

LETTER XVI.

On Tuesday we were

PRESENTED TO THE POPE.

We were at the Vatican at half-past twelve. The ladies must be dressed in black, without any jewelry, or gloves, or tights, black veils upon their heads; the gentlemen must appear in black dress-coats, and without gloves or jewelry. At the door we were met by a Swiss guard, and we were dressed in black garments, in short, such as those of a Turk, but the colors were stricter of black, yellow and red, which gave them a picturesque appearance. We passed up a long flight of marble stairs, and were taken up by a Swiss guard of guards, through apartment after apartment, each room guarded by a Swiss guard passing us to the other, until we entered a throne or audience room. The floor was in mosaic, the walls hung with crimson, and the ceiling beautifully frescoed. At the further end was a platform covered with crimson, a high chair, cushioned, and a crimson canopy over the whole. Chairs were ranged against each wall, and we were asked to sit down until the Pope should signify where he would see us. After waiting about half an hour a messenger came and invited us into one of the apartments, which was a magnificent room. Some after, the Pope came in, his arms extended in the form of a cross, repeating something which we thought might be a blessing. He was a fine-looking man, of perhaps sixty years of age, dressed in a white maroon, with a cape and capuchin hood, turned back. On his head was a small white mortar-board, about as large as a snail, and on his feet delicate white sandals. He made the circuit of the room, complimenting the ladies on the taste shown in their dress, giving us a blessing, and calling down a blessing on our friends in America, writing or signing a card to each of our heads, then backed out of the room with his hands uplifted as when he entered. The guards ushered us from one room to another until we passed out and home.

Previously to our leaving home, arrangements had been made with an English gentleman employed by the *London Times* as a special correspondent to report on the excavations made in Rome, who has been there eight years, and had made a special study of archeology, and was engaged to set as guide for three days, during which time he was to take us to the hotel for lunch, and spending the afternoon till the dinner hour, at six in the evening. We were shown by him the spot where great Caesar fell by the hand of Brutus, and where Mark Antony delivered his unparalleled funeral oration. We were taken to the ruins of the palace of the Caesars, where every city of Rome employed by the *London Times* as a special correspondent to report on the excavations made in Rome, who has been there eight years, and had made a special study of archeology, and was engaged to set as guide for three days, during which time he was to take us to the hotel for lunch, and spending the afternoon till the dinner hour, at six in the evening.

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R. R. CABLE, E. ST. JOHN.

Remember! **Be Always as Low as the Lowest!**

Religious Essays.

Notes.—We write on other things now and then, but what we really like to do is to write on religious subjects, and to write on the same—our Lord and His Church.

AT EVENING.

Wear and worn at the evening
With bearing the cross of the day,
Still hanging beneath its burden,
O Father! We kneel to pray.
Lifting the hands that are falling,
We seek the clasp of Thine own;
Thy cross is so very heavy,
We cannot bear it alone.

D.M. are our eyes from weeping,
And bleeding our feet from the way;
For thorny and rough was the journey,
We weary trudging to-day.

Darker and darker the shadows
Are falling in close around,
Thy love is our refuge,
No other shelter is found.

Tears not away from our crying,
Refuse not the strength of Thine arm,
O, wipe all tears from our faces,
And shield us from night and alarm.

Lowly and lowlier always,
In grief and confession of face,
Ashamed for manifold sinning,
We bow at the throne of Thy grace.

Forgive us, O Father, forgive,
For the evil this day we have done;
The sins that are secret and shameful,
Remove by the blood of Thy Son.

Darker the shadows are falling,
More lowly we bend at Thy feet;
Thy love is a refuge unfailing
And rest in that refuge so sweet.

SUNDAY-SCHOOLS.

BY W. M. KENNEDY.

SUNDAY-SCHOOLS. I believe, are generally thought to be a good and necessary element in the church. If they are properly conducted, they are a great help to our young people in acquiring a Bible education, which is very commendable. For without the knowledge of the Bible and what it requires of us, we are unable to serve God in his own appointed way.

When we consider the great responsibility that rests upon parents in bringing up their children in such a manner as they believe will most conduce to their future happiness both temporal and eternal, we are made to feel all the more the necessity of Sunday-schools. We need one another's help; as Paul says: "Be ye one another's burdens, and so fulfill the law of Christ" Gal. 6: 2. This can be done in the Sunday-school by helping to instruct one another's children, and teach them the ways of the Lord.

The Sunday-school work should be strictly a church work. The school in each local church should be conducted in harmony with the councils of that church and the Brotherhood at large. Then the Sunday-schools would become a unit, which is essential in all church work.

I believe that the Sunday-school can be made a great help to the church in bringing souls to Christ. How can this be made a church work?

1. I select a brother or sister for Superintendent, as one who teaches by example as well as by precept. When this is left to the school to decide, there are generally, if not always, those present, who seem rather young to pass judgment on so important a question. Then the church should make these selections.

2. Good teachers are very essential in a well-conducted school, and should be brethren and sisters who are obedient to the cause. They should have a good Bible education; for how can they impart knowledge they have not themselves acquired?

The Bible should be made the main object in the school. It seems to be a tendency to connect other things with our Sunday-school work that are not sanctioned by the church.

From what little I have learned about Sunday-school conventions, I am of the opinion they are not uniting the church, they seem to partake more of popularity than the church order. "Be ye separate" saith the Lord. 1 Cor. 6: 17. If we observe the order of the church, which requires of us all to teach the Bible, and nothing but the Bible, I cannot see any utility in conventions. We shall then not fear the results. They will be a blessing to the church and an honor to God.

I am in favor of Sunday-schools, but I want them in strict harmony with the established order of the church. I have no doubt but they will be a mighty power of good, in promulgating the Gospel to a dark and ruined world.

Watford, Ont.

WHO SHALL DECIDE THE QUESTION?

BY L. J. BERNHARDT.

HOW voluminous and extensive our statutes are. Multiplied cases are constantly arising, whose decision alone depends upon the spirit of the law. As in the law of the land so likewise in the law of Christ.

Notwithstanding the above axiom, we noticed the statement recently that "what the Gospel does not teach by word, it does not by spirit." How manifest the above error.

In the onset of Israel's sojourn in the wilderness, Moses undertook this work of deciding questions, which the events of the day would spring; but as the work was too great, too burdensome for Moses, by the solicitation of his father-in-law, he divided Israel into companies, and chose wise men as rulers over them, bade them to hear the grievances between their brethren, and that without respect to persons. The case that was too hard for them, they were to bring it to Moses. Ex. 18: 17-27, also Dent. 1: 13-18.

This same word or custom seemed to prevail in Babylon. Very early in the days of Daniel's captivity—because of his superior wisdom and understanding, he was made master of the magicians, astrologers, Chaldeans and sooth sayers of the Babylonian realm; and afterwards was promoted to the chief of the three presidents, over the one hundred and twenty provinces. To Daniel was assigned the duty of "interpreting dreams, dissolving of doubts, and shewing hard sentences."

In the matter of individual trespasses, the Savior bids us who have been trespassing, to go to them alone; if they will not hear us, then take with us one or two; if they will not hear them, tell it to the church; assuming we that "whatsoever we shall bind on earth, shall be bound in Heaven." The above are issues that arise between individual members, and we are without any "letter" to adjust them; we therefore reconcile them by the spirit of the Gospel.

In Acts 15, we have the record of a question arising, upon which a difference of opinion was obtained, and no record then extant, that could be used to bring about a union. The apostles and elders were appealed to—sided by the spirit they gave decisions to the disputing questions.

With us, as in preceding dispensations including the apostolic age, questions are constantly arising, calling for decisions. For each member to engage

their individual decision, would result in shackled disunion. In order therefore to "all speak the same thing, and be perfectly joined together in the same judgment," these questions must be submitted to the general Brotherhood; hence our present Annual Council.

It was the custom in the early apostolic church, to sell their possessions, and have all things common, each being supplied as he had need. While the above has ceased with us financially; morally however, the principle is yet in vogue. When we come to the church, we yield up all we mentally call our own to Christ. Our wisdom and judgment becomes a common interest, a common stock in the church, and each member as they have need, are privileged to enjoy that vast mental treasury. This combined judgment, this vast mental treasury, must constitute the means of allaying these questions which are constantly arising in the course of our religious experience.

Not that our councils should make law, but like our civil courts decide upon the application of the law. The Gospel, besides this council or decision should be mandatory and not advisory. For our decisions of Annual Meeting to be simply advisory, render them almost entirely vain and fruitless. They were final or mandatory in the case of Moses, Daniel, and the apostles; hence why should not our Annual Council decisions also be mandatory.

The Brethren at Work.

STAND FIRM.

BY D. E. CHAPPEL.

"Be ye watchful, and strengthen the things which remain, that are ready to die; for I have not and do not work perfect before God." Rev. 3: 2.

THE church at Sardis had become corrupt and defiled, and things which were agreeable unto the Lord, had become distasteful to the church, and were neglected, so that some had perished, and others that yet remained were ready to die. The Son of Man rebuked them through the Revelator, John, and commanded them to watch and strengthen the things which yet remained, or he would blot their names out of the book of life. Here was a command given and a penalty attached to follow disobedience—a penalty as terrible as any even the Almighty could inflict, for "whoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

The command of the church of Sardis in that day, will apply to us now, and the penalty which follows disobedience in our day.

"Be watchful!" and see what are "the things that are ready to die," for they must be strengthened. There is no evading the force of this command; we must obey or suffer the penalty. It has no reference to those things which have already perished, and we are not told to revive them, hence it is vain to go back, as some are doing, and try to resurrect what is already buried. A backward movement has never received God's favor; Christ says that no man who puts his hand to the plow and looks back, is fit for the kingdom of God, and Lot's wife perished for taking one forbidden look behind her. If it be wrong to look backward, it must be much more wrong to go back. But those things which yet remain, though they are ready to die, must be strengthened, must be nourished back to life by care and attention. What are the things that are ready to die?

Simplicity is one. All admit that the Gospel teaches us that we shall not be conformed to this world. To carry out this principle of simplicity, the church established another, so we might all be uniform and alike, and not be conformed to the fashions of the world which are ever changing, foolish and tyrannous. While conforming to this order, the church has prospered and peace and harmony prevailed to a great extent. But now designing men come and tell us it is not necessary to observe this order, because it is only a commandment of men. This is true, but the Bible teaches non-conformity, and till they can give us a better order than the one we have, let them not ask us to exchange this time tried order for the fashions of the world. In many places these changes have been made through the agency of these designing men, and the church is daily becoming more and more fashionable. Many who still adhere to the form of dress, have their clothing made of the finest material, although we are commanded not to wear costly apparel. Fine broadcloth made up into a plain coat, is as unbecoming as it is for a sister to wear a plain cap under a fashionable hat! The very principle of simplicity and plainness among us is ready to die and must be strengthened.

Consistency is a jewel that should ever be retained in the house of God, but it appears even this is almost ready to die. When the representatives of our one united church, the Standing Committee, decide in council that Sunday-school celebrations, picnics and the like, do not belong to the followers of Christ, and they should take no part in them, and then they themselves go home and go to such places and take part in them, it looks as though they were not consistent, and sets a very bad example, which many are but too glad to follow. And when leading brethren of the Annual Meeting in which it was decided that Colleges shall not be called "Brethren's College" and on the back of that very same report they advertise their institution as the "Brethren's Normal College," it certainly does not look consistent. As long as high officials are allowed to act thus inconsistent, and soon consistency will have perished from among us, unless it is strengthened.

Confidence in our officials is beginning to be shaken, and not without cause. Annual Meeting has decided that every brother who is installed into the ministry, advanced to the second degree, ordained, shall first promise that he will conform to the general order of the Brotherhood, both in practice and in preaching. How then did it come that we have so many preachers who do not conform to the order, and who preach of a doctrine contrary to the order? Either the elders who installed them, failed to perform their duty, or else the ministers have made a solemn promise before God and men, which they are breaking day after day. Which is it? This confidence in our officials is very essential to succeed in the church, and should be strengthened as it perishes.

We are losing faith in our Annual Meeting, and there are reasons for it. Year after year our brethren have faithfully labored to preserve a system, and an order in the house of the Lord; for the house of the Lord is a house of order, but another class has labored with a zeal worthy of a better cause, to tear down and destroy every self-sacrificing

order that has ever been established, to tear down one system and give us in its place chaos and confusion. Our faithful brethren have borne with these destroyers till patience has long since ceased to be a virtue, and the exigency of the case demands that this uprooting be summarily stopped. In 1876 the Annual meeting decided that no brother who was not in the order, should be allowed to speak at Annual Meeting. That decision has never been changed; why is it not enforced? If that were carried out it would settle many of the most vexing problems at our Annual Meetings. Besides if Annual Meeting makes a rule to govern themselves while in council, and then do not observe that rule, how can they expect others to abide by their decisions? How can they conscientiously ask others to do which they themselves are not willing to do? The faith of the church in Annual Conference is shaken, and it is high time that the Standing Committee strengthen that faith ere it perish, which they can do by first obeying, as a body, the rules which they make, and second, by seeing that every member of this body observes and respects their decisions. If this is not done, very many will yet go over to the Miami Valley Brethren. Let us all, individually and collectively, endeavor to "strengthen the things which remain, that are ready to die" so that our works may be found perfect before God.

Brethren of the Standing Committee, ye who represent the one united church, to whom, under God, the church looks for light and counsel and guidance in this gloomy time, to you comes the voice of the Son of Man with all the force of the thunderings that proceeded out of the throne of God, and says: "Be watchful, and strengthen the things which remain that are ready to die!"

N. Manchester, Ind.

[Our brother writes some plain facts, and it may be well to give heed to them. But it should be remembered that not all the members of the Standing Committee have been injudicious in the things he mentions, nor even a majority, so far as we know. Let us keep cool and look to God for wisdom. We think if the Standing Committee had called a special conference, many things that remain might have been strengthened. We counsel moderation. Many may go out, but that does not remedy the evil. The way to remedy the errors is to remain and help put others, as well as ourselves and in them.—M. M. E.]

For the Brethren at Work.

LORD OF THE SABBATH.

BY G. M. R. HELL.

FOR the Son of man is Lord, even of the Sabbath day. Matt. 12: 8, Mark 2: 28.

The meaning of Lord is, a master; a ruler; a governor. From this fact I believe Christ plainly taught his disciples and Pharisees his power superior to the Sabbath. This being the fact, we will inquire faithfully into the precepts and examples of our Lord and Savior, Jesus Christ. See if we can ascertain what day figures forth as the Lord's day. For a beginning we will introduce the third verse of the first chapter of first Peter, which reads thus: "Blessed be the God and Father, of our Lord Jesus Christ, which according to his abundant

mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead." (Read fourth verse.) Peter says that it was by the resurrection of the Lord that he was begotten unto a lively hope, to an inheritance incorruptible, that will not fade, and it is restored in Heaven. 1 Cor. 15: 20, "But now is Christ risen from the dead, and become the first fruits of them that slept." Again in 1 Thes. 4: 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

From these testimonies, we surely are convinced of the fact that the day the Lord rose from the dead, was his coroners day. It was then, the redemption of the world was complete, finished. It was the resurrection of this Lord of the Sabbath, that brought Peter from his dead or dormant hope, and he says it will not fade away. No wonder Peter felt so do want quote to the noble discourse he preached on the day of Pentecost. Now let us turn to Rev. 1: 10, "I was in the Spirit on the Lord's day," etc. Now, where does this come in? We surely do not feel like calling the Sabbath, the "Lord's day," since the Lord told his disciples and Pharisees that he was Lord of, or over the Sabbath. When he was accused by the Pharisees for doing that which was not lawful, he surely told them the Son of Man is now greater than the Sabbath, and if he is Lord of the Sabbath, does it not look strange that it is declared by Paul, Heb. 10: 9 that he, the Lord, taketh away the first that he may establish the second.

I will here copy some history that Elder R. H. Miller gave, in the *Gospel Visitor*, Vol. 19, No. 6, Page 180 "Ignatius, who was made Bishop of Antioch, in the year A. D. 70, or about the time of the destruction of Jerusalem—a part of his life was contemporary with the apostles. He was sent by the Emperor Trajan to Rome, in 107, a captive for his faith, as a Christian to be devoured by wild beasts. 'I thank thee, O Lord that thou hast condescended to honor me with thy love, and hast thought me worthy with thy apostle Paul, to be bound in iron chains.' On his way to Rome, he wrote from Smyrna to the Lord of Maguena, in these words: 'Wherefore if they who were brought up in these ancient laws, come nevertheless to newness of hope, no longer observing Sabbaths, but keeping the Lord's Day in which our life is sprung up by him, and through his death, when thou settest day.' Further, 'It is absurd to name Jesus Christ and to Judaize. For the Christian religion did not embrace the Jewish law, but the Jewish Christian, that believers might be gathered together in God.' Ep. to Mag. Chap. 3. How similar to Paul's letter to Col. 2: 16, 'Let no man therefore judge you in meat or drink, or in respect of an holy day.' Verse 17, 'Which are shadows of things to come, but the body is of Christ.'"

We would further remark that Piny, Justin Martyr, Tertullian, Irenaeus, Origen and the learned Fathers all value above that the first day of the week was kept instead of the Jewish Sabbath from the time of the apostles.

(Taylor City, Mo.)

MINISTERIAL CHARGE.

BY JOHN ZUCK.

The manner a minister should watch himself. 2 Tim. 3: 5.

WATCHFULNESS, is a word full of Bible meaning, in which the Christian secures his protection, the life-guard of his soul. "But watch

thou all things." It is quite evident from this expression that the minister is not only required to watch himself, but also that it will readily comprehend his entire life-work as set forth in the Word of God. I have often felt that when ministers are set apart in their sacred calling, that there is often a fall and failure in not being more apostolic in giving the solemn charge. It is true a few obligations are required, a few duties set forth—often those that he will seldom be called upon to perform.

A minister should be watchful of his personal appearance. His body should be made to preach a crucified Savior, a living sacrifice holy and acceptable before God. The man that rises before the people to make known the will of God to man, should possess a heavenly appearance, not filthy or slovenly in dress, but rather neat and clean, showing tidings in form. Not proud and gaudy—decked with gold and silver, but humble, and meek—"not conformed to the world." He should watch the very air that he breathes, and his spirit that falls on the clean white snow; if not, others will, and remember, "touch not, taste not, handle not the unclean thing."

He should watch his words. These should be well selected, "words fitly spoken are like apples of gold in pictures of silver." This does not require a long harangue—five words with understanding are worth more than five thousand words in an unknown tongue.

His words should be those chosen of God, "Preach the Word," chaste, discreet and full of doctrine, always studying to show himself approved unto God, rightly dividing the Word. "Watch thou in all things," watch his passions. The power of self-control is a remarkable quality in the minister of God. Sadly do we note the fact that some of the most eminent and influential ministers of the Gospel have fallen a victim to their passions. The foregoing remarks have special reference to the preacher as a preacher and not as a pastor or as an executive of church government, which are also taken into the ministerial charge. The admonition seems to have been used more especially with reference to the public preaching of the Word.

"Endure afflictions." There is a great variety of afflictions set forth in the Scriptures, which men of God had to endure, and no doubt the apostles in sending Timothy forth as a minister of Christ, and of His self denying doctrine, wishes to call his attention to his own bonds of suffering, his trials, privations and persecution that he was undergoing, as he says in this same epistle, 1: 8, "Be not thou therefore ashamed of the testimony of our Lord, or of me, His prisoner; but be thou partaker of the afflictions of the Gospel."

The spirit that a minister should manifest while enduring afflictions, demands our more special attention; our bodies may be prostrated, bruised and mangled, our homes consumed, our friends slain, and we cast on the solitary isle, yet like the bright and shining example of Job, the minister should in his patience possess his soul.

The disposition of our blessed Savior suddenly shines up before us, portraying the great model-spirit while undergoing afflictions far beyond our finite conceptions. Be-hold how calm and quiet, "as a sheep led to the slaughter," so opened He not His mouth, when He was smitten, buffeted, spit upon, blindfolded and reviled. He murmured not,

and amidst the most severe derision, could tenderly and feelingly say, "Father forgive them, for they know not what they do." Stephen who had this same spirit of Christ and while enduring a terrible and cruel death, could pray, "Lord lay not this sin to their charge." The true minister must neither strive nor cry; but be resigned, submissive, calm and composed in afflictions.

"Do the work of an evangelist."

There are two thoughts in this admonition, that we will try and notice, and as these are days in which much is done of certain evangelists, and evangelistic work, we will notice carefully, first what that work is, and second the Gospel method of doing that work.

The work of an evangelist. This is a special work of the ministry. The ministerial work takes in a large scope of duty, but it is not all really evangelistic. The local preacher who preaches over a certain charge, while he thus presides is not what the Gospel, would call an evangelist.

The work of an evangelist we consider is to bring glad tidings or good news, a work so important with reference to saving the soul that it will occupy the whole mind. Its very nature will not admit of even secondary labor. It rather occurs to my mind that evangelistic work consists in spreading the Gospel by divine inspiration of God,—that it is diffusing the good tidings of salvation rapidly.

Now, as to the best method of doing this work many honest hearts may differ. But we should all be willing to learn and be governed by the acts of those who were evangelists. We think the manner that Philip performed this grand work, was the way that Timothy was instructed to do his share of evangelizing the world, "But Philip was found at Azotus, and passing through he preached in all the cities, till he came to Caesarea," Acts 8: 40. Evangelists seldom stay long in one place, while on evangelistic work according to our view of the history of their work, apparently very eager to tell the good tidings to many souls in as short a time as possible, acting directly under the guiding influences of God's good and holy spirit. I would feel to make a little distinction between missionaries and evangelists. But those who claim the title of evangelists, ought to be just as self-sacrificing, and go from city to city and preach Jesus and not from strong congregation—a hint.

"Make full proof of thy ministry."

From this I understand that there should be evidences to prove his ministerial labors, to be genuine, to fully prepare himself for all the duties that might be incumbent upon him to teach and instruct in holy things. That his actions should prove his words to be divine. That his character should be free from the blot and stains of sin. If when he teaches that men should not steal, the proof of his ministry should provide things honestly in the sight of all men, so in every precept and command of the Gospel he should prove his faith by his works. To make full proof of his ministry, would require him to endure hardness as a good soldier, to the very end of his days on earth. Like the apostle Paul, who had kept the faith, until he had reached his course—this would make full proof of his ministry. Again to make full proof of his ministry will require him to fulfill every duty of a minister in every act as a pastor, as an elder and bishop, as a preacher to declare the whole counsel of God, showing nothing that might be profitable.

BRETHREN AT WORK.
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YOUR PAPER,

The date after your name on your paper shows to what time you have paid. It serves both as a receipt and a request for payment. Thus "1 Jan. '81," shows that the paper has been paid for up to that time. "1 Jan. '82," shows that the time will then expire.

AN EARNEST SEEKER AFTER
TRUTH.

I HAVE had the pleasure, for some time, of reading your paper—the BUTCHER AT WORK—furnished me by a friend. There are some things I would like you to explain through the paper.

1. Where do you find "visiting brother" mentioned in the Bible? And what is his mission?

THE term "rotting brother" is not in the Scriptures. Deacons, among our people, are sometimes called that, because it is a part of their duty to visit all the members prior to the Love-Fest, to see whether they are at peace with one another. They are sometimes called "overseers of the poor" because they are to look after the poor of the church, and see that they do not suffer beyond reason. Their mission is to serve the church as the way directed. Two special duties of deacons will be found in 1 Tim. 3: 8-13.

2. Where do you find a cut of dress laid down in the Bible? What is the general rule of wearing apparel?

The Bible says nothing about the cut of the dress in the sense of shape. Far wiser purposes than is left for Christians to settle, as circumstances may dictate. Plainness in dress, is a principle positively enjoined in the Scriptures, requiring that we do not use costly array, fine apparel, jewelry or anything that is unnecessary. In order to carry out this principle of plainness the church has agreed to adopt a certain order as an aid, claiming that the members who adopt that order, will be less inclined to wear the things forbidden in the Scriptures. The order is adopted by mutual consent. Perhaps the dress plain without conforming to this order, but the tendency is in the opposite direction. If all the members would drop plain as they thought, there would be no necessity for adopting an order, but since all will not do so, that the church deemed it best to adopt a uniform as an aid in carrying out the necessary plainness.

4. Please show me where you get the cap for a covering, authorized by the Scriptures*

The cap—a covering to be used by sisters in time of prayer and prophesying, is not mentioned in the Scriptures. A material of which it is composed, but the material, of which it is composed, is not mentioned, but it is mentioned, that the church in America adopted the plain white cap, that being the covering usually worn by religious women at the time the question was before the Brotherhood. At that time the Brethren could think of nothing more suitable as a covering, for religious women. It was a custom then among most religious people for the women to wear the cap, and it was universally regarded with respect, hence our sisters adopted it as a kind of maternal consent, and still retain it, while the popular denominations are dispensed with it and adopted a fashionable, worldly head-dress instead.

4. Where does the Scripture authorize you to lay hands on the candidate after baptism while in the water?

Our people have always held that the place or laying on hands—whether in or out of the water—is immaterial, hence as a matter of convenience they lay hands on while the candidate is in the water. In case of extreme cold weather, the laying on of hands is sometimes deferred till it is more convenient.

5. Where do you get your Scripture for turning out of the church, sisters that wear hats, and make it a test of fellowship?

As a general thing, no one but a very fashionable sister wants to wear a hat, hence to grant that permission, would be to allow her to wear fine apparel, costly array and even jewelry, thus opening the door to fashionable dressing. The hat is the stepping-stone, from the Scriptural plainness as understood by the Brethren, to fashionable dressing as taught by the world. Our people are confident that they cannot enforce plainness where sisters adopt the hat, hence circumstances compel them to take a stand against the hat, or else surrender to the doctrine of plainness.

Q. Does Christ authorize you to hold Annual Conventions?
 A. I think he has of men? Darius I. Ruckelshaus.

Neither Christ nor the apostles have authorized the church to make a law. The church assembled in Annual Council, to consider in regard to laws already made, since some laws do not indicate the way they may be supplied, it is well for the church to assemble and agree upon the best manner of carrying out these laws. There are a number of things coming out that have to be decided by the spirit and general tenor of the Gospel, such as card playing, gambling, theater-going, &c. In these the church should be united, because the importance of coming together. In the case of the apostles, some taught that Christians should be circumcised, and others thought not. In order to determine what the Bible taught on the subject, the council, mentioned in Acts 15, was called, not to make a law, but to agree upon the teachings of the Scriptures on the subject of circumcision. Similar questions coming up among us, makes it necessary for us to have councils also. We assemble yearly just because it happens to be to the convenience of the Brotherhood to meet that day. If we had less business, it might be sufficient to assemble less frequently. — J. W. WOOD

IS THE BROTHERHOOD RIGHT?

ON certain points embracing fundamental doctrines, the above question came up. The troubles in our church have their cause. They are the result of some error which has grown into power, sufficient to produce them. To us, the cause is clear as noon-day. We have a church based on certain principles of government that are plain. It accepts the Gospel as it was believed and obeyed in the apostolic age. It also has a Conference as in Acts 15, to decide all questions brought before it where there is no positive or plain Scriptural authority.

In that body questions are freely discussed by all, and decided by a majority. These decisions of Conference have held our church together in one body, for more than a century and a half; and now when disruption is threatened, we look for the cause, and see it not in the action taken from only one source. That is, some brethren or brethren, must say they will not accept the consensus of the majority in Annual Conference. If all would accept these conclusions there could be no division. This work of rebelling against the majority in Annual Conference, has been done by the 'Old Order' Brethren, and on that ground they have gone out of the Brotherhood. The decisions they objected to, were *not* against the Gospel, there is no question of that. Thus said the Lord, "there is Salvation in no other, thus said the Lord, "there is Salvation in no other, missionary work is high and noble. While they agreed with the questions of the Brotherhood, and in the decisions, they needed on questions of policy not plainly commended or forbidden in the Gospel. When we say, the cause of their leaving, and the source from which their trouble was made is plain, it is not because of our action, but because we took straight at the facts as they are.

Though they are gone, we still have trouble in the church which comes in the same way, but from a different source. The Progressives have made their trouble by opposing the decisions made by a majority in Annual Conference. We do not claim Annual Conference to be perfect, or its decisions to be infallible; but

it is God's plan of disposing of things about which Brethren differ. And every one who opposes these decisions made by a majority of the Brotherhood, is sowing seeds of discord among Brethren. This discord could not exist for one day if all would accept the decisions made by the Brotherhood. But to get at the cause of trouble plainer, we remark, that Annual Meeting has always decided questions brought before it, when there was no positive command or "thus saith the Lord" to settle the matter.

This course taken by Annual Meeting, and the decisions made by it, have not always been in harmony with the views of some brethren and they have opposed them; this state of things is now the cause of our trouble. The leaders in this opposition to Annual Meeting decisions, have sometimes directly, and oftentimes indirectly, come out with the doctrine that each member may decide all questions for himself or herself where there is no positive "thou shalt" with the Lord."

In this is where liberality is growing in religion, broad enough to accept almost any offering in that name, we may fear for the truth when that doctrine is advocated among us. When we have asked for an express command against dancing, or joining secret societies, or making liquor, and claimed the right of the church to decide against them because Christians are required to abstain from every appearance of evil, though not expressly forbidden, those who favor the free conscience—each one to judge for themselves, accuse us of making the Gospel imperfect, and wanting additions made to it.

To evade the force of our position, and lose the meeting the argument squarely, the Progressive says: "Robert has discovered a defect in the Gospel. He can't keep house with the Gospel alone." That is trite but not profound. I could not keep house with the Gospel alone. I would have the church with the spirit in it, and with, and one too, working in harmony with the Gospel. But I could not keep house with each member doing as he pleased in everything. There is no positive command. Let us try it. Here is a brother going to the dance. What can we do with him without the church to decide his case? Where is the Scripture that says he shall not dance? Will the *Progressive* give the chapter and verse? Here is a brother joining the Masons. Where is the "thus saith the Lord" that he shall not join that society? Will the *Progressive* tell us the chapter and verse? Here is another, despoiling his grain and fruit. Will it tell us which chapter and verse says he shall not take wine and sell it? Though we cannot find a positive "thus saith the Lord" against each of these, we have in the Gospel God's perfect and wise plan of setting them all right; not by laying each member down as he pleases, but by laying the case before the church, and have it decided upon. The whole brother who went to the dance, the solemnly arranged brother who despoiled his grain, and sold the wheat, and called for a "thus saith the Lord" But the church answers, we have many Scriptures which bound him to your case; such as "you shall abstain from every appearance of evil," and "but shall not use the church, let him be unto thee as an eye member and a publican."

If a brother joins a secret society, I take the Gospel alone and go to him; I reason with him and persuade all I can, to get him away from it. I use the Gospel all I can to convince him, that neither Christ nor the apostles, had anything to do with a secret society. He replies that there is no positive "thus saith the Lord" against it. The Gospel alone does not stop him; it does not stop the members of other churches from joining secret societies, and it alone will not stop any. But when there is a church to enforce the teachings and the principles of the Gospel, the church goes out, and

If I go to a member dressed in all the gew
aw of fashion, and take the Gospel alone,
read it, and show where it condemns the wear
ing of gold and pearl, and costly array, and re
quires us to abstain from every appearance of
evil, the Gospel alone will not stop him; it

has not stopped pride and fashion in other churches. They have had the Gospel and it alone has not stopped these evils in other churches; and if, of the same principles, and for the same reason, will not stop it in ours, if we just let each one judge for himself. But we affirm again the doctrine of the Gospel, and of the general Brotherhood, that in all these things that have an appearance of evil, and tend toward it, no difference what kind it is, and no difference if it only be implied in the Gospel, the Church is God's appointed judge, and if he will not hear the church let him be an hearer man and a publican. The church must decide upon the trespass.

R. H. M.

A QUAKER'S ANSWER

YEARS ago, several persons were crossing the Allegheny mountains in a stage. Among them was a Quaker. As considerable time was on their hands, they naturally entered into conversation, which naturally took the direction of temperance, and soon became quite animated. One of the company did not join with the rest. He was a large, portly man, well dressed and of gentlemanly bearing. There were sharp thrusts at the liquor business and those engaged in it. Indeed, the whole subject was thoroughly canvassed without gloves. Meanwhile this gentleman stored himself away in a corner and maintained a stolid silence. After enduring it as long as he could, with pompous and magisterial manner, he said:

"Gentleman, I wish you to understand that I am a liquor seller; I keep a public house at —; I would have you know that I have a license, and keep a decent house. I don't keep loafers and longgers about my place, and when a man has had enough, he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself, he seemed to feel that he had put a quietus on the subject, and that no answer could be given. Not so thought our friend the Quaker, so he answered him thus:

"Friend, that is the most damning part of thy business. If thee would only sell to drunksards and loafers, thee would help kill off the race, and society would be rid of them. But thee sells to the young, the poor, the innocent and unsuspecting, and thee makes drunksards of them, and when their character and money are gone, thee kicks them out and turns them over to the shops to be finished off, and thee ensures others and sends them on the same road to ruin."

Surely the good Quaker had the best side of the argument, for he had facts on his side.

CONVERTED OVER HIS OWN
WORK.

WHEN the Rev. Claudius Buchanan was traveling in India, he obtained from the Jews in the interior of that country, a very singular copy of the translation of the New Testament into Hebrew, made in the sixteenth century. The translator was a learned rabbi, and the translation is, in general, faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the argument of his neighbors, the Syrians, that hehold the providence of God! The translator became a convert to Christianity; his own work subdued his unbelief; and he lived and died in the faith of Christ. This manuscript is now in the public library, at Cambridge, England.

The following is a striking paragraph from the pen of John Wesley, as to the value of the Bible: "I am a creature of a day, passing through life as an arrow through the air. I am in a spirit come from God; just hovering over the great gulph, till a few moments hence, I am no more seen! I drop into an unchangeable eternity. I want to know one thing—the way to heaven; how to land on that happy shore. And himself has condescended to teach the way. He hath written a book. Oh, give me that book! At any price, give me the Book of God!"

Religious Essays.

Moreover, we write none other things unto you, than that you not receive us as we do, and I trust you shall acknowledge us to be the truth. 1 Tim. 1:3.

For the brethren of truth.

MY HOME ON THE OCEAN WAVE, MY HOME ON THE ROLLING WAVE.

BY O. D. ZOLLERS.

Like a hungry sheep, in its eager search
For its pasture green,
And the crystal stream,
So I wended my way from church to church,
But with painful heart
I was left in the lurch,
Dashed in giddy eddies,
They eat in their part,
With their lifeless creeds
Like the formal Jews,
I went uncouth in seamen's style,
I struck a head-wind,
And did not heat for my side.
O for a church like that of old,
Where the theme of the cross
Was humbly told!
And a lonely one from the stormy sea,
Might find a home,
And soiled be,
Does the gate of mercy stand ajar,
For one who sinners and wandered far?
Or am I now a doomed exile,
To die a sinner, wretched, vile?
Where are the saints who walked with God,
On the path that ancient pilgrims trod?
O and I the wings of the gentle dove,
To fly from their sin and shine with love,
Or my own dear native land,
That church had procured
A learned divine;
His voice was trained,
And his clothes were fine,
And with burning doctrine,
And gestures complete
He trod,—not the life and death of Jesus,
But the respective lines of Ben-Hadad.
When this oration ceased,
The melody from the choir rolled,
And the house dried as a sail that is told.
Angry as a shaft come, the day was fair,
The bells were tolling the hour of prayer,
And again to the stilly church I did repair,
I thought some Gospel theme would score the
treated;
But, sad indeed, my prospect was defeated,
For the music was still Ben-Hadad;
With finest speech, and gestures bold,
He solved the mystery of old,
And swayed the eager, listening throng,
And then the choir rose and sang,
A systematic friend, scooped ear,
An English gentleman was he,
Who had sailed across the stormy sea
And landed with his family in Honolulu,
He invited me to his home,
And I was not a little comforted,
In this friendly circle
To be received and in my memory recorded
And I trust he will be by heaven's love reward-
ed.

When near the coast of Mexico,
I gathered many a peony shell,
For this amiable family of which I tell.

TRINE IMMERSION.

The following is from the editor of the *Church Advocate* some years ago. How does it suit him now?

"WE are induced to write on this subject in answer to the following note:

"ELDER FORNEY.—Please answer the following question through *The Advocate*, for the information of one who wants light on the subject:

"Why do ministers of the church of God immerse but once when they pronounce the word of Jesus, in Matt. 28:19, Baptizing them in the name of the Father, and Son, and Holy Ghost? As there are three persons named, why not perform a separate action for each of these as the *Dunkers* do?"

W. P. SMALL."

"According to our specified arrangement for the discussion of the subject, as given in our last issue, we proceed with our inquiry into the

HISTORY OF TRINE IMMERSION.

"Bingham, in his *Antiquities of the Christian Church*, Vol. 1, p. 539, says, But I must observe further, that they [the churches toward the close of the second, and in the third, centuries] not only admitted baptism by immersion under water, but also repeated this ceremony. Tertullian speaks of it as a necessity generally used in his time: We dip [says T.] not once, but three times, at the naming of every person of the Trinity. The same is asserted by St. Basil and St. Jerome, and the author under the name of Dionysius, who says, likewise, it was done at the distinct mention of each person of the blessed Trinity. St. Ambrose is most particular in the description of this rite. Thou wast asked, says he, Dost thou believe in God the Almighty? And thou repliedst, I believe, and wast dipped, and was buried. A second demand was made, Dost thou believe in Jesus Christ our Lord, and in his cross? Thou answeredst again, I believe, and wast dipped. Therefore thou wast buried with Christ. A third time the question was repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that triple confession might absolve thee from the various offenses of the former life."

"Robinson, in his *History of Baptism*, testifies to the same effect, and so do all the other authors, which we have had time to examine, and which speak at all of this subject: From these various witnesses, therefore, we are warranted in the conclusion that about the time of Tertullian, trine immersion was extensively, and perhaps universally, practiced. It was during the time of Tertullian that special attention was directed to the various questions which naturally prepared the way for the great Arian controversy. This controversy took its start in the Church at Alexandria, in Egypt, about the year 318, and resulted in the formation of several heretical sects. Arius himself was actively engaged in forming a party of his own, and a mark of distinction between those of his faith and the great body of the Church, he practiced baptism by a single immersion. The followers of Arius became quite numerous within a half century of the opening of the controversy, but about the time of the Council of Constantinople, A. D. 381, they began to decrease, although they continued to keep up a separate organization for half a century beyond that date. During all this time baptism by one immersion was practiced by them, while in the main body of the Church three immersions constituted baptism. But as the passions which had been excited by the Arian controversy subsided, and as new controversies sprang up on other and widely different questions on theology and Christian ethics, the practice of trine immersion passed into disuse in the Western Church. The Eastern or Greek Church, however, adhered to it, and it does to this day. Hence at the time of the formal separation of the Greek and Roman Churches, a schism mainly promoted by the Filioque controversy, one of the characteristic differences between them consisted in the mode of administering baptism. The practice of trine immersion was thenceforward wholly confined to the Greek Church, with the exception of parties which at various times split off from the Church of Rome. Since the Reformation there have been several sects

which have practiced trine immersion, and at this time it is practiced by the *Dunkers*, the Seven day German Baptists, and a few other minor sects.

"Were it needful we might go into particulars respecting the various sects since the time of Tertullian, which have practiced trine immersion, but no special end would be secured thereby. The whole history of trine immersion may be thus briefly summed up:

"1. We have authentic historical information that trine immersion was generally practiced as early, probably, as the year A. D. 290.

"2. That it continued to be a prevailing practice, so far as known, until the breaking out of the Arian controversy, A. D. 318, when Arius and his disciples or followers commenced the practice of a single immersion.

"3. That the practice of one immersion, after the close of the Arian controversy, began to prevail more generally, until the entire Church, with the exception of the Greek speaking portion administered the rite in that way until the change from immersion to sprinkling was effected.

"4. That, with the exception just made, trine immersion has been practiced, since the separation of the Greek and Roman churches, only by a comparatively small number of the Christians up to the present time.

"There is no argument against trine immersion in the fact stated in this last specification, so that there is no temptation for us to make a statement otherwise than in perfect conformity to known facts. We have thus given a concise, definite and correct statement of the historical facts on this subject. We did not go back farther than the time of Tertullian, because he is the first that mentions trine immersion. Of what he and others say of its practice before his time we shall speak in the proper place. Here we wanted the accepted facts, and these, and these only, have we given so far as we know."

For the brethren of truth.

"BRING HIM UNTO ME."

BY C. H. BALDRAUGH.

To a poor passion bound, devil-tormented fellow pilgrim in the West—

SIN ENSLAVED, hell riveted, conscience-lashed, but not Heaven-excluded nor God forsaken. "Bring him unto me," said Christ to the weeping, desponding father of the poor lunatic, after physicians and apostles had failed. Matt. 17: 14, 21. My heart bled when I read your letter. You are a miserable being indeed. Once a member, then passion driven, wrecked on the reef of sin, now hanging on the edge of perdition, crying for help as the billows of damnation roar beneath. The love and grace and compassion of Jesus are not exhausted. He fluctuates not as man. He is not piqued by alienation, or turns a cold look or cold heart on the truly penitent after he has been wallowing in the mire, and shaming even the swine. God is more than a match for the devil, and the power of the cross for the dominion of sin. When Christ and Satan grapple, the stronger binds the strong. The "faithful saying" has lost none of its veracity, and is still "worthy of all acceptance, that Jesus Christ came into the world to save sinners, OF WHOM I AM CHIEF." 1 Tim. 1: 15. But—my poor, sin-grained, hell-fettered friend, a great and terrible battle lies before you,

a soul riving, body-battering, passion-storming Armageddon, in which Heaven, hell, and earth will open their lotteries, and spend their powers. But you will win if you fight according to orders, and look to your Captain. Jesus is your Model, and the Holy Ghost your power, and eternal life your prize; why should the devil have the mastery? No, the gates of Hell shall not prevail against you, if you put your whole soul into the struggle. Your Savior is Almighty, and he never lost a soul that put itself into his keeping. Do not listen to any whisper either from your own guilty conscience or the father of lies that would persuade you that your fetters cannot be broken, and your passion enslaved soul emancipated.

Do not procrastinate. Too long have you cheated yourself with the hope of "some day being free from your thrall-dom." Begin the gigantic task now, this very hour, even while reading this missive let the mighty, Divine, inviolable purpose be born that you will in God's name and power, be master of yourself and the devil, and the crisis is past. Cut off hands and feet, pluck out eyes, and tear out tongue, and demolish yourself generally, rather than yield again to sin. It may be hard, but by no means impossible. Philippi 4: 13, is as true to-day as at eighteen centuries ago. The great argument of Rom. 8: 34, is as good for you as for Paul. Victory means life and death grapple. You will never get it on cheaper terms than Christ in His conflict with sin and hell and the Devil. It means crucifixion out and out. Your carnal nature must go into death, or your soul. "The kingdom of Heaven suffereth violence, and the violent take it by force." All the powers of hell are leagued against you; and all the powers of Heaven are ready to fly to your rescue. But you must open and maintain the fight. You are the person to be saved; you have your all at stake for two worlds, and with you lies the solemn decision. It is like turning Olivet into the sea, or calling Lazarus from his stenchful sepulchre, but with God all things are not only possible but easy, if you are fully bent on making a holocaust of yourself. Heaven is still within reach. You are yet in the sphere of the Incarnation and Atonement, and not beyond the bounds of grace. You have a strong, an infernal foe, and a Helper "in whom dwelleth all the fullness of the Godhead bodily," to whom is "given all power in heaven and in earth." Your sins are many and aggravated, but the blood of Jesus erases the darkest stains this side of hell. Here only one object every moment and in all circumstances—the triumph of the cross in you, the conscious and manifest realization of the Divine self-dedication. Let this be your first and last thought and desire and effort from henceforth till body and soul are divorced. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I PRESS to the mark even the prize of the high calling of God in Christ Jesus." Let not the foul, malignant demon of the pit be your wraith and Apollyon. Reciprocate the coveture of the great body and soul redeeming, self-sacrificing Lover of Eternity. And if you must daily cry out with Paul, "O wretched man that I am, who will deliver me from the body of this death," do not close your eyes till you can repeat the same apostle in his triumphant strain, "thanks be to God, who gives

eth us the victory through our Lord Jesus Christ." "He is faithful that promised." His offer includes His all and demands your all. Ponder well the conditions of the crown and palm and white robe and white stone and seat of royalty and perpetual banquet at the golden table of the Upper Sanctuary—"to him that OVERCOMETH."

"Bring him hither unto me." This injunction is for you. They are not brought him, but he came. Mark 9:20, Luke 9:42. If, while you are "yet to come," the devil tear you, and throw you down, so that you wallow, foaming on the ground, gasping with your teeth and pining away, go not back, do not despair, doubt neither the fidelity nor the sovereignty of your divine Physician, but with tears cry out, "Lord, I believe: help thou mine unbelief." Begia with the mustard seed, and in due time God will spread and elevate you into a cedar. "Work out your own salvation with fear and trembling FOR IT IS GOD THAT WORKETH BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

For the Brethren at Work

LET US ASSEMBLE TOGETHER.

BY REBECCA SNAYLEY.

WE often have to say why some people are so seldom at church, and appear to make so little effort in that direction, and seem so easy and satisfied. In former days when I knew not what it was to be deprived of the happy privilege of attending church, I thought that those who did not attend regularly became satisfied by allowing themselves to be absent a few times and thus lost their interest, but of late I am deprived of this pleasure, on account of the protracted sickness of my dear mother, but I do not become used to it, or easy about meeting at the house of God. All other pleasures are easy to give up. Attending church was always dear to me, it was my joy, my life, my all spiritual strength, and if ever I am permitted this pleasure again, I will surely be appreciated. I can now see what a great loss we sustain by sheathing ourselves from church, and I also can see more clearly why Paul advised the Hebrew brethren to not forsake the assembling of themselves together as the manner of some is; he knew it was not safe for them to neglect such a pleasing as well as beneficial duty. He knew they could not receive that necessary strength and nourishment that they should receive, by this neglect, consequently it is not safe for us. Therefore we feel to urge all to accept Paul's good advice, and resemble often together. Let us not remain at home during church worship, unless we cannot avoid it, and if we cannot be there, let us send our hearts there. When we meet together often, we feel better acquainted, feel more at home with each other, we love each other more, and the more intimate we become, the stronger will be the attachment existing among us, and we will love Jesus more, and he will love us more, for we believe we will then be living a little closer to him, than if we neglect this pleasant duty. What would the result be, if a family of children would refuse to associate together or with their parents? In day time each would attend a different school, at night, instead of parents and children assembling together around the same altar in the dear

old sitting room, planning together for each other's good and advancement in life, each one would repair to his own room,—how great would be the loss of friendship, love and union of this family! After a time they would not even know each other, and would not those parents be grieved beyond description at such ungrateful conduct? Could they feel to bestow gifts and blessings on those children? Would such children love each other, or their parents? Would there be any familiarity existing in such a family? Where would be the pleasure, love and union? Such a family would surely be counted unreasonable by all intelligence. The tender, yet strong love that exists in a family is due to their daily, as well as nightly, associations; they plan, confide, trust, and love together, each and all sharing all and everything together. How admirably beautiful!

May we all be more diligent in assembling ourselves together as is the duty of us all, is my wish.

Hudson, Ill.

For the Brethren at Work

BAD HABITS.

BY LOTTIE KETTERING.

THE subject upon which I intend to address you will probably seem small. Nothing is small, however, or important, which concerns the forming of habits. My young friends, you are now forming a character for life, and ten years hence it will be too late to amend what is done now. I have seen men building a wall for a house. They were very careful in laying those stones, and were constantly measuring with the rule to make every part exactly as it should be and they have good reason for this, because, if six months hence they should find out that their foundation was not strong, they could do nothing to remedy it, but to take down their work and do it over again. So it is with you. Every habit you form is one stone laid in your character. While you are young you can correct bad habits, but it will be almost impossible when you become men and women. Besides the character of youth is fixed, as to great matters, much sooner than many suppose. Religion works great and happy changes in people even late in life and what I desire for you all is, that religion may work this change early in life; or rather that the grace of God may mould your character now, that in these things there may be no need of a change so radical. For it is better to lay the foundation right at the beginning than to tear down the whole building to put right what is found to be wrong. That is, it is better for young persons to form right habits from the fear of God in your youth than to live in wrong habits twenty years, and then try to change them when it is too late. I know persons who are mourning over the bad habits of their youthful days. They know it is a sin to spend the time in idleness, but they think it is too late to acquire diligence and they spend the time in idle conversation, when they might be doing something to benefit others. Make it a rule to form right habits. When you go to school study your lessons. Form a habit of not leaving anything half done. In the long run it is the easiest way to master everything before you leave it. Some young persons for instance, never learn their lessons perfectly. They seem to prefer skipping over the lessons, and leave

the teacher to help them out. Now, think of this, every day, as long as they attend school, they feel their need of this knowledge. Every day they feel mystified, because the habit of negligence sticks by them. It creeps into other things. Such persons are negligent in every thing they begin. They fix the habit for life, and for life are negligent persons.

Always remember that it is not what you actually learn that is solely important. By learning this or that, you not only treasure up such and such things in your memory, but you discipline your mind. That is, you form habits of mind. When a person is tutored into good habits, he is said to have a disciplined mind. One may learn a great many things, and yet have an undisciplined mind because he learned them carelessly, or in the wrong order. Some of you, readers, are young, and cannot choose for yourselves what is best. But your parents and teachers ought to select those studies which will tend to give your mind proper habits. Pay all your attention to those studies. Be perfect in them, every hour is confirming you in some habits either good or bad, and if you are not careful to aim at those which are good, you will most assuredly fall into such as are bad; you cannot be too much in earnest then, attend to everything which your parents and teacher advise. Several things are apt to be neglected by young persons which you will find very important when you grow up. Your time of rising, your attention to personal neatness, your punctuality at school, your bodily exercise, your pronunciation and manners, your temperance and self denial, your diligence in study,—all these things are contributing to make you (if your lives should be spared) useful, agreeable, wise, and happy men and women.

For the Brethren at Work

AN ARMISTICE.

BY JACOB HAYEN.

DEAR brethren as there has been a spirit of war heathed in our papers for some time, and I believe that all will admit it is getting worse each week, I move that we have an armistice, commencing as soon as possible, and not later than the first of this month and continue until next Annual Meeting. In the meantime let all lovers of peace, work, write and pray for this end, and it will have its desired effect. Then if Annual Meeting or any of our papers, or any members make themselves a Heathen man and a publican, (I believe that no one else can) then let the war go on to the bitter end and God's truth will triumph. Many have been the bad things that I have read in our papers about the brethren, and I am ready to say that my mind has not always been as peaceful as it should have been. Let us have an experience meeting next Annual Meeting and I think if all would volunteer to give their experience, we could truthfully say, that we have erred, pray for us, that we may hold out faithfully; think it would be glorious meeting. Compulsory acknowledgments (to my mind) never did nor never will make one Christian, let all follow the noble example of brother I. D. Parker in "Primitive Christian, (subject, "Reconciliation.")

Come let us reason together that we may be able to partake of the good things to come, Isaiah 1:18-19, and may

we be worthy to receive. The "blessed are the merciful, for they shall obtain mercy," and may we be called the "children of God." Matthew 5:7-9. For the law is fulfilled in one word even in this, thou shalt love thy neighbor as thyself.

"If ye hate and devour one another, take heed that ye be not consumed one of another." Gal. 5:14, 15. Will send this proposition to BRETHREN AT WORK, Gospel Preacher, Progressive Christian, and the Primitive Christian, for your consideration.

Forbairn, O.

For the Brethren at Work

WE ARE WITH YOU.

BY MARY JEFFERSON.

WE much admire the way some of the brethren and sisters have been advocating the principles of the brethren church. Remember you are not alone in thinking and talking as you do. There are still a majority who feel to stand with the body. There are two classes of persons the world recognizes. First, the most fashionable, second, the peculiar plain people that Paul speaks of that shall be "known and read of all men," and the third class would be about like a dunkard sister with a half fashionable dress and a gold necklace and a plain hat. How much more the world recognizes the person that lives out their profession! It is generally known that the sisters do not wear hats at all, and when the third class spoken of comes along, they are neither recognized as a popular person, nor one of the peculiar class. If I were to take a journey, wearing a plain bonnet, and would chance to meet a sister wearing a plain hat, which would be recognized first? The reader may judge. We do not ask sisters to go back 50 years with their dress, but maintain a oneness and a distinction from the world. Sometimes we are almost made to think the minister is at fault for some of our church troubles. Sometimes when evangelists are in the field they work too much for numbers, and are too slack explaining to them more fully the Gospel with regard to plainness of dress, and show them the influence a true member has in the church.

Dearyville, Ohio.

He that ruleth his spirit is better than he that taketh a city. We generally read it as "grater," but the spirit said "better." It is an estimate of character borrowed from a world in which goodness not greatness is the standard.

WORDS are little things, but they sometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Filly spoken, they fall like the sunshine, the dew, and the fertilizing rain; but when softly, like the frost, the hail, and the desolating tempest.

JEAN Ingelow but voices the experience of every mature Christian when she says: "I have lived to thank God that all my prayers have not been answered." Some of the greatest blessings we have ever received from God have been denials. Our God is good when he withholdeth, supremely good. They will be done, O our gracious Father.

MAN may loiter by the way, but time flies on the wings of wind.

BRETHREN AT WORK.

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YOUR PAPER.

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For the proper credit has not been given within two or three weeks from time of payment, notify us at once.

ESTABLISHED USAGES.

IN *Progressive Christianity*, J. H. Work asked some questions, and makes some comments upon us, that convince us it would be far better to fall into the hands of the good Samaritan than into his. He wants to know what are the established usages of the church which some are opposing. There are many; we have not space to mention all, but a few will show whether the usages of the church are being trampled upon.

A church expels some of its members; another church, not just pleased with it, comes and takes them up in full fellowship and communion with them. That is a usage of the church broken down. It has always been an order of the church, that when one branch expelled some of its members, other branches should not hold them in fellowship.

Again, when a committee from Annual Meeting expels members of a church, other members of other churches take them up and hold them in fellowship. That is breaking down an "established usage" of the church.

Again, brethren traveling in the ministry, do not hesitate to fellowship and commune with expelled members. This is anarchy substituted for the old "established usages" of the church.

Again, when a sister goes to the communion table, and sits in the house of worship without any covering on her head, it is against the "established usages" of the church.

The fine people on a church, painted window glass, and all the style of the world, with an organ in the church, is contrary to the "established usages" of the church.

Brothers and sisters dressed as they are in all the style and fashion of the world in some localities, is contrary to the "established usages" of the church.

Brothers opposing uniformity in dress, saying that neither the Gospel, nor the old fathers ever taught it, is not according to the "established usages" of the church. It is an exaggeration; it is no misstatement of fact, but an alarming truth, that the order and "established usages" of the church are disregarded in some places.

R. H. M.

BAPTISM, HOLY GHOST AND FIRE.

BL. D. W. Cripe of Cerro Gordo, Ill., wants an explanation of the language of John. "He shall baptize you with the Holy Ghost and with fire." Matt. 3: 11. This evidently refers to the day of pentecost when the apostles were baptized with, or in the Holy Spirit; as the fulfillment of the first part. And we hold it probable that the baptism of fire refers to the trials and persecutions which came upon the apostles afterward. Fire is a purifier; as such it is figuratively a fit representation of fiery trials that come upon the apostles, which had in some degree the effect to purify them. Fire separates the dross from the pure metal; so their trials would separate them from worldly pleasures. It is called a baptism, because of its abundance; they were overwhelmed in trials and persecutions. Those points of similarity to a baptism of fire, lead us to believe the

trials which fell on the apostles after their baptism of the spirit, are alluded to. R. H. M.

FALLING AWAY.

BRETHREN AT WORK.

Dear Editor:—

Please give an explanation of Heb. 6: 4, 5, 6, and Heb. 10: 26, through your worthy columns. E. H. HARRISON.

THE first passage of Scripture referred to, reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The sin against the Holy Ghost when Christ was on earth, consisted in the denial of Christ in the face of the strongest evidence God gave to convince man of his divinity. Miracles wrought by the Holy Spirit, were then the strongest evidence, and if a man would not believe after he would see the devil cast out, the dead raised up, the lame walk, the blind receive their sight,—if a man would not believe after he witnessed all this, but say it was done by Beelzebub the prince of devils, there was no more to convince him; this was the strongest. And neither in this world, nor the world to come, was there anything to convince and save him. And when he sinned against this testimony, it was sinning against the Holy Ghost, because the Holy Spirit gave the testimony.

The same principles apply to the Scriptures referred to in Heb. 6: 4 chap, when a man has once tasted of the heavenly gift, the good word of God, and of the powers of the world to come, and been made partaker of the Holy Ghost,—if a man has once received all this evidence, joined the church, obeyed the commands of God, lived in his blessings and grace, and then falls away, he has sinned against the strongest evidence God gives in this dispensation. There is no more evidence to give, nothing to renew him unto repentance. It is impossible to convince a man, when all the evidence God has given fails to hold him. If a man falls away after all the evidence and grace of God has been exhausted upon him, then it is impossible to bring him back again.

But what is meant by "falling away"? Not simply slipping through the weakness of the flesh; many Christians sin, and even have to be expelled from the church, but still believe the Gospel, pray to God, trust in him, and repent of their sin, yet cannot be reconciled to the church. But while they believe the Gospel, trust in Christ, they have not fallen away in the sense of this Scripture, but they repent, pray and believe, as they have ever done. They may be restored to the church and accepted with God. But if he should deny the Gospel, disbelieve in Christ, and blaspheme his name, and rail against the church and its ordinances, this man has fallen away in the sense of the text; and no testimony that God has given in this world can renew him again unto repentance. It is in substance the same as the sin against the Holy Ghost.

The Scripture you refer to in Heb. 10: 26, reads thus: "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

This is an allusion to the same truth, that after God gives his strongest evidence to a man, if that man sins against such evidence, there is no more sacrifice for him. But this sinning willfully, is not a sin of weakness, it is a falling away from the faith, getting where a man is willing to sin after he has received the knowledge of the truth. Paul, to sustain this view in the 28th verse, says, "He that despised Moses' law, died without mercy under two or three witnesses." To despise the law, is to die without mercy; because there is nothing in the law to save the man who despices it.

So is it in the Gospel. One who has been under its power and grace, if he turns to despise it and sin against it willfully, there is no power in it to renew him unto repentance; no sacrifice in it for the man who thus despices it. I hope this explanation is satisfactory.

R. H. M.

THE AMERICAN BIBLE SOCIETY AND THE BAPTISTS.

WE clip the following from the *Independent*, written by the editor. It is too valuable to be lost, and may serve as an important document on this long disputed question. It further shows, that our English version does not contain a faithful and literal rendering of the Greek word *baptizo*, but simply a transfer without giving the meaning:—

"In the early years of the American Bible Society, the Baptists, as well as others, contributed their money to its support. In 1835 a by-law was passed by the Society discriminating against certain versions made by Baptist missionaries, and the Baptists, all but a very few, considering themselves unjustly excluded from common rights in the Society, withdrew from its support. We remember how anxious Dr. Lusk and others, not Baptists, opposed this action of the Society. Four years ago, in a revision of the rules, this by-law was omitted. This action was regarded by many as an abandonment by the Society of its previous position, and a circular was issued by certain prominent Baptists declaring that, in their view, no reason existed why Baptists should not resume their former position in support of the Society; but, to test the matter, an application was made for aid to circulate the Burmese translation of the Bible by Dr. Judson. After some delay, this application has been directly refused, the Society adhering to the principle of the by-laws of 1835. The anticipated reason is, therefore, broken off; Dr. Howard Ogden, the Baptist member of the Society's Committee on Versions, resigns his position; and the alienation of the Baptists from co-operation with the Society may now be considered permanent. We are glad to say that again a strong and able minority was opposed to the decision.

The Burmese version of Dr. Judson, who was a man of scholarship as well as Christian zeal, is admitted by the English Bishop of Rangoon to be "a model of idiomatic rendering and of faithful and painstaking labor." The Society condemns it merely on the ground that it translates the Greek word for *baptize* by a Burmese word meaning *immerse*.

That this is a misstatement the Society does not declare. That it is not a legitimate rendering no true scholar would assert. When the late Dan Stanley declared that "on philological grounds it is quite correct to translate John the Baptist by John the Immersed" he gave the opinion of the real scholars of all sects. The latest standard lexicons—*Lexicon Cræmer's*, *Wilke's*, and that of *Shakespeare*—define *baptizo* as immersion and they give it no other meaning. The same thing will be seen in the later editions of Liddell & Scott. Martin Luther had some skill at Bible-translating; but he says that the Greek word *baptizo* "Latinus potest certi nescire" and John Calvin, who would compare very well with most of the Bible Society's officials, says, "*ipsum baptizandum verbum immergere significat*." So our own Bible, following the opinion of the real scholars of all sects, rendering into Burmese the passage from the Septuagint which says that Naaman *baptized* himself seven times in the Jordan, it would be unaccountably to translate the *chaptizo* by a word meaning immersion. No more can it be called unaccountably if, in the account of John's baptizing, the same Greek word is rendered by the same word in Burmese. When we say that the Greek *Baptizo* can be legitimately translated by *immerse*, we do not imply that it follows that all *baptisms* must be by immersion, any more than, in translating *prebiter* by *elder*, we assert that no young man can be elected to the prebiterial office. At word, the translation *immerse* might be unaccountable, as it might be infelicitous to translate *deservit* by "fifteen cents."

The officials of the Society do not enquire that Dr. Judson's translation is unaccountably; they condemn it simply because it is a translation. They declare that the Greek word shall not be

rendered into the vernacular; but must be transferred from one language to the other, simply translated into the Burmese senseless. They do not say that there is no word in the Burmese to express the act of Naaman and John, as it is common that one can hardly conceive a language so meagre as not to have a word of its own; therefore they do not say that some other Burmese word would present the Greek idea better than the word Dr. Judson has chosen; they say that the Greek word must not be rendered into Burmese at all, but simply transferred, so that its original meaning shall not be expressed. To be considered, they should forbid anything to be made known of John's place of baptizing at Enon, near to Salamis, and that "where was Iudaea plena theorum," and of Philip and the Eunuch it should be reluctantly divined merely that "they kateched in the water" and "anointed at the water." If it were to give the exact meaning of the word denoting a certain act, we ought to be obliged the mention of the attending circumstances, lest they disclose the nature of the act.

When a translator like Judson claims and so belted scholastic status forth to deny that a certain Greek word is adequately rendered by a certain Burmese word; for the Society to say that the vernacular term shall not be used, but that the Greek word, which, of course, to the native will be utterly meaningless, must be transferred to the Burmese page, is to say that the New Testament shall not be placed before the Burman as clearly as it lay before the eyes of the Greek present. The Society is guilty of the most outrageous obscuration. It binds its own powers to the work of suppressing completely the knowledge of the meaning of Holy Writ. It plants itself squarely on the position of the Church of Rome—the position that the common people shall not be allowed every word of the Scripture's page, to read it with their own eyes and draw from it what conclusions they think reasonable; but that a portion, at least, of the sacred scrolls shall merely be doled out to them by their spiritual guides."

OUR LITERATURE.

THE *Primitive Christian* never told a more self-evident and important truth than is found in the following extract, written by one of the editors, H. B. Brumbaugh. It is hoped that all of us may be benefited by reading it. After sneaking of the tendency of most church literature the writer says:

Of course you suppose we have references to literature published by other churches, and not our own. We wish it were so, but it is not. We have reference to the papers printed and published by our own church, and we have not the conscience to altogether excuse our own. From what we have learned through correspondence, observation, and otherwise, we have come to the conclusion that our literature has done more towards sowing among the seeds of discord, slander, jealousies, and division than all other causes combined. It is a severe charge for us to make, yet, to us, it does seem to be the truth, and we believe that all of our more observing brethren will assent to our views, especially those of our ministering brethren who are out in the field laboring for the Master. Not only have these seeds taken root in our children, but in the young, and in the church, but in all the time now that ever carried the sacred precincts of home.

Brothers, the truth of it, is our press needs conversion—it needs the Baptism of the Holy Ghost—it needs the sunshine of God's love. Until this is done, we cannot expect peace. As long as we have a fighting press we will have a fighting people, and it always takes two parties to make an interesting fight. It is right to fight the devil, but just where to find him he once gets into the church, is where

the trouble comes in. Very often he is so near being that we overlook him and in trying to lift him in some one else, we oversize and he is unwatched. We wish that all of our publishing brethren, in including ours-elves, and all contributors could be the fully of wasting the Lord's anointment in trying to injure each other and instead, bring it to bear upon the enemy without.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL YANIMAN.

WHAT may be found in the Work-house:

1. Much praying for victims and orphans without corresponding efforts to do them good. Better pray for a disposition of heart to help them.
2. Much praying for the conversion of sinners without corresponding efforts to save them, through the power of the Gospel. Better pray for a deeper work of grace in our own hearts to prompt as is some way to do our part to reach them with this Gospel.
3. Much interest felt in the work of God in St. Louis without giving a nickel, a dime, or a dollar to help build a house for the Lord there. Two dimes laid to build a cotton bale, Peter doing his best while Sambo would not come down. Peter straightening up said, Sambo, are you a Christian? Aus. Yes, Sir. Then lift. The bale went over. Lift, and send the coal to John Metzgar, Cerro Gordo, Platt Co., Ill.

SOME PRACTICAL THOUGHTS.

BY J. M. SMITH.

IN present Vol. No. 7, of B. at W., we see an article on "Observation" by George Work, in which he says, "so many things attract our attention from time to time, that we thought proper to write some of them, and send them out into the reading world." This has been our own feeling for some time; therefore the present effort.

We notice that all the religious denominations are putting forth every effort possible to induce sinners to come to Christ. We notice the Brethren also are working, and in many places we hear the good news of sinners saved to God. Hope that nothing but the Gospel is preached, so that those who turn to the Lord, may see the beauty of serving God with a full purpose of heart.

We do not only see efforts put forth by preaching the Word, but we notice that Sabbath-schools, prayer-meetings, and social meetings are resorted to as a means to work to a greater interest in the church. We hope they produce the effect claimed by their advocates. We believe if Sabbath-schools and the above mentioned meetings, are held in the proper spirit, good may result. But we are sometimes made to wonder whether persons who do not talk or pray with their family at home, are proper persons to teach in a Sabbath-school, or pray in prayer-meetings. I fear some may regard Sabbath-school too much. While their children have the privilege to attend Sabbath-school, they may think their children will receive all the instructions necessary for them, and therefore neglect to advise them as much as they otherwise would. What will be the effect on the children's souls if they hear their parents talk to, and instruct a class in Sabbath-school, and pray at prayer-meetings, when by all probability they never pray with and counsel their family at home? We are made to think they will take up the old stage "Sunday Christians but every-day worshipping."

When the writer was a boy, he attended Sabbath-school and prayer meeting, where he heard some very wise prayers offered and good instruction given, but soon as heart-reaching as those heard from our dear father and mother offered up in their simple way but we believe from the heart. The gathering around our parents' family altar still seems sacred. When people want to go away from home and their praying and giving good counsel it looks as though they want to be seen and heard of men, if so, verily, they shall have their reward.

Not long since, a professor stood for some time in the family of a brother who had fallen in the assembly of Sabbath-schools and prayer-meetings, but when it came to family prayer, he was not accustomed to that; therefore sat back and took but very little part. Again another one asked, whether it is customary in our country to have family prayer; stating that in their vicinity it was not, even the ministers did not observe it. I wonder whether such ministers can work with much effect, like priest like people. Whether it is customary or not, it is duty, and should not be neglected. In Daniel's time, yet he prayed because it was duty, and the result was, Daniel was saved from the lion's mouth. And so, brethren, we spend some of our time in prayer, both morning and evening in our family, also in secret, from a proper motive out of a heart offered to God, He will hear and answer our prayer, and will also save us in the hour of trial. Especially pray for suffering Zion, or the Lord hear and call in the suffering, billions that seem to threaten our beloved Brotherhood. Though the Lord may seem to some as having at least partly withdrawn his presence from us, he is still in the ship somewhere, and as the disciples can we find him if we are right humble and patient. May God help us all to stand up with unflinching zeal, is our prayer.

Nashville, Mich.

For the Brethren at Work.

TRY THE SPIRITS.

BY J. A. HOYT.

WE are commanded not to believe every spirit, but to try the spirits. 1 John 4: 1. These apostles also tells us, "He that saith he knoweth God and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. Dear reader, let us take heed that we stand not in the sight of God as such. Not one in a thousand could bear the thought, could they but realize the awful conclusion. O, cruel deception! not satisfied to come man to stand in the sight of the Lord as untruthful, but if possible, cause them to disbelieve in God, by putting God to the test. Let us stand that God will be our witness. Knowing that God will hold me accountable for my writing, I will bear it to mind while writing a few lines on an important subject.

"Hath man immortality?" With much surprise did we look over the pages of the first copy of the *Microcosm*, originally reflecting upon what I thought extreme conclusions, as though of necessity God must give a new revelation through modern man to solve the problem. Now we are humbled, by reading a letter from a brother, who tells us that the matter is so far in the dark as to let us put generation after generation, and then of great necessity man should rise and by the foolishness of later and more honest men as important a matter. But looking over the sacred pages of the blessed Bible, we are also made to exclaim; "Glory to God in the highest!" Not because of worldly wisdom, which is foolishness with God; but because light has come into the world, that true light which enlighteneth the mind. But let us not dwell on immortality, or in other words eternal life, seems to me a plain fact in this, that after man had received the breath of life, and had lived, but violated God's law and been put out of the garden of Eden, wherein was the tree of life, and now the tree was guarded; and why all this? Does any one think because man possessed a never-dying soul, or in other words, eternal life? Not so, but lest man should eat and obtain that which scientific men do not believe in the flesh. But let us not dwell on the tree of life to bear on the subject, and whether eternal life is the gift of God to man, independent of choice on the part of man. The Savior says, "and this is the will of Him that sent me, that every one which eateth the Son of Man and believeth on Him may have everlasting life." etc. John 6: 40. "Verily, I say unto you, he that believeth on me, shall never die." etc. John 6: 41. "Who eateth my flesh and drinketh my blood, hath eternal life." See verse 54. Thus we see that life and immortality were brought to light by the Gospel, and is obtained on conditions, and God how easy the conditions! We should

give God praise continually, and hear the Savior. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28.

Dear reader, what more could we ask for? The conditions are easy and free to all, but on more easy and plain than positive. There should we refuse to hear his voice and neglect to follow him, and we called to insure you life eternal? Stop and think, yet, think carefully: be not deceived, God is not mocked, "for whatsoever a man sows, that shall he reap." For "he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

If we receive the witness of man, the witness of God is greater, for this is the witness of God which He hath testified of His Son, "that he that believeth on Him, hath the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of His Son." 1 John 5: 9, 10. Now we will soon reach the point, "Hath man immortality?" Who will answer? Whoever will must testify that man hath life. Immortality without life, what is it, please answer? But let us follow the record. "And this is the record that God hath given to us eternal life, and this life is in His Son." John 1: 9, 10. Now do we understand that the apostle when using the term, "unto us," that he refers to man in a general sense? We think not, when we follow him a little farther. In verse 12, he says, "He that hath the Son hath life and he that hath not the Son of God hath not life." Again with an honest heart we ask if man hath no life, where is the immortality? The same apostle in his second letter tells us how he hath the Son. This should settle the matter. "Whoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, both the Father and the Son." Now, shall we understand to have the Son of God, one must abide in his doctrine? Then he that abideth in his doctrine hath eternal life, and he that abideth not in his doctrine hath not life. O how important then that we take the advice of the apostle, and lay hold of eternal life and seek for glory and immortality, because inspiration teaches us that the wages of sin is death, and that the wages of eternal life Jesus Christ our Lord. One thing is certain, that God did not compel Adam to partake of the tree of life that he should live forever. Neither did Jesus force man to eat his flesh and drink his blood and thereby force life upon them; but he tried to persuade all to believe on him and live. O could we but become the world that life and death are before them, that it depends upon their choice whether to live or to die, which is the opposite to life. I can assure that there will be some men, who are "Materialists," to such we would kindly say, Come out and show the difference between immortality and eternal life, then if these terms are the same in substance, then recognize the so called scientific literature and 1 John 5, which we think would throw light on the subject.

In conclusion I ask, is exemption, from liability to death, a true definition of the word immortality? If so, what is the definition of eternal life? If these are the same, then we need no departure from the simplicity of the Gospel to prove whether man who refuses to hear the voice of the Son of God hath immortality or not. "He that abideth not in the doctrine of Christ hath not God." "He that abideth in the doctrine both the Father and the Son." "If there come any unto you, and bring not this doctrine, receive him not into your houses, neither bid him God-speed." 2 John 10. Then, brethren, it is an important matter for us to know where to use our influences. Let our noble B. at W. continue its visits into the homes of thousands, yet that its circulation might be widely increased so long as it stands for Jesus, and Him alone, knowing that the worldly wisdom knows not God.

What I have written is not for the sake of controversy, but feeling that if ever there was a time when all those that feel an interest in the good cause should know what the Bible teaches, it is now.

THE CENSUS.

THE census of the peace sects is now practically complete, and that of the brethren wholly so. I have thought there would have been a special showing of these denominations by a bulletin prepared for the purpose, but this has been organized. The work has been suspended until July next on account of a failure in appropriations. When the published report appears, which will be about next year, the population or membership of the church will be given by counties and States, together with the valuation of property, and possibly the seating capacity. Not a single name, either of congregations or individuals will appear.

Now I have become possessed of a vast amount of data concerning our church, and have been thinking of publishing a book giving the facts and figures for each of the four hundred and eighty-two churches that go to make up the census. The form in which I had thought of bringing it out is something like this manner: First, would be a brief history of the church, not more than two or three pages, then a directory of all the public institutions of the church, the name, location, officers, etc., of each college, home-scientist board, the newspapers, their editors, etc. Then a definition of each district of the church, beginning with the Eastern district of Pennsylvania, and then giving the churches composing it. Then the vital part of the book would show, 1st, name of each church; 2nd, its work and 1st, 3rd, when it began; 4th, with how many; 5th, its present membership; 6th, the number of houses belonging to it; 7th, the name and address of the bishop; 8th, the name and address of every minister belonging to it; and so on for each church in the whole United States.

There would be a vast fund of information in a compact form, not obtainable elsewhere, and in no church in the country is there anything like it, and I have had chances to see all the year books, records, etc.

The use of such a book is apparent. Any one who travels, or who visits where he travels, just what churches he would pass by, how much of it there was; when he went to do West, he could see at a glance just what country in any Western State had churches, and who and where the preachers were, if they had a house, etc. If the Western brother would East he could see precisely what lay in his line of travel and where. The reader of our papers attending a revival in a certain church, could at a glance, see just where and what it was.

Such a book as this would cover about a hundred pages and could be sold for about 40 cents a copy. I could not bring it out with the exception of making any great amount of money out of it, and I am sure I am not going to lose anything if it can help it. To this latter end I have written this, and I wish every reader would write me a letter, stating what he thinks of it, and about how many copies could be sold in his neighborhood. If sufficient encouragement is received, I will then arrange to ascertain just how many copies will be wanted and have that many printed and sent out free of more. If it seems that the church does not want it, then the matter ends.

I am certain, however, that it is the best thing of its kind that ever appeared in any church, and the opportunity should not be lost. I would desire that every copy be in the church, and would sell none out of it. While every house should have this record of the faithful, it will require the co-operation of every member to succeed, as several thousand copies must be sold before it gets into type. The payment of the cost of the book is ready and if it seems that the work goes right on, write me what you think about it.

HOWARD MIXER.

Levickburgh, Union Co., Pa.

COGNATE, literally heritages, ones meant a heart for physical conflict. It means more now, as it implies every for any kind of opposition. True courage was that of Daniel that could project divine commands into results. It is ours when we can take our own threat and work bravely by the side of the man with ten. Each little spirit encouragingly takes us makes us stronger for the next.

Home and Family.

MARY C. NORMAN, 18 SUDBURY, MINN., EDITRESS.
 MOTHERS.—And the fruit of righteousness is sown in peace of them that make peace.—James 3:18.

THE CARE OF YOUNG CONVERTS.

ONE phase of church life and work, to which it is well to give equal and earnest thoughts in these days, is the care and culture of young Christians after their conversion. It is not enough to lead them to Christ and to the door of the church, with an earnest love and a gentle aid, and then instantly withdraw every helping hand, leaving them to go on alone after that. The points of struggle and danger are not all past when conversion is reached.

One of the arguments used in pressing upon the disciples of Christ the duty of public confession and affiliation with the church, is their need of Christian sympathy, and that help which comes from the mutual association of Christian people. They are assured that the church will thus be to them a pillar of strength, that the love and cheer of its members will be to them a source of continual inspiration.

When they are publicly received into the church, it is customary to assign to them a sister in interest, sympathy, and care on the part of all the members. They are told that they are now taken into the family, and may depend upon receiving all the help they need. The church will be to them a cherishing mother. If they are weak, she will put her own strength under them. If they are in sorrow, she will bring comfort. If they are sorely tempted, she will shelter them. If they are overcome, and fall, she will lift them up and without chiding, will seek their restoration.

It is surely every young Christian who has a right to expect that these pledges shall be kept. He has a right, because the pledges have been given, and the church surely ought not to be kept faith with its children; then he has a right because it is the very business of the church thus to be to him a cherishing mother. His church-membership should be a help and a blessing to him. Entering as a young Christian, he should not be merely welcomed at the door, and then be left to care for himself, but he should receive encouragement, sympathy, and fresh impulses at every step. There should be a mutual interest, among the members, in one another.

The church life, next to that of a home, should be the closest on the earth. When one, two or five hundred Christian people are associated together in the same church, no gold or fraternity in this world should be so closely knit as that society, or compose so rare a brotherhood. It should be in the truest sense a mutual help association. Each member should know that if he is sick, he will receive such ministrations of kindness as he may need, that if he is in trouble, he will receive sympathy and aid; that if sorrow comes to him, he will have all the comfort that the most tender human friendship can give; that if he is in sore distress of any kind he will not be left to sink beneath his burden, but will find brotherly hands outstretched to him.

Every young Christian should be sure of finding in the church, so much that is helpful in his new relations, that the associations of his old life will have no power to tempt him back. It is sometimes said that the world is drawing men away from the church, that they are fleeing to the cities, that they are fleeing from the church. The way to win and hold them, is to make the church life so much warmer, better, more helpful, more inspiring, that the world cannot compete with it. A gentleman found that his well was dry. Seeking for the cause, he discovered that his neighbor had sunk a shaft ten feet deeper than his, and of course the water had flowed to him. The society or association that gives the deepest and most protective and best provides for the want of human souls, that really does the most for them, will always the most strongly draw men to it.

The way, therefore, to bring men into the church and keep them in it, is to make the church a true help to him. In no way can this be done so effectively as by realizing in all its fullness and blessedness the New Testament

ideal of Christian fellowship. When the members of the church truly love each other, when they are indeed knit together as one family, when each is carried in the heart of all the others, when all look not only on their own things but also on the things of others, and are ready to lay down their lives for each other, then no member, sorely tempted, or tried, shall ever need to say to himself, "You are a burden to my soul." Then no one will sink down and be allowed to lie and perish where he fell. The pastor of such a church will not need to say that he dreads to bring young converts into his church because it is no cold, or because there is no provision for their growth and nurture after they have been received.—*The Westminster Teacher.*

HEAD WORK IN HOUSEKEEPING.

WE know noble old lady (now over 93) who used to say that by a little head-work she could save so much time in house-keeping, as to have the afternoon for rest, study, or such work as she might enjoy. This woman had a large family and a great deal to do, so it was not an exceptional case. A great mathematician once said, if he had but three minutes in which to perform a problem on which his life depended, he would spend two of the minutes in thinking over the best to do, and only do the work of the third minute over it. If business to be done, even in the greatest emergency of life. And could we not vastly better our work in this world by more forethought? How much our heads could save our feet in our daily housework! One reason so many women are such efficient workers, is just because of this first habit. If they have any occasion to go up stairs, they reflect whether there is anything that needs to be taken up, or spring on or two jerrys. When the man who has the house to keep, has the table in order, the articles to be taken into the cellar are placed all together on a tray and taken down at once. While the other work is going on, the busy mind runs through and plans out the sewing work that is to be taken up when a leisure time comes. The way of cutting it out, the manner of trimming, and the whole general plan is gone through with before a needle is taken up, very likely. Before rising in the morning, the breakfast is thoroughly planned, and the order in which the different details are carried out, is quite decided on. It makes all work easier to have it thus planned beforehand, and many a weary woman might secure many bright hours to herself every week if she would but inaugurate the system. It is like packing a trunk—you know how easy it is for one skilled in the business to put in a third more than one who piles things "just as it happens." It is always such a pleasure to look back on a well-planned and well-executed day's work. People whose days are full of leisure and ease do not have the monopoly of happiness by any means. As uncomfortable people as I have known, have been Summer boarders from the city, who have nothing to do all Summer but to fan themselves. They seem so utterly verberated with the task that no one could hardly help commiserate them. Occasionally a few flies flattered into their shady rooms and had to be whisked out, and then there was work in cooling and fanning the couch.

Surely there are people who do nothing else but hear are rarely able to hear themselves. From what I have seen of both sides, over-worked people do not seem to me to be so miserable as those who have nothing to do. They have, at least, the noble compensation of feeling that they are of use in the world; that they add largely to the comfort and well being of others, and that they belong to the producers instead of the mere consumers. To one who has led a new life, absolute idleness would be most intolerable punishment. But head work will lighten labor; so use it liberally, and teach the art to those about you. If house-keepers would preserve their health, let them save time by headwork. (N)

Recently training the children for God, is the only hope of the world; and for this reason every family ought to have a clean family paper always before the children. If your neighbor does not realize this, so that the paper is started in his family and help them to do a better way of living.

Correspondence.

NOTE.—Those that find the Lord speak for them on an altar and the Lord breathe and lead them, and the book of numbers was written before him for them that found the Lord, and that thought upon his name.—Malachi 3: 16

From Zion, Wisconsin.

NOTES OF FOREIGN TRAVEL.

BY A LADY.

LETTER XVIII.

THE VATICAN.

Trudging is three stories high, and comprises an infinite number of alcoves, galleries, corridors, cloisters, a library of one hundred thousand volumes, two art galleries, twenty-one small grand stair-cases, and two hundred small ones. I have good authority for saying that there are five thousand rooms, yet I fear that many will say the account is greatly exaggerated. The entrance to the Vatican galleries is by the right colonnade of St. Peter's, up a long stair-case, through a long corridor, guided and frescoed into the Sixtine Chapel, which is a fresco of the last Judgment by Michael Angelo, designed and executed in his sixtieth year. It is sixty feet high and thirty broad. We could not see the ceiling, as there were statues put up by a photographer who was engaged in taking views. In one of the rooms of the gallery is the last work of Raphael, "The Transfiguration." Before he had finished the painting, he was called away to behold in reality the spiritual things he had portrayed in such a lofty manner. He was but thirty-seven, and while his body lay in state, this painting was suspended over his couch and carried before him at his funeral, while yet the last traces of his master hand were wet upon the canvas. Nearly every great painting is represented in the Vatican, and every style of painting, so that the student would find all the art treasures in these rooms, without travelling over Europe. In the library is a manuscript of the Bible, of the fourth or beginning of the fifth century in Greek; also the oldest known Latin manuscript in the world. There are also many magnificent mosaics, presented by the Emperor of Russia, and a fine one of alabaster, presented by the Pope by Napoleon III, on the occasion of the baptism of the Prince Imperial. The Vatican is a museum of the gallery of sculpture is perfectly complete, and the statues which are filled to overflowing with the finest works of art, besides ivory. The ceilings are arched and the sides covered for a long distance with inscriptions, according to the era or time to which they refer. Then comes the Hall of the Popes, where the heads of their citizens, generals, emperors and gods, faint, satyrs and nymphs, cupids and tritons—forms of matchless beauty and grace, and some, as the Laocoon, expressing the deepest physical agony. In this group the muscles are bared and the signs of suffering are visible struggle for life. A scream of anguish seems to quiver on these marble lips. The serpents have rolled their deadly coils around father and sons, but terror has taken away the strength of the latter, and they make but feeble resistance to the monster. The statues of war exceeding all that the arts of painting and sculpture could produce. In this gallery is the statue of a man picking a thorn from his foot, which was on exhibition at Philadelphia. I recognized also the fine mosaic paintings sent by the Pope to our exhibition.

Our last visit in Rome was paid to the studios of Harriet Homer, Mr. Ives and Mr. Rogers. They were quite ready to be introduced for both American and English capitalists and lovers of the Belle Arts.

We left Rome on Friday, and were to reach Pisa in the evening. Our road lay all day beside the blue Mediterranean Sea. On our right, the low outposts of the Apennines rose black and barren, the plain between and the sea were a vast expanse of cultivation. On a long headland stands Civita Vecchia, and in the distance stretch the hills of Cervara. There is nothing to interest us at Civita Vecchia save the harbor that Frodo dug, and that only from its history. Farther on, the dark rocks of the headland and the dark bay are opposite, and we greet at them with thrilling interest. Napoleon I. was born on the island we passed a short time ago, and now we are passing the island to which he was banished. In a few miles we shall be in the city where he sealed the head of the earth. France and from whence he went out an exile to die as a prisoner—I had almost written convict, "And such is his."

From Puelo, Colorado.

Dear B. W. — Allow me to answer through your excellent paper, a few of the many questions asked me concerning this place and mountain. Puelo is located on the Arkansas River, about 120 miles from the mouth, 635 miles west of Kansas City, and can be reached via the T. & P. St. F. R. R. or via Denver on the D & R. Grand R. R., and the New Orleans and Denver R. R. will shortly be in running order to this place. As the reader can readily see that Puelo is almost the center; is an excellent point for many of the miners, has a population of 15,000 inhabitants; three large smelters which run day and night, Sunday not excepted; two large flouring mills, two large saw mills, and a large nearly 800 bar. Wholesale grocers have done \$800,000 of business the past season, and is rapidly increasing, and have their agents on the roads. Fifty business houses to be built this season. It has court house and jail. School buildings are in progress.

The appearance of the country is of a grayish color. Not much vegetation to be seen. Have a good view of the mountains, which look as though they were four or five miles apart. On ascertaining the distance we find that Spanish Fork which is the mouth-river, is about 100 miles from here. Home is about thirty miles, and Pike's Peak north of us about forty five miles away. Corporators get \$3.00 per day; common laborers \$2.00 to \$2.50. Gold clerks get \$100 per month. Miners get the quantities from \$2.50 to \$5.00 per day. There was a big run to the mountains in the Spring, taking many of the laborers from this city, hence making laborers in demand.

There have been some "big strikes" made in the mountains lately, which is causing some excitement in that direction.

There is no more gold to be seen, and is still quite sick. Family are well. Very pleasant.

M. V. SPOON.

From J. D. Mast.

I have a large field to labor in. I live fifty miles west from the Brethren, and south I do not know of any brethren nearer than Kansas and north of none, and west none nearer than Idaho and South-west Colorado. Brethren, this field has to be cultivated, and I am in too limited a way to do it myself. I have the Will-hired brethren and sisters assist me so that I can get a team to go to meet me? It is not here in this wild country as it is in the Eastern States where fuel is plenty. If I wish to hold meetings in the school-houses, I have the money to furnish my own fuel, and it would be too much for me to carry fuel on my back to the school-houses. The most of the people here are poor, but there is a good prospect for ministers. There are good many German and Pennsylvania Dutch people living here. I believe the Lord has a people here, all it needs is to send men to carry fuel on my back to the school-houses. What a glorious reward would you receive in heaven for your few dollars you spent here to convert sinners. I do not believe in hiring ministers and paying salaries; but I believe they ought to be sent when they need them. If I had the means to do it, I would gladly spend the most of my time in preaching and going around, and visit and get acquainted with the people. I find that visiting the people and talking with them, in this country will do much good. I got acquainted with people eight or ten miles from my house. Aaron Lutenbach's crime one Sunday morning with their conveyance and took us up to their house on a visit. We had a good talk on Scripture, and I found out they believe that in the Bible. Through my influence we took the first of the month. Under another circumstance which happened when I was living in Indiana. As I was going home from a funeral, walking along through the woods, I concluded to go a half mile out of the way and visit a sick family, strangers. I went up and when I was there, I found that the family was waiting there. The man soon commenced ask Scripture questions on baptism, and I explained to him as well as I could. The conversation was, they both came in the church, and is now a faithful doer in the church, and now three of the children belong to the Brethren.

Is there any minister in the Brotherhood that can talk the Swedish language? If there

us, we want him to come here and preach for us. These are a good many living converts. There are a good many living converts. I got acquainted with one family, and they believe just the same as we do. I believe they are truly converted. The lady told me not long ago, that they could understand the English language. They said they could not understand what I said; they could not read English. I think if we could get him in the church we could soon have a *Sword* preacher. He is a man who is well liked in the neighborhood, and he will live.

With tears in my eyes, I lay away a lonely hour through the night, praying to God for poor sinners, and for an opportunity and strength so that I could be the means of saving poor sinners through the love of God. Brethren, remember us at the throne of grace.—*S. Edwards, Boone Co., Neb.*

About Annual Meeting.

I hereby briefly state the most comprehensive view yet suggested in regard to holding Annual Meeting:

To forever silence the cry of illegal voting on general questions at Annual Meeting, and to insure a fair representation from the Brethren of large and a more direct vote from the Brethren of small congregations, the following plan is respectfully submitted:

In the first place, Annual Meeting should be held instead of itinerant, and Annual meetings should be held for this purpose some where between the Mississippi and Ohio rivers, say in a place in a diameter extending from the mouth of the Mississippi to the mouth of the Ohio, and the upper story converted into sleeping-room and the lower into an auditorium.

Then let each organized congregation or the better Brotherhood hold an annual convocation every ten days during the winter months, and let the business as heretofore with respect to D. M., and have each D. M. hold its sessions as nearly as practicable on the same day at least sixty days before A. M., and the clerks of each D. M. send certified copies of all queries to each paper published in the interest of the Brotherhood, for publication. Now let each B. M. send a member of Standing Committee to A. M., but no delegate. And as soon as practicable after the publication of these A. M. queries, let each congregation call an inquests committee to consider same, and each congregation in the next place to appoint a delegate (whether clerical or lay member, left optional to the churches) to represent their views and wishes at A. M. either *in person* or *in writing* instruction as to how to vote on the several queries.

In regard to A. M. discussions, I ask for a change, only in the manner and method of voting; I would suggest that none should be held eligible save the delegates sent by the individual congregations, respectively, as their proper representatives. This plan would not only be a fair and impartial vote, but would also be an unanswerable argument in favor of holding the Brotherhood and A. M. together. This, then, would be our A. M. composed of delegates directly our own choice.

This plan would be practical economy, and economy with feeling and caring for a mixed multitude.

Each congregation be represented by but one delegate, and not by a large delegation of exhorters (at place seekers or lay speakers), but a council held on pure business principles, where the report should be paid (if appointed committee) to three delegates and members of Standing Committee. And (for the life of me) I cannot see that any one else has any business there save newspaper reporters and lobbyists, and those. I am satisfied if you have a newspaper reporter in the company and allow the reporter a "rough stand," they will not grumble if they have to look out for their own head. I submit the above "bill" for friendly criticism. D. A. LIGHTY.

Hanks, Kan.

From D. F. Kinsley.

We are now living in McLean county, near Colfax, quite a thriving little town, and is improving fast. Is surrounded by a good country, yet we are in Illinois. If we could only wish to lay a farm, we would like to come to come here and look before buying elsewhere. We would be glad to have a minister come among us as we could have meeting. Our nearest church is twenty five or thirty miles from here. We are even right members here. Myself and family have been living here one year, and we were pleased with the country. Brother Jacob Kinsley came here Feb. 13th, and preached nearly one week for

us, for which we are thankful. Bro. Jacob did some good preaching, which has put some of our good neighbors to reading. People are well pleased with his preaching, but the weather being bad, did not have a very full house; so our minister brethren to come and preach for us. One man told me he would like to hear the doctrine of the Brethren preached, which is very little known in this part of the country; so I think there is room for some missionary work close here. People are much interested in the subject, particularly Christians and Methodists. Very few that ever heard a brother preach. Brother J. R. Dish was down last Spring, and preached two sermons for us. Hope he will come again. We would like for more of the Brethren to come here, and preach. We will give if we can, or will assist any brother in Colfax by giving the writer notice or any of the other Brethren to read the same.—*Colfax, McLean Co., Ill.*

Soundness.

The article written by brother Howard Miller to S. H. Bashor Vol. 7, No. 7, is commendable, and I hope we will all take heed to the same. I also think brother Geo. Wors has a very good article in the same issue. I would like to consider our papers; it might be good to do so. But I do think if we would consolidate our hearts and hands as we should, there would not be so much trouble as there is. If we would all live as we promised we would when we joined the church, and if we would all promise to be true to our work on our promises there will be trouble. Let any one go back on any promise he has made, and then see whether the same confidence will be placed in that person as before, unless he was not same who made the promise.

When I joined the church I knew what her uniform was, and I knew that the ordinances of God were practiced in the church, and I loved the church because it was a plain church, and kept the commandments as the Lord directed, and I did not let the good old order found in the family when I was adopted, and go into the fashions of the world, all would say I loved the body of the world best; and if I would say I loved the body of the Lord best, all would say, "Take the sign in and let it be believed in." If you like the sheep best, put on the sheep's coat. "Yes," you may say, "you may have a sheep's coat, but a wolf's heart." This is very true; but it is impossible to have a sheep's heart and a wolf's heart. We often hear our Savior call his followers sheep, and if we do this, surely we will have the sheep's coat. We often see what sheaves without a grain in them; but we never see a grain without chaff. If there is a kernel, there is a shell, but we find shells without kernels. We should never lay away the sheep's coat, and take a wolf's heart, and let the sheep start will go away. My dear brethren and sisters, if our heart is right, all is right.

In my time I have out a great many large trees, and if I wished to know whether a tree was sound, I would give the tree a blow with my axe, and if it was a hollow tree, it would make noise; but if it was not sound, it would make much noise; so it is with the "Voice of Seven Thunder"—it sounds very loud; but if it were sound, as it should be, it would have the bark, as every tree has its own bark, and is known by its bark in every respect and department in life.

JOHN KINSELY.

From R. W. Dufford.

Just returned from seeing services at the "Brick." Though few in number, we fondly cherish the hope that those persons were strengthened in the hope of a peaceful rest when our earthly life is ended and our bodies are laid in the silent tomb there to await the resurrection. My dear brother Frank has been talking to the people. The Exhorter had a train of thought to the thinking mind! On that day hangs the hope of the Christian. Paul says, "It is in this life only we have hope in Christ as we of all men most miserable." Yes, so say I, and all other flesh and sinners will be brought to the eternal world.

If there should be such a thing as no resurrection from the dead, then the Christian's life would be the hardest to bear. "But now is Christ risen from the dead, and become the

firstfruits of them that sleep." Then go on, pilgrim brother and sister; hold fast to the hope of a resurrection day. After the resurrection comes the judgment day. If we believe in a resurrection, we must believe in a judgment day. Then brethren and all others that have a desire to obtain eternal happiness, make that judgment day as much in your favor as you possibly can, so that we may altogether be permitted to enter that blissful abode and there enjoy the bliss of heaven above, singing beautiful songs and praising God for evermore. My prayer.—*Cerro Gordo, Ill., Feb. 19.*

Where Will We Resurrect?

To the churches in the Northern District of Kansas and to all that it may concern:—As it is a question of some opinion in regard to the authority of the committee work, we wish to confer with the Northern District about dividing the districts, would say it stood about this way: A local petition came to D. M. to have the district lines changed south to the Anderson county line running east and west, and the D. M. accepted it, and came to confer with Northern D. M. to take the matter into consideration, and Northern D. M. report to the committee, and they to the S. D. M., 1882, for its consideration. Under such instructions for the D. M. with the committee localities and divide present papers. This consideration might then be published for the information of all concerned.—*En.*

We are writing this for information. Let us hear from the elders soon. FRED SEBASTY.

[We suggest that the officials of the last District Meeting, in connection with the committee, confer together and come to some conclusion, and thus avoid the necessity of discussing the matter through the papers. This consideration might then be published for the information of all concerned.—*En.*]

Notice

Is hereby given that the Brethren's Orphan Home of the Southern District of Illinois, will be open in running order. Bro. A. S. Harmon, as Superintendent of the Home, has taken possession of the same since the 3rd of Feb, and is making preparations to take in children in the first of March.

We, the Trustees of the above named institution, ask all the members of the Southern District of Illinois that are favorably inclined, and as many others outside as feel like it, to contribute to the necessities of those poor, homeless children, and to the clothing, food, and everything of the kind will be thankfully accepted. Who will give a nickel, a dime, a dollar, five dollars, ten dollars, or even more "as God hath prospered him" or her? We suggest that one or more solicit in each church district, as follows: the locations to Stephen Shirley, Cerro Gordo, Ill.

The following is a list of donations received to be used for the benefit of the Orphan Home:

Rosie Lee Snavely (deceased) Hudson church,	\$50.00
John V. Snavely, Hudson church,	7.15
A. H. Weaver, Rockland, Co., Ill.,	1.00
Wm. H. Weaver, package of goods, and	1.00
Maggie Bingham, solicited in Cerro Gordo church,	9.95
Also clothing and bedding,	
Ed. John Metzger,	11.00
John Brinkley,	1.00
Be. of the Rockland Hill church,	1.00
Lynia Nelson, Naperville, Ill., by M. M. Edelmann,	5.00
C. M. —, Brighton, Ind.,	1.00
John V. Snavely,	2.50
We shall receipt all donations at the place of the same.	

By order of Board of Trustees.

STEPHEN SHIRLEY,

Treas. and Cor. Sec.

Cerro Gordo, Ill., Feb. 20.

From J. P. Hine.

I wish to acknowledge through the paper the receipt of the following donations:

Daniel's Creek church, Ohio, by Henry Frank,	\$6.00
J. S. Davis, Woodland, Fulton Co., Ill.,	2.40
H. P. Strecker, Grandy church, Ia.,	14.00
Samuel Frank, Willow Springs, Kan.,	6.00
J. F. Knight, Thompson's church, Mich.,	10.00
M. A. Crumrine, Junction City, Kan.,	5.00
A. C. Austin, Leighton, Ia.,	1.00

J. M. Smith, Woodland church, Mich., \$5.00

We are very thankful to you, dear brethren, and hope that you may be bountifully blessed for your kindness. Yours in Gospel love.

Beth Kan., Feb. 18.

In Memory of S. J. Peck.

Samuel J. Peck, of Falls City, Neb., was born March 15th, 1849, and died February 23, 1880, aged 41 years, 11 months and 8 days. Disease, consumption. He took a bad cold in the fall of 1880 just before or about the time he left for Ill. He had a cough and was getting nothing serious. In the Spring of 1881 he took an additional cold, which settled on his breast and resulted in consumption, which caused his death.

Brother Peck was born in Somerset Co., Pa. In 1868 he married and moved to Illinois, and remained there until the Fall of 1880, when he moved into the Falls City church, Richardson county, Nebraska, and after a short stay with the Brethren here, closed his eyes in death.

He was united with the church at the age of fifteen years, and at the age of twenty-nine years in the time of war and under peculiar circumstances, he believing that a Christian could not go to war, fight and kill his fellow-man, was finally brought into confinement. He could do nothing but pray and pray for him was implicit confidence in G. A number of men were sent to him to convince him it was not wrong to go to war and fight, but he in vain. His only weapon was the Word of God, the *Sword of the Spirit*, which he had made his shield and breast-plate. He said he was now sorry, in his day of trial, to give an answer of the reason of the hope that was within him. He took the advice of Jesus (Luke 12:4) "Be not afraid of them that kill the body," but he was willing rather to trust him who could destroy both soul and body in hell. And upon the assurance that the Word of God was true, he was willing to trust even at the peril of his life rather than go to war and fight. He was finally released upon the conditions, however, that he make the affirmation that he would do nothing against the government.

Brother Peck served the church for some time in the office of deacon, and some eight or nine years ago he was elected to the office of the ministry.

He was a consistent, faithful, and efficient worker, and was quite useful to the church, but his work is not yet done.

He had his troubles as most of others. In the last eleven years, five have been called out of his family to cross the deep blue waters of death. Four of his children and his mother who were nearly six decades ago, while on a visit to some of her friends, died of consumption. Now we are patiently called upon to chronicle the death of brother Samuel himself. Peace be to his ashes. He leaves a sorrowful companion, his father, three children, and a large circle of relatives and sympathizing friends to mourn their loss, but we truly trust their loss will be his eternal gain.

His remains were interred in the Silver Creek cemetery, near the Brethren church, Feb. 24th, followed by a large concourse of people. The funeral services were conducted by S. C. Stamp and the writer, from 11:45 to 1:00. So passed away one whom we dearly loved.

C. FORNEY.

(Brethren's papers, please copy.)

Monitors.

We give a brief sketch of the life of William Steen, late of Howardville, Illinois, who died Feb. 7th. He was born in Pennsylvania, Union county, 1831, being in his 41st year. He lost his mother at the age of twelve, and was then thrown out on the cold world. At the age of twenty-five he married Elizabeth Katherman. He is the father of eleven children, eight of whom are still living. He came to Illinois in 1862, where he met with some reverses both of a spiritual and financial nature, before embracing his love for the people of God, and his intentions at sometime to unite with them. His time passed along until the cold hand of death laid him low after a few days of confinement. He had a strict regard for truth and honesty. It was indeed touching to hear the prayer said up to the people of God, and his intentions at sometime to unite with them. His time passed along until the cold hand of death laid him low after a few days of confinement. He had a strict regard for truth and honesty. It was indeed touching to hear the prayer said up to the people of God, and his intentions at sometime to unite with them. His time passed along until the cold hand of death laid him low after a few days of confinement. He had a strict regard for truth and honesty. It was indeed touching to hear the prayer said up to the people of God, and his intentions at sometime to unite with them.

So long as you are ignorant, he not ashamed to learn.

R. R. CABLE, **E. ST. JOHN**
The Pearl and Gem Merchant, Que., Tel. and Fax 4-1111

Religious Essays.

Notes.—We write on other things unto you, than which is most of acquaintance; and I trust is of all acquaintance unto to the end.—Cor. 1:10

For the Brethren of Work.

THE DEATH-BED OF A MINISTER.

The time is swiftly rolling on
When I must part and die,
My body to the dust return,
And there forgotten lie.

Let persecution rage around,
And anti-Christ appear,
My silent dust beneath the ground
Thine's no disturbance there.

Through heat and cold we often went
And wandered in despair,
To call poor sinners to repent,
And seek their Savior here.

My brother preachers kindly speak,
And stand on Zion's wall,
To revive the strong, confirm the weak
And after sinners call.

My brother preachers far you well,
Your fellowship I love,
In time no more I shall see you,
But soon we'll meet above.

Selected by Esther Sheple.

For the Brethren of Work.

IF I WASH THEE NOT, THOU HAST NO SIN IN ME.

BY B. P. MOGHAN.

IN the use of this expression, the subject of feet washing was primarily before the mind, but the depraved and morally unclean condition of the apostle Peter is clearly implied, and the whole human family as well. This is a point upon which there is no controversy; the Bible declares it, and observation of the sinful pleasures every where confirms it, and it can only be remedied by an application of the provisions of the economy of grace. The blood of Christ is the remedy. Zach. 13: 1. The Word of Truth is the instrumental means; by this we are enlightened as to our defilement, and the remedy urges its adoption, and furnishes the motive to the mind.

Faith brings to the mind the remedy. The influence of the spirit makes it effectual; by it "we walk in the light, as He is in the light, and the blood of Jesus Christ cleanse us from all sin."

Our divine Master in his wisdom has appointed certain means to certain ends, and in order to the enjoyment of the blessings, in respect to his divine authority, we must comply with the means; otherwise we can have "no part with him; no part in his favor, no part in his fellowship; no part in his saving benefits; no part in his public approval at the last day; no part in the joys of Heaven.

Among the rest of the ordinances He has appointed feet washing; first by the impulse of his own example, and the solemn and awful declaration, "If I wash thee not thou hast no part with me," and second by the express obligation imposed upon us to imitate his example. "We ought to wash one another's feet," and recognize him as our "Lord and Master," "we should do as he has done unto us."

"Ought," as "to be under the obligation to pay, the same as to owe," Webster, ought, should—both words imply obligation, but ought is the stronger. Should denotes an obligation of propriety, expediency, &c. Ought, denotes an obligation of duty. We should be neat in our person. We should avoid giving offence. We ought to speak truth. We ought to obey the laws. (Webster.) In this definition we have a pretty clear exposition of

these words but it so happens that the meaning of all words as defined by the lexicons, are not fully sustained by the use made of them in the Bible, and in that case it is necessary that we be careful to ascertain the true Bible definition, and let the Bible be its own expositor. Our main object in this essay is to, inculcate an investigation of the subject, and see whether or not Webster is sustained by the Bible.

For this purpose I give references to the Scriptures, where the word occurs and an abridged quotation for the sake of curiosity.

Gen. 20: 9, "Thou hast done deeds unto me that *ought* not to be done."

1 Chr. 12: 32, "Know what Israel *ought* to do."

Ps. 70: 11, "Let all that be round about me, bring presents unto him that *ought* to be feared."

Math. 23: 23, "These *ought* ye have done, and not to leave the other undone." See Luke 11: 42.

Luke 13: 14, "There are six days in which men *ought* to work."

Luke 18: 1, "Men '*ought*' always to pray."

Luke 24: 26, "'Ought' not Christ to have suffered these things?"

John 4: 20, "Jerusalem is the place where men '*ought*' to worship."

John 18: 14, "Ye '*ought*' to wash one another's feet."

Acts 5: 29, We '*ought*' to obey God rather than man."

Acts 19: 35, Ye '*ought*' to be quiet and do nothing rashly."

Acts 20: 35, Ye '*ought*' to support the weak."

Acts 21: 21, "Saying that they '*ought*' not circumcise their children."

Acts 24: 19, "Who '*ought*' to have been here before thee."

Acts 25: 10, "I stand at Caesar's judgment seat where I '*ought*' to be judged."

Acts 25: 24, "Crying that he '*ought*' not to live any longer."

Acts 26: 29, "That I '*ought*' to do many things."

Rom. 8: 26, "What we *should* pray for as we '*ought*'."

Rom. 15: 1, "We then that are strong '*ought*' to bear the infirmities of the weak."

1 Cor. 8: 2, "He knoweth nothing yet as he '*ought*' to know."

1 Cor. 11: 7, "For a man '*ought*' not indeed cover his head."

2 Cor. 2: 7, "Ye '*ought*' rather to forgive him."

2 Cor. 12: 11, "For I '*ought*' to have been commended of you."

2 Cor. 12: 14, "For the children '*ought*' not to lay up for the parents."

Eph. 5: 58, "So '*ought*' men to love their wives."

Eph. 6: 20, "I may speak boldly as I '*ought*' to speak."

Col. 4: 4, 6, "That ye may know how ye '*ought*' to answer every man."

1 The. 4: 1, "That as ye have received of us, how ye '*ought*' to walk."

2 The. 3: 7, "For yourselves know how ye '*ought*' to follow us."

1 Tim. 5: 13, "Speaking things which they '*ought*' not."

Tit. 1: 11, "Teaching things which they '*ought*' not."

Heb. 2: 1, "Therefore we '*ought*' to give the more earnest heed."

Heb. 5: 12, "When for the time ye '*ought*' to be teachers."

Jas. 3: 10, "These things '*ought*' ye not so to be."

Jas. 4: 15, "For that ye '*ought*' to say."

2 Pet. 3: 11, "What manner of persons ye '*ought*' to be."

1 John 2: 6, "'Ought' himself also to walk as he walks."

1 John 3: 16, "We '*ought*' to lay down our lives for the brethren."

1 John 4: 11, "If God so loved us, we '*ought*' also to love one another."

3 John 8, "We therefore '*ought*' to receive such."

Matt. 25: 27, "Thou '*oughtest*' therefore to have put my money to the exchangers."

Acts 10: 6, "He shall tell thee what thou '*oughtest*' to do."

1 Tim. 3: 15, "That thou mayest know how thou '*oughtest*' behave thyself."

Here we have forty-five quotations, and in every instance sustaining Webster's definition or duty, of obligation, and implying God's displeasure if not complied with, and ought to satisfy every one who professes to believe the truths of the Bible, that the Master meant what he said, when he said "ye '*ought*' to wash one another's feet," and "If I wash thee not thou hast no part with me."

If our conclusion upon this subject is correct, will there not be a fearful responsibility resting upon those who profess to be acting under the charter of the apostolical commission, who do not only fail to teach the people to observe all things that the Master commanded, but speak of them rather in derision, as unnecessary and non-essential, or if necessary at all, it is only when the feet are defiled, for purposes of cleanliness and comfort? How such a conclusion is obtained is beyond the reach of my comprehension. If for this purpose, surely the disciples would have understood it, and if not, when Christ gave them the explanation, he would have then told them so. Did he do it? Certainly not, but he had told them that they were all clean but one, and he having had his feet washed (was in that respect) as clean as the rest, but he knowing the conception of Judas' heart, says, he is not clean, his feet being washed all the same.

But we gather from the language of the Master, that the object of this ordinance is a reminder of our moral deformity, and the necessity of a frequent application of the blood of Christ, a test of fidelity to his divine authority, and for the cultivation of love and the spirit of humility and the kindness among his children.

An argument is sometimes used, and by those using it, thought to be strengthened by the Revised Version, which makes the master say: "He that is *bathed* needeth not save to wash his feet." The idea is that they had just been enjoying a bath, and coming from the place where they had bathed, got their feet defiled, and that Christ seeing it, kindly proposed to relieve them from the unpleasantness of dirty feet, and therefore, engaged in washing them, and if any declined his kind proposal, they should have no part with him. This conclusion supposes that the weather was warm, that the place of bathing was out of doors, and that they walked bare-foot some distance on the ground, got their feet so dirty that it elicited the sympathy of the Master to that extent; and assumes further that their feet being cleaned from that temporary defilement is of greater importance than fellowship with Christ here, and salvation in the world to come. While apart from the plain facts and the command to wash, if we were to

reason from the circumstances attending it, we must conclude that if they had just been bathing at that time, seeing that it was so cold that it was necessary to make them comfortable, John 18: 18, "And the servants and officers stood there who had made a fire of coals for it was cold, and they warmed themselves, and Peter stood with them as warmed himself,"—I repeat if they had just bathed, it did not take place in the upper room where they were assembled. It must have been somewhere in house, and it is reasonable to suppose that they were all together, or the they (at least) had all bathed with doors, and that their feet consequently could hardly have gotten so extremely dirty as to attract the attention of the Master in that solemn hour. It is hardly reasonable that they would, when a cold as it was, have taken an out-of-doors bath, and walked a distance of the ground without putting on the shoes or sandals, such as they had.

The only rational conclusion (as it appears to me) is, that the Master had reference to the "washing of regeneration." Titus 3: 5. "The cleansing with the washing of water by the word, Eph. 5: 26. That they who had been washed, need not again be baptized, but only to have their feet washed for purposes as stated above.

How much better to take the Master at his word, "the true light," lay aside all speculative theology, and walk in the light, as He is in the light with the assurances that the blood of Jesus Christ His Son will be applied and cleanse from all sin.

As to the particular way of keeping this ordinance, whether in the single or the double mode, I now regard it as matter of no importance, whether or wash and another's, or one wash as wipe the feet of one or more, or think it exceedingly unfortunate that this subject has been agitated as it has. I greatly fear that "much labor be sought in cracking the shell, meat of the kernel has been lost."—*A. Mac* The church prospered and evinced the approving smiles of Providence when little was known of but one mode and likely it would have been so if other modes had prevailed. To prevent the agitation and change of practice, our district, I with our faithful Abraham Naff and others, labored successfully for many years, and not until we in the last year or so, was there controversy; now two or three comparatively new congregations have adopted the single mode, and I have practiced with them, and enjoyed it no more and less than the other. Not much is gained or lost either way, as I see it. With God that we could all be a little more concerned about the weighty matters. More of the spirit and less of the letter if need be; that love to God and love to one another, might so permeate our whole being, and so cover the imperfections of others and thus clean up our columns, and we stand united with the watch-word, the sword of the Lord and of the church, that the whil winged messenger of peace may be so gently sailing over every part of the Lord's army, and victory perched on the banner of Peace Emmanuel.

For the Brethren of Work.

THE RESURRECTION.

BY B. P. SAYLOR.

"And the graves were opened; and out of the graves which slept, arose, and out of the graves after his resurrection, so

went into the holy city, and appeared unto many." Matt. 27: 52, 53.

SOME time has elapsed since I thought the periodicals asked the following questions:

1. "Do the Brethren hold Christ's personal resurrection to be the first fruits spoken of by Paul? I cannot apply fruits plural, to Christ singular."

2. "Do the Brethren believe that the saints whose bodies arose and came out of their graves after the resurrection were truly and bona fide resurrected? And if they so believed, who were those saints, and where are they now? Who will answer? I am desirous to know. No one having satisfactorily answered, or advanced any hypothesis on the text, one brother wrote me privately, that "The text is too solemn, prudence dictates, *don't discuss it*." But while I read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4. I failed to see the brother's point, *not to discuss it*, as it is as clearly written as the resurrection of Christ. I will give my hypothesis on the text, as it is the admitted right of any one to give a hypothesis on any question, and there to give his reasons in support of the truth of it.

That the graves were opened; that "many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many," is as clearly written as any of the events which occurred in connection with the crucifixion, burial and resurrection of Christ, and is as clearly defined as the resurrection of Christ himself. And to doubt the bona fide resurrection of these saints would imply a doubt of the bona fide resurrection of Christ. Nothing can be plainer there. *Many bodies of the saints which slept arose and came out of the graves.*

I presume none will doubt that this was a real and substantial resurrection. There is nothing mystical about it; it is simple and plain narrative of all that is claimed for the resurrection. *The bodies of the saints which slept, (were dead) arose and came out of the graves, and entered into the holy city and appeared unto many, in a visible and tangible form is what is claimed for the resurrection.* And my hypothesis claims these to be the first fruits of Christ, and his is the resurrection.

In 1 Cor. 15: 23, Paul is made to say that Christ is the first fruits; this certainly cannot be correct, for Christ himself declares, I AM THE RESURRECTION, and, therefore, can be the fruits of it? A fruit bearing tree is surely not the fruit, for the tree bears the fruit, and the first product, certainly is the first fruit of the tree. This I think all know. So Christ being the resurrection, can by no way of reasoning be the fruit of it. It is self-evident that those saints which slept arose, and came out of the graves after His resurrection were the first fruits of Christ. **THE RESURRECTION.***

My 2nd question is, *who were these saints and where are they now?* What I defines, a person sanctified; a holy or godly person; one eminent for purity and virtue. Cruden renders it "A holy a golly person, one that is so

by profession, covenant, and conversation." I claim for my hypothesis to embrace all who lived and died righteously and godly from Adam up to the beginning of the Gospel dispensation, those who lived righteously and godly without law, they being a law themselves; all who lived righteously and godly under the law, and all who lived and died in the faith of the promises of God, chief among whom was Abraham who believed God, and it was imputed unto him for righteousness, and he was called the friend of God. Though he lived forty-two generations before Christ, yet Jesus said, "Abraham rejoiced to see my day, and he saw it and was glad." To him salvation was assured through faith in the promised Messiah. Even so were many Old Testament saints. Can there be any reason assigned why Abraham and others like him should be left sleeping in their graves one moment after Christ, the resurrection, in whom he so faithfully believed, had broken the bond which had bound him down? Could there be any possible advantage to Abraham to sleep in the grave after Christ, whose day he saw and rejoiced, had risen from the dead, and opened the way for him to enter into rest. If Abraham's deliverance was not complete in the resurrection of Christ, it never will be. And as there can be no possible benefit to him to remain one moment in his grave after Christ arose, my hypothesis is, that with all the saints whose bodies slept in the graves, arose and entered into their rest.

And where are they now? Jesus said, "In my Father's house are many mansions;" and Paul says, "There is no respect of persons with God. For as many as have sinned in the law shall be judged by the law. For the gentiles, which have not the law, by nature do the things contained in the law, these, having not the law, are a law unto themselves." It is manifest that in the Father's house are mansions for all these. The delivery of all the Bible's saints, was completed in the resurrection of Christ; hence the bodies of those who slept, arose and came out of the graves after his resurrection and entered into these mansions in the Father's house.

It is revealed and believed truth that there will be two resurrections at the coming of Christ the second time. At his first appearing the holy being will be changed into immortality, and the holy dead will be raised, and will meet the Lord in the air. There being no reason why the holy dead should remain sleeping in their graves, one moment after the coming of their Lord, they are raised at once and enter into their joys. And if it be no benefit to them to sleep in the graves during the one thousand years of Christ's reign on earth, I ask, in the name of reason, why Abraham and the prophets, with all the righteous dead should be left remaining in the graves during all the period of the Gospel dispensation in which they can have no part in its services or benefits.

"And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. There saith he unto me see thou do it out: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God." Rev. 22: 8-9. Who was this fellow servant with the prophets, who kept the sayings of this book, (the law and the prophets,

with the Psalms was all the book of God's sayings then) and now appears unto John as an angel, and janitor to show John the things yet to come? He says he was one of the prophets, the age of the prophets was past, and all the prophets were dead. How came this prophet into this spirit's view into which John, when he saw the place Christ had prepared for them, as he had said, that where I am, there ye may be also? There can be but one answer. He was one of the saints who slept, and whose body arose and came out of the grave after his resurrection.

When Jesus said, "In my Father's house are many mansions," he also said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." These are they which are Christ's at His coming. Then cometh the end. And all that Paul says in reference to it applies to Christianity under the Gospel dispensation, while my hypothesis claims that all the Bible's saints arose, and came out of the graves after his resurrection and entered into these mansions in the Father's house.

For the Brethren at Work.

IDOLATRY.

BY GEO. W. GRANT.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

THE above subject is one of importance. The circumstances under which the above text was uttered, makes it peculiarly applicable to us. The Savior of the world, the Creator of all things both material and immaterial, was undergoing an ordeal by Satan. He showed him all the kingdoms of the world, and the glory of them, and then thinking, perhaps, that his victim was about ensnared, declares to him, "All these things, will I give thee, if thou wilt fall down and worship me." But he was disappointed. For the above text shows the firm response. Had he yielded he would have committed idolatry, and the grand redemptive scheme would have been frustrated.

In a land where God is worshipped, and recognized by thousands as being the only true and eternal God,—the Great I AM, and paganism is almost unknown, it would almost seem useless for the modern writer to speak of idolatry. But gentle reader, if you have it in your mind that idolatry is not practiced in this land and time, you are deceiving yourself.

Look about you, kind reader. Do you see the pretended atheist rushing like mad to eternal ruin, courting nature, the creature of God, and rolling bitter blasphemies beneath his tongue, as a sweet morsel? And what is it for? Simply to get an immortal name. What an incalculable sacrifice he offers to the goddess, fame! An immortal soul, the value of which, no human being can estimate, and for which nothing could atone, but the blood of the Son of God, clothed in human flesh. But the matter does not stop here. Where then may we find idolatry? Whichever way the eye may turn, wherever we go, this God accursed evil, meets our view. There are many, who think more about piling up riches, amassing wealth, than the things pertaining to their eternal welfare. While we are laboring to obtain money, that we may lavish it upon these bodies, we are too apt to forget that we have within us, a living principle that requires daily, yea, hourly

attention. In the world, men make almost any sacrifice to obtain the riches of this world, but the soul is seldom thought of. But is this confined to the outside world alone? The church is badly tainted with this covetousness. The true child of God has often been attacked upon this point. The devil made just such an assault upon the Savior who at once denounced it as idolatry. Think, oh gentle reader, how often you have been shown all the kingdoms of the world, and the glory of them, and how plausibly they have been offered to you upon your promise of falling down, and worshipping him. But we are apt to yield, if we have not that God-worshipping spirit continually within our bosoms. There is nothing more self-evident than the fact that man is continually worshipping something. Be it a molten calf, a graven image of some kind, a purse of gold, a fine dress or something else, upon which the affections of the heart may rest, of the devil's kingdom on the one hand, or the great and immutable God upon the other. Hence, if we have not our hearts fixed upon God, and his holy words, there is imminent danger of our falling into idolatry. If we love the things of this world, more than God, then we are evidently worshipping the "kingdom of the world" or "the glory of them," and obeying the direct injunction of Satan.

Come, my dear brethren, and sisters, let us examine ourselves. If we find ourselves clinging to any part of Satan's kingdom, if our hearts are set upon the wearing of a fine hat, or of a fashionable dress, while modesty and common sense, and especially the Bible, commands a different course; if we are about to be ensnared in the follies of the world and the love of the world—"The lust of the flesh, the lust of the eye and the pride of life," or if in our zeal in defending some principle of faith, for its sake alone, or for the purpose of attracting attention to ourselves, we are ready to compromise any principle of the church, not contradictory to the Gospel, in order that we may agree with some other organization. Let us be careful that we say, in the language of the Savior. "Get thee hence Satan, it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

In all of our writings, we ought to keep this one grand principle prominently before us. Although we owe a duty to the church, and hence are bound to defend it, we should be careful that we do not forget that we are worshipping God, we are defending it, let us do it for the sake of its sacred doctrines, and not that we may vaingloriously somebody else. And when we cry out "Gospel," let us be sure that it is prompted by true zeal, rather than to carry out some notion of our own.

What has here been written, is prompted by love. Dear reader, there is an awful day, just in the future, to all those who do not worship God with a pure heart.

If we worship Satan, we may get the kingdom of the world in part, and their glory in part. But at best it cannot satisfy us long. Let us, then, keep our hearts centered upon God, and things divine, and receive a crown of never-fading glory in eternal peace, to reign forever in the amaranthine bowers of love.

Mr. Freeman, W. Va.

*NOTE.—Do we understand Bro. Bayler to say that the resurrection of Christ is the "first fruits" of the resurrection? We think this part of his article needs some explanation.—Eds.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It serves both as a receipt and a bill for payment. Thus "Jan. 14, '84," shows that the paper has been paid up to that date. "Jan. 14, '82," shows that the date will time expire. Call for proper credit. Late and been given within two or three days from time of payment, notify us at once.

BAPTISM.

TERTULLIAN says the mode of baptism is the third century was not in water three times. If history is worth anything, then why is it that true historicism is not a popular thing? Says Dr. M. Brown, "The Tertullian I studied about a hundred years ago after the apostles. He speaks of infant baptism as a well-known fact and general practice in his day. If history is worth anything, then why is not infant baptism an apostolic practice? History also informs us that the Greek church gives the communion to children. Why is not an apostolic practice? Will some one answer? From a homily of St. Chrysostom on baptism, the following passage is quoted by St. Augustine. "For this reason we baptize infants also, although they have no sin." Shall we infer from this, that the apostles baptize infants? Will some one please answer?

T. S.

Lansing, Mich.

EXPLANATION.

To the above, the answer is easy. Where history first alluded to true historicism, in the second and third century, it is accepted by all, as is the council of eighteenth bishops at Carthage, about one hundred and fifty years after the apostles. Manuscripts dated from immersion had already been in the church. Tertullian, about fifty years earlier said, it was the practice in his day. Clement of Alexandria, lived still nearer the apostles. He gives it as the practice in his time.

In all these early writings, there is not one word against it. Not one of the Greek or Latin fathers, in the early ages of the church, said anything against it. This shows it to have been the universal practice of his time. These early fathers refer it to Christ and the apostles; and for three hundred years after Christ there was not a dissenting voice.

If any practices had been known in our civil government for one hundred years, many of our ablest writers referring it back to the revolution, to the signers of the Declaration of Independence, and not one of all the writers in the first and second centuries said one word against it, would we not consider that a settled matter in history? Certainly we would; because that is precisely the way history settles every matter by and a reasonable doubt.

But not so with sprinkling and with infant baptism. When we first find them they came up as questions of doubt. In the third century, sprinkling was brought before a council at Carthage by Cyprian. Magnus had written to him, to know if it was valid. This council decided it was. This proves it was not held as legal in the church before that time, and this decision makes it legal in their estimation.

Now if the Legislature of a State passes a law on any subject, making it legal to do any certain act, it is proof, clear and plain that it was not law before. So is it with infant baptism. In that early age we see Tertullian opposing it. He admits it to exist, but thinks it wrong, or best to wait until they can come of their own will.

In a council at Carthage, sixty or seventy years, in the time of Cyprian. The letter written by Valerian about infant baptism, was read. The question, at what age infants should be baptized, they decided that "God would be a respecter of persons if he denied to infants,

what he grants to adults." They say further, "If baptism ought to be deferred, it should be to adults who have committed great crimes; but if they be admitted on repentance, how much rather should infants be baptized who have not committed such crimes, and who came into the world crying for baptism?" (Robinson's Hist. Doctrines, p. 197; London Ed.) Here it is plain that this council at Carthage did decide the question, raised by Valerian. If infant baptism had been established from the beginning by the apostles, no need of this council now, making it a law in the church.

If anything was in the constitution of the civil government, and handed down to us with no dissenting voice to be heard against it, there would be no need or reason that Congress pass a law re-naturing it. And the very fact that Congress passed a law, proves the law did not exist before.

Such is the case before us on infant baptism; it required the decision of the council to establish it in the church.

To prove further that this question of infant baptism was never settled by any law, human or divine, we refer to Gregory, Bishop of Constantinople, one of its advocates. He says: "But, say some, what is your opinion of infants who are not capable of judging of the grace of baptism, or the danger occasioned by the want of it? By all means. If there be any apparent danger for it was better they were sacrificed without their knowledge, than that they should die without being saved and initiated." As for others, I give my opinion that when they are three years of age, or thereabouts, &c." Here Gregory shows that some were in doubt, and ask his opinion. He gives his opinion, but it does not settle the doubts and disputes on that subject, which have been going on from its first appearance in the history of the church.

In that early age, infant baptism was a disputed question. Not so with true immersion. It was the universal practice, except the clergies, who were baptizing in bed; then it was by true sprinkling. But even this was added the doubtful questions, which was brought before the councils to have it established in the church, which proves it was not the law of the church, before it was made so by the councils at Carthage and Meuseaux.

The giving of the sabbath to catechumens after they were baptized, stands upon the decisions of councils, as the baptism of infants did, and was held by many as being inspired by the baptism, because it was the practice in many places to take the communion immediately after baptism. But in these ancient times, it was as it is now. When the council of the church must decide a question to establish it, it is historic evidence that the thing was not established before. And true immersion is the only mode, and admits the only subject, that antedates the decisions of some church council, to give them legality.

A. H. M.

TO PHILIP BROWN.

My dear Brother:—

AFTER a careful reading, I have decided to address this article to you, and deal with some of the issues of the day, showing before the public some things not hitherto revealed.

The substance of your article as far as it related to me, was to accuse me of inconsistency and to prophesy disaster to all such people, and the eventual triumph of the Progressives. Now there is no person who wishes the cause of the church better than I do, and probably you are equally anxious to advance the cause of Zion. But the methods we severally pursue, are widely different.

The first thing I wish to notice is the spirit of the Progressives toward those who differ in policy, or polity, if you prefer that word. The great complaint of progression, technically speaking, is that the powers that be are harsh, one-sided and oppressive toward those who differ from them. It is a proven conclusively by the fact that you can be as forcibly unpleasant toward those who differ from you as ever the so-called Old Order was toward your-

self. Between you, in this respect, there is not the choice of the toss of a copper. You fall into the error of discussing individuals instead of principles. No matter what an individual may be, whether saint or sinner, in the discussion of issues they should be omitted, or introduced at all, simply as the personification of a principle.

The action of the Progressives, very strongly reminds me of the Puritans. All they wanted was liberty to worship God as they chose. They would submit to any privation to this end and liberty, liberty, liberty, was their cry. Directly, when they had attained that liberty, there arose a man, Roger Williams, who seemed to dissent from the Puritans on matters of baptism. The liberty-loving people forgot themselves and marched troops off out of the settlements. This same spirit you have shown that it is an interesting question for Progressives to silently digest as to their treatment, should they choose to dissent from progression.

Again, your prophecy eventual triumph for your cause. Possibly, Philip. But I will give you the result of my observation and reading in the last year, and neither has been slight. One great truth is, that no sect ever attained any prominence or any great force, if founded on no doctrinal differences. There are more petty schisms in every church, than you have any knowledge of. There is always one general body with no end to divergent schisms. Usually it is with them, as with us, some petty difference about nones, synods, classes or yearly meeting. None of these side organizations have amounted to anything. It is verified by our experience. The Congregational Brethren, for whom I entertain great respect, are a small and scattered people, the so-called Leislies, and the Christian Baptists, with their organization are examples and the Shakers are another case of a church that went off and disappeared like the morning mist. Latterly the Mival element has formulated itself, and will in all probability become a permanent. Between these people there is not much difference and in any church they strongly remind me of pieces of coal falling off a wagon, falling over a rough road, only to be picked up by others or lost to a good use.

Another thing I have learned, and you may write it down as an axiom, is that no church ever grew greater than it started. If a new sect starts with bells, organs etc., the after-comers will take their cue from that and it will steadily grow away from it and never grow better. You cannot make a single organization in the world that, as it grew older, grew in the practice of primitive Christianity. The very converse is true. And now pause and ask yourself what will be the outcome of all this? When you are dead and gone what do you suppose will come of the new order you so strenuously advocate? I will tell you. It will take one of three courses. First and likeliest, it will be bitten by early forces, second it will become a church, wide-spread and popular, and such progress as it will be, will be based on a lot of old fogies with your old time cranky notions by the element you will necessarily take in; lastly, you will find like an ambitious youth who leaves the old homestead under the apple-boughs to seek happiness in the great world, in after years when, unsatisfied and worn out, he returns to the old home he finds the stranger's fork on the sill, and may you, too, when compelled to say that the dream grew into a distorted fact, wander back to the fold and the grave of your fathers.

Progression, technically and practically considered, has come to mean that numbers may were pretty much what they please and say a preacher. If this is going to specially commend the result will be very interesting. But aside from this you are well aware of, that the Somerset County division in the church, is the outcome of a personal feud, and not the growth of a principle. The parties to it are excellent people, but their combastiveness has overgrown their charity and so, the Pro-

gressive Brethren! Not very long and the principal constants will close their eyes to open them in the world to come. The survivors of the rank and file will look into each other's faces over the new made graves and wonder if it is worthwhile to prolong a disastrous quarrel. I have nothing to say of the merits or demerits of this most unfortunate trouble, more, than that side would be the better Christians who gave up all, for the murdered is over the victor over him who slays him. It is better to see a Christ in meekness than, Spaniard in revenge.

And this leads me to speak of Henry H. Singer and his unkind editorial, and the admission of articles such as yours, while mine are rejected on the ground of their being too personal. One of the personal things I said was that when I wrote him a letter during his recent illness, his son-in-law answered that he would probably die. His physician wrote the same, and I prepared his obituary which told his virtues in letters of gold, and wrote his failings in water. Happily it was not so hot; but it is before me, and if his name shall go out before me, I will turn point and that shall be it punishment.

Another thing say. I am not able to realize it fully and consequently not able to meet it. It is this: All over the country, in the valley, and on the hill-slopes, are countless graves, grass-grown and forgotten among men. In them are the fathers and mothers of Levi! No kind of mine are there, for I am alone in the church. But for you, and the time has come when the church, how can you turn back upon the faith of the sainted dead, even though word from their graves and the memories by strains of the organ, touched by even the hand of a Muzzor or a Brethren?

Look backward over two centuries and of up the dead who died in the Lord, from the roster of your memory, and when the wheel of their memory are passed in mental review, for you, then turn and hoot at, and despite their methods and damn their memories by practices they advised.

But there is a nobler way, there is a higher place, there is a more Christ-like method. Know as well as you that there are men in the church who will make trouble, that there are ideas inconsistent with te-logy. But railing, satire, and invective never change men's opinions. Let the Progressive party accept the light comes of a destructive glow, let it go and leave the rough folds of extra-mural literature and build up a fabric with Christ as its corner stone, and error and above all let it mantle of an all-reaching charity fall, covering the weaknesses and frailties of the less informed, and we may get up down as one brother even as Christ and the Father are one; and thorns and thistles so many of us have sown, to plough and harvest, will give way to the olive and vine.

Let the Myrsdale and Berlin churches start as a portion of an ungratified wall between neighbors, to be remembered only as we need friends look with regret and sorrow at the miserable apple tree, they have sought to ruin each other for. Let the Progressive Christian build no room for the cold water, personal discussion to draw out the little flames of rivalry that should turn into pages as at a never being upon the throes of the Most High. Let us never forget the wrongs and strive to see who can be the most forgiving and most charitable.

This, you may say, is all sentiment and no sense. It is, then, Christ unity is the sense. If you have the delusion of the average progressive, that you will sweep all before you allow me to point out the church as it exists. Beginning at the East, you may get a few of the eastern part of the Western division, Pennsylvania, no churches; individuals, at then not one till you come to the Susquehanna in the Middle division of Pennsylvania, you will not get a corporal's guard, in the Western division the church is somewhat fully in Maryland you will get nothing; in all Virginia, West Virginia, not a church, in Ohio a possibly a couple of churches; in Indiana

very few; none in Tennessee or North Carolina; of Illinois, not a ghost of an organization; none in Michigan nor Wisconsin; Iowa may give you a handful, while Nebraska may do the same, and the Pacific coast is now generally harmonious with the general order of the church.

Between this and the next Annual Meeting, there will come a feeling that on the rock of the Brotherhood is being ground time to take the blood long into unmeasured depths. I am in receipt of letters from the progressive ranks coming from the abject and most prominent members of that party taking precisely the same view I do, and the following of the new organization will be infinitely less than your imagination has pictured.

To-day the great majority of the four hundred and eighty-two churches are open to you. Persist in your course and before the Ohio plains are golden with the wheat harvest, you will be in conflict with at least four hundred and seventy of these churches.

If to present anything that results in this inconsistency and double-dealing, then am I high inconsistent and shifting. It is my high prerogative when I see an error ahead to stop. Infallibility is reserved for God.

There is no evidence on record that any similar schism as this proposed progressive division ever came to anything, and I would be glad to hear you quietly go over the whole ground and see if I am not right. My object is as some of you have thoughtlessly said, to secure some personal advantage, for the church has nothing to give that I care for beyond the Christian's help.

If at any time, sect or schism should arise for a better basis than the Brethren, I will gladly apply for admission to it. But no such church either exists or is promised.

There is no Christian liberty in any church that is not guaranteed you in the Brethren. You can preach every day in the year and occasionally the following question. But to be consistent with that which holds to view that Christianity has its certain impress on all things that we do or are. Here you set up your knowledge as superior to that of the church, and prove your absence of charity by your words and actions.

You can afford to wait. In a short time, all the swing you desire will be vouchsafed you by the church, but let it be distinctly understood that it is done on a two grounds,—your superior knowledge of Christian principles over and above fifty-eight thousand of your brethren, or the fact that you are incapable of exercising a proper charity toward those who see fit to differ.

I have received, from the time of commencing this article, a grand and Christian letter from one of the most prominent progressive lay members in Sumner county, and many from the staunchest and best friends' progression ever had. I hope they will read the article with that which each holder of this paper will hand to every progressive within reach a copy, that he may, at least hear or read of the twosides.

I am progressive. I believe in missions, college, a free press, etc. But I believe Christianity as made manifest by the Brethren church at large, and I believe further that the truest progression is that which leads away from the ways of the world, and which builds no grand houses where men sit in ignorance of a hungry or homeless child within reach, and I commend this kind of progression to the consideration of every person who believes in the faith once delivered to the saints, and who disbelieves at heart in will'o' the wisp that burns to lure men and women into the marshes of doubt and worldliness.

HOWARD MILLER.

Leitchburg, Union Co., Pa.

REFLECTIONS ON PRAYER-MEETINGS.

BY C. S. GIBBY.

THE object of prayer meetings should be the promotion of spiritual growth and Christian action among dependent people. The success of a prayer-meeting depends on the degree in which the spirit of Christ directs and controls them present. The exercises having been opened in an appropriate manner, perfect freedom should be allowed for the spirit to do

the work. If a Scripture lesson or topic, previously assigned, has been read, there is scarcely one whose mind is not being impressed by some passage, and if that one will yield to the direction of the spirit, he will rise and make a few pointed remarks. No one in prayer-meeting should speak, simply to be heard, neither should he "quit the spirit" when he has said a message from the Lord to deliver. "When the spirit of Christ is, there is liberty," such full freedom should be allowed, such stereotyped modes of expression. One should be taken by each one not to consume too much time. One of the chief elements of success in a meeting of this kind, is to have as many take part in the exercises as possible, hence no one hymn should be sung, except at the opening. If there are any who can express their feelings by a stanza or two of a hymn, let them name the stanza, the rest will understand the sentiment and be edified, and let the leader in singing sing no more than is intended. Another good method, especially for young persons, is to express a sentiment by quoting a verse of Scripture, but by all means let us avoid trying to preach or exhort. Others. "Confess your faults one to another and pray one for another," is a divine injunction that can be carried out nowhere better than in the prayer-meeting.

The exercises of the evening may consist of reciting Scripture, singing a stanza or two of a hymn, quoting a passage of Scripture and making a brief comment, telling our Christian experience—stating our wants—offering a short prayer, confessing our faults and asking for prayer. Never let the exercises drag, nor prolong them to an unreasonable extent. All should feel it a duty to contribute to the interest of the meeting. Of all the means to develop Christian character, the prayer-meeting is the most religious meeting is one of the best.

FALSE WAYS.

BY JAMES EVANS.

THERE is a way that seems right to a man. Prov. 14: 12. The language of the Psalmist is, "Thou shalt guide me with thy counsel, and afterward rejoice me in glory." Ps. 73: 24. The prophet's exclamation, "I know, O Lord, that the way of man is not in himself; it is not in man that dwells to direct his steps." Jer. 10: 23. But the false way that man chooses, because it is not subject to God's law, neither can be. We find that the carnal mind or fleshly thinking (*phronesis huius mundi*, Rom. 8: 7) is ever devising new ways, which seem right to an untaught of God, but these ways assert the self-sufficiency of the natural man which receives not the things of the Spirit of God, for they are foolishness unto him." I Cor. 3: 18. The natural man is very wise in his own counsel, and although poor, blind, and naked, feels that he has need of nothing. He is not always an atheist, infidel or sceptic. He is sometimes a professor of religion, but he always claims the right to do as he pleases. He wants to be saved at last, to get to heaven, as he terms it; but he is vainly rejects the counsel of God, either in whole or in part. He does not perceive that the end of his life is death, that all his wisdom fails to lead him to glory, honor, and immortality. (Rom. 2: 7) because of his carnal mind. (Rom. 8: 4-8). Naturally, the heathen of the Spirit of God, and cannot know the way of life. This knowledge comes from God himself, and is revealed unto us by the Son. Matt. 11: 27. All who come to Christ must bear and learn of the Father. John 6: 45. They must be taught of God. But this is in direct conflict with the carnal mind which sets up other counselors besides God. The natural man claims that

CONSCIENCE IS A BAYE GUIDE TO FOLLOW.

But what is conscience? It is that faculty of the mind which recognizes some standard of right and wrong, and is variable as the wind. The Pagan, Mohammedan, Catholic and Protestant, have very different rules of what they deem right. The conscience of the Pagan approves of the bloody rites of their faith. The conscience of the Mohammedan dictates to him that he ought to kill the infidel. The conscience of the Catholic is still edified if he should eat meat on Friday, and is only set at rest by confession to the priest. If a Sabbatharian

would work on the seventh day his conscience would reprove him. His conscience justifies him when he works on Sunday, approves of it as a testimony against Sunday keepers. The conscience of a Presbyterian would cry out against Sunday labor as Sabbath desecration. Jesus left the disciples on the time would come when men would think they were doing God service by killing them. John 16: 2. Paul thought "he ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. If conscience is a safe guide why did it lead Paul to persecute the followers of Christ? Are Pagans, Moslems, Catholics and Protestants all right, because their conscience approves of what they do? The truth is, we must know what right is before our conscience can be of any value. Conscience in his logic, it can show whether the conclusion flows from the premises or not, but it can declare nothing as to the truth or falsity of premises. Conscience cannot create or dictate what is right, but after we learn the rule of right it will inform us whether we walk according to the revealed rule of right.

It is claimed that REASON is a safe guide to follow. But if the way of wisdom knew not God, how can reason tell us how to walk in his light? Reason informs the learned Greeks and Romans how to worship Him, who is Spirit, spirit and truth? These learned men were skilled in science and in arts, but knew not God. Reason never did, nor can teach the immortality of man. It is profound ignorant of the future. It has discovered many so-called facts, and invented much that relates to this present world, but knows nothing of the world to come. Its speculations, whether we call it mythology, or theology, are from words and not from God. Reason is a noble faculty to learn what God speaks, but untaught of God it is blind and only misleads, bewilders and dazzles to blind. Its speculations of God, heaven and hell are foolishness to God and are doomed to perish. We give reason a place, but not the place of God's conscience. God alone can reveal what He is and what He requires of us.

3. But if neither conscience, nor reason can guide us into the truth, cannot our own hearts lead us? No, for we are born in sin, our minds, eyes, ears, provided we are all sincere, no matter what we practice, we will all come out right at last. But the reasoning is fallacious. What have said about conscience applies here. If we know the truth, then sincerity is excellent. But goodness of soil will not yield white corn, nor any other useful product unless the seed is sown there. Words of the most exalted kind grow in the best soil, we error the most deadly grow in the very heart, where the seed of Gospel truth is sown. How can sincerity or honesty alone bring forth Gospel fruits unless the incorruptible seed is sown in the heart? The word of the kingdom alone can bring forth the children of the kingdom. Matt. 13: 37. Trees bring forth fruit. Some preachers sow more tares than good seed and the result is tares, more loving, fashion-loving professors. Such are not the children of God.

4. But some will yet maintain that if none of the foregoing ways are safe, is not

FEELING A BAYE GUIDE.

We are emotional as well as intellectual. We can weep as well as weep, and rejoice as well as rejoice. We feel impressions of joy and sorrow. But is more feeling a safe guide? Is feeling to take the place of knowledge? What evidence have we that we love God or are passed from death into life, because we love the brethren. John 3: 14. Again, "Hereby know we that we dwell in him, and he in us, because he has given us his Spirit." 4: 13. We know that we have loved him, and do those things that are pleasing in his sight. 1 John 5: 2-3. He who has my commandments and keeps them, he is who loves me. John 14: 21. So we see it is not our feelings that are to gauge our condition before God, but the doing of His will. "If any man do His will he shall know of the doctrine whether it be of God." Where Jesus came all the fanatics, with fire and religion, crying that we must come and hear of it. Arise from sitting more feeling, emotion, animal passion to rest equally with the counsel of

God. We do not ignore sanctified feelings, that is the emotions of the soul that perceives the love of God and is melted, as it were, under a sense of the greatness of our obligations to Him who has loved us and washed us from our sins in his own blood. But we are not seeking recipients of such blessings as the Gospel brings to us. But our minds must first be enlightened, with the divine knowledge, then we will feel in accordance with the revealed mind of the spirit. But when we make mere feelings our guide, then we are exposed to delusions of every sort. Satan is transformed into an angel of light; so may our feelings be. There are people who claim to be fruitful of love to God and to seek souls overloading with the Holy Spirit, but mention water, as Peter did when he said "Can any man forbid water?" then they are chilled as if in the presence of an iceberg. How is this? Can such persons have the spirit of God, or is the spirit directed now from what it was in the days of the apostles? The spirit in Peter directed men to be baptized in water, the modern spirit is now chilled by hearing anything about it. The spirit in Paul and Peter would not permit conformity to the world, nor costly array, the spirit in Jesus would not allow the wearing of gold and the costly apparel made in the latest and most approved styles.

For the Brethren at Another

ANOTHER VICTIM.

BY A. S. FLOYD.

MARY McDonald, of Georgetown, Colorado, died 11, went on Friday, Feb. 13, to a hall. During the progress of the second dance she fainted, and was carried to a drug store near by. Frequent spasms followed one after another and she was unconscious until Sunday, when she died. A post-mortem examination, divulged the cause of her death. The verdict was "Cause of her death by tight lacing."

Thousands are going to their death in the same way; it is almost time popular opinion respects our fashions, and it is almost time to the guilty culprits that self-laceration is a crime, and all who sell death-desires, are abettors to the crime, and should be punished with severity.

With intemperance in drink and intemperance in dress, the human family is being fitted for the slaughter pens of misery and woe.

It is a poor apology for follies in living to say our miseries are unimportant to our God. The determination of our transgressions, is the determined will of God, but it is infinitely better to live in obedience to the law, that we may escape punishment and live as God designed we should—free from sickness, and grow old in health. There is probably more truth than we are aware of, in the saying, "It is a sin to be sick."

Sickness is the result of a wrong somewhere, and somebody is responsible. Don't lay it to the charge of Providence. God never applies the "rod" until it is discerned, hence we bring upon ourselves the "Soyfrance of affliction," or have it as a birth-right from others who divulge the laws of human development or right living. It is high time we get our eyes open to the fact that we are in our outmost and manner of living, running at right angles across the longitudinal lines of right in all things that pertain to our physical and mental health. It is a straight course but human folly turns square around and undertakes to cut "across lots" to the point of pleasure and eternal happiness. The right road will always take us to the place we are going, the wrong never. If that is the case, let us turn through our moral propensities and get rich rapidly, will make a miserable failure and fill us early grave in the potter's field. To a natural appetite healthy food is sweet and high-seasoned as well as to go to the scavenger, for that is the nature of the flesh. Health is broken by a growing table of rich viands, and so on and so on to keep it company. He who eats to live has the wisdom of a sage and the real philosophy's status, but he who lives to eat is a fool who brings the candles at both ends, and has a parallel only in the one who needs the body to fit the fashion.

The people look at a minister out of the pulpit, to see if he means what he says when he is in it. And Sabbath school scholars keep a similar watch over their respective teachers.

Religious Essays.

Notes.—We welcome other things into you, that what is good or salutary, and I trust you will submit to our own.

For the Brethren of Work

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING WAVE.

BY O. D. ZOLLERS.

I formed an acquaintance with a lady advanced in age,
With a matronly disposition
And a benevolent heart,
She prayerfully perused the sacred page,
Was well-versed in biblical lore,
Had lived in Honolulu some thirteen years or more.

Her husband—a naval officer—had died on the sea,
And she then dwelt in her humble cot in that
heavenly country.

Her native place was Maryland,
Her dwelling place was open for singing and prayer.

And often we gathered and worshipped there,
Sisters were present from various climes,
Who told of their sailing in perilous times,
And were saved by Omnipotent power,
These fugitives from sin,
Were found a place thereon.

A refuge from the storm,
Where'er my roving lead,
On land or sea,
That lady's open heart, and home,
Shall cherished be.

It seemed to be her whole delight
To talk of God, and then,
And stand there as a beacon light
To guide the tempest-driven.

The shining orb afloat
The watery waste had risen,
The day was bright,
And we went to see the prison,
Or with the prisoners

In confinement there,
Our visit seemed to all acceptable,
The jailer was
Amiable, kind, and respectable,
And as our coming was opportune,
He conducted us.

And the entrance
To a special room,
And granted liberty of speech,
Rebecca Crabbe accepted the offer,
And improved the season,
And from the Book of God,
Began to read.

And first the audience looked
Strange and wild,
But her voice was gentle,
And her speech was mild,
And she gained their interest,
And drew their minds.

In her channel of thought,
And then on those
Criminals' feelings she wrought,
And the tears began to flow.

Those were once fouled by mothers,
Who cherished their cradle care,
Now led to the mercy of others,
To save them from deep despair.
Breasts are smooth and tender,
You may find a benevolent heart,
And the love of his mother superior,
Will occasion the tear drops to start,
To hearts forlorn, glad things tell
Go seek them in the prison cell.

BE OF GOOD CHEER, CHRIST IS RISEN, AND DEATH AND DEVIL CONQUERED.

BY C. H. BAIRDARTH.

To Bro. Levi Hauck, of Union Deposit,
Penn'a.

YOU and your wife have laid me under
so many obligations, and not
yet weary of serving me, but rather on
the ascending scale of Christian kind-
ness, that I feel like showing my ap-
preciation of your paternal regard by
picking a crumb for you from the Great
Loaf of the Celestial Banquet. God had
mapped out not only a glorious future
for the children of Israel, but a glorious
way to its attainment. He promised
them a land flowing with milk and
honey, and from their exodus to their
heritage He wanted to feed them with

angel's food, so that they might be
washed from the very remembrance of
their bondage, their carnality, and idol-
atry. But they were a lustful, stiff-
necked, and rebellious people. God
rained down into their camp his gra-
cious manna in abundance, but their
grovelling, earth clinging souls were
still in Egypt, and their God-offending
cry was flesh, flesh, "give us flesh to
eat." The leeks and onions and garlic
and flesh-pots of their old slave-life
were sweeter to them than the Heaven-
prepared food which God laid daily
fresh at their doors. Gluttony and re-
velry and faultfinding with God and man
were their highest capabilities after
leaving the mortar beds of Egypt.
They had Moses as their Prophet,
Aaron as their High Priest, and God as
their Light, but they were earthly and
sense dominated, and low in aim and
preception and enjoyment, and needed
fourty years wilderness discipline before
they were fit for the great blessing be-
yond Jordan. But we have not Moses
and Aaron, but He whom they profig-
ured, "God manifest in the flesh." Em-
manuel is the sum of all wisdom, and
the consummation of all law and type
and prophecy. He is not only our ex-
ample, but our life. He not only points
the narrow path to perfect peace and
holiness and rest, but He is the way, the
truth, the life. He *imparts Himself*
to all who open to him their whole be-
ing by a childlike trust. This is the
essence, the all, the glory, and the
blessedness of religion. Without this
all ordinances and externalities are
whitewash overlaying corruption. Is
"Christ in us the hope of glory?" Are
we "temples of the Holy Ghost?"
Are we "partakers of the Divine na-
ture?" Have we the "mind of Christ?"
These are the tests that determine our
eternal destiny. These are "the marks
of the Lord Jesus." This is white,
spotless wedding garment that will gain
us a seat at the royal board of the King
of kings. The one grand point at
which Godhead concentrates in the
virgin, on the Cross and at every step
between, is *sacrifice*, the giving of life
for redemption from death of devil
claimed, sin-saturated, hell-threatened
immortal.

Oh it is a glorious, exalted attainment
to get so near the cross as to be infected
with the self immolating spirit of the
Crucified. This is the impulse that ac-
complishes all the real good done in
the world. We never learn to know
the true meaning of life, till we have
been crucified and risen with Christ,
and come into the holy secret of the Di-
vine Incarnation. To be Christian is
to be able to say without Divine hu-
man Redeemer and Model, "I was dead;
and, behold, I am alive forevermore,
Amen." Rev. 1:18. Then everything
has a new significance, because we our-
selves are new, and we feel a dignity and
purpose and rapture in our being, which
a simply flesh-born mortalist, or would-
be Christian, can never realize. Then we
enrich ourselves by giving. All the
elements of nature are Divinely manipu-
lated in the interests of Christ and his
kingdom. "All things are ours," and
"all things work together for our good,"
1 Cor. 3:21, 23. Rom. 8:28. The
Cross teaches us to pray and think and
hope and love and live *aright*. Then
we are at *oned* with God, and His mind
and end become ours. Therefore
"the world knows us not, because it
knew him not." Love constrained God
to hang on the cross to expiate the sins
of the world, and if we are born of Him,

this love prompts us to sacrifice; and
its *outflow* will only *swell* the tide in
our own bosom, and make us more and
more like God in character and joy.
This is the constant aim of Jehovah in
all his dispensations and providences,—
to transform us into his image of eternal
and perfect Beauty. Cling to the cross,
my dear Brother and Sister, and let
the self forgetting, self losing, and self
possessing Godman be your Father.
He is the Fountain of all excel-
lence, nobility, true peace and confi-
dence. A glowing profession may all
be the outgushing of natural emotion
and intellect; but the indwelling God
lives the reality and beauty of holiness
in the quiet duties and ever-perse-
vering trials of daily life, and gives us the
mind and heart and hand of Christ to
discern and feel and help according to
the Divine thought and purpose. Wed
soul and body to Jesus, and live as an
animated, sanctified bird taken out of his
side, a breath of his consecrated essence,
part of his very being, his mate, his com-
plement, his joy forever—the Bride of
the Lamb. Then will doing good be
your meat and drink, your sweetest lux-
ury, and the cross your antepast of
Heaven. This makes us akin to God,
and sharers of his eternal glory.

We are not to think "fiery trials" an
anomaly in the Christian life. "For
even hereunto were ye called." 1 Pet.
4:12; and 2:21. We have not all sun-
shine, and celestial zephyrs, and green
pastures, and still waters; but also
blackness of darkness, and mephitic cy-
clones, and wormwood, and nauseous
marahs. But—Acts 20:24, Heb. 12:2.
Rev. 14:12. The devil is all but omi-
present. No church nor closet nor
state can exclude him. He roars like a
lion, and crawls like a serpent, shows
the face of a saint and the garb of an
angel, as well as the black, hideous fea-
tures of malice and murder. The
whole world lies in wickedness, or the
Wicked one. 1 John 5:19. But we
have two glorious passages as offsets to
this startling declaration. The very
verse immediately preceding—namely
the 18th, "He that is *beaten* of God
KEEPETH HIMSELF, AND THAT WICK-
ED ONE TOUCHETH HIM NOT." Here
is a truth worthy of profound
consideration; the truth which lies at
the basis of personal salvation. This
self keeping is the whole philosophy and
science of religion, so far as our co-op-
erative agency is concerned. God-kept
self kept—this is salvation. 1 Pet. 1:3.
John 5:21. Such souls are untouched
by the sooty, contaminating fingers of
the fire scoured monarch of hell in the
ruling bolt of their being. They are
God born, God-possessed, God directed.
Mistakes we all make, but if they re-
ally are mistakes, and not deliberate, per-
sistent aberrations from rectitude, the
Divine life soon corrects them by its
ever increasing light and power.

The other passage is this: "In the
world ye have tribulation; but be of
good cheer: I have overcome the
world." He overcame it for us, and
we overcome it in Him. This is our
peace, our confidence, our joy, our hope,
our glory, although of ourselves we
think meanly, often appreciating with
deep soul sorrow, and howed breast-
smiling, the language which the
Holy Ghost has preserved for our use.
Mark 9:24, Luke 18:13, Rom. 7:24.
In all our fluctuations and defeats and
self-upbraidings, we have for our con-
stant inspiration and support the Christ-
breathing, Christ-enjoying "no condem-
nation" and "no separation" with

which Rom. 8th opens and closes.
Why? Because the grand purpose and
uninterrupted struggle of our life is, to
"walk not after the flesh, but after the
spirit." Verse 2. The *fight* of faith
will continue as long as we have flesh
and world and devil to contend with.
We sheath not the sword, nor unbuckle
the armor in the midst of the battle
while the air is full of the fiery darts of
hell. "Be strong in the Lord, and in
the power of his might," and "the
gate of hell shall not prevail against
you." Dreadful Waterloos may yet
await us before the final victory is
won. Terrible snailings may yet be
our lot in the crucible of suffering be-
fore the gold is ready for the Upper
Sanctuary. "Be of good cheer: I have
overcome the world," smitten death, and
foretold the doom of hell. "God
in the flesh," our life, lifts us into the
bosom of Everlasting Love.

For the Brethren of Work

THE CHURCH OF GOD.

BY D. P. SAYLER.

"And upon this rock will I build my church;
and the gates of hell shall not prevail against
it." Matt. 16:18.

THE word church may be defined,
a congregation of faithful men,
among whom the pure word of God is
preached, and the commandments and
ordinances of Christ duly observed.
Cruden rendered it, "A religious assem-
bly, selected and called out of the world
by the doctrine of the Gospel, to wor-
ship the true God in Christ through the
Gospel." It is evidently the church
of Christ. He says upon this rock will
I build my church. The question
raised, who, or what is this rock? The
context answers the question. Christ
addressed his disciples, *whom do men
say I am?* They told him what the
public opinion concerning him was.
Then he asked, "But whom say ye that
I am?" This address was to all of his
disciples, "whom say ye?" Peter as his
manner was (and as the foreman of jury
does) answered for them all. "Thou art
Christ the Son of the living God." God
being in Christ as Paul afterwards puts
it. Upon this knowledge and faith
that God was in Christ, and hence was
Christ, the Son of the living God, Christ
said he would build his church, and
says, I say also unto thee, that thou art
Peter, and upon this rock, not Peter, but
upon the acknowledge faith that, I am
Christ, I will build my church.

God, by the prophet had said; "Be-
hold I lay in Zion for a foundation a
stone, a precious corner stone, a sure
foundation." Isaiah 28:16; And Paul
says, "And are built upon the founda-
tion of the apostles and prophets, Jesus
Christ himself being the chief corner
stone." Eph. 2:20. And where Peter
or declared the faith of the disciples
that Christ was the one so promised,
and hence was the Son of the living
God, Jesus said, "Blessed art thou
Simon Barjonas: for flesh and blood
had not revealed it unto thee, but my
Father who is in heaven." (Note the
little word it is marked as not in the
original, but is supplied to make con-
nection, should be *this truth*, and it
would read flesh and blood had not re-
vealed *this truth* unto thee) upon this
revealed and believed truth that I am
Christ, will I build my church.

The church being built upon this
leading truth, Jesus says to Peter, "And
I will give unto thee the keys of the
kingdom of heaven (the church); and
whatsoever thou shalt bind on earth,

shall be bound in heaven. Thus were the keys to the kingdom of heaven, as well as the power to bind and loose, given to Peter. And he was the first to preach salvation through Christ to the Jews, and to the Gentiles. But this was not confined to Peter alone, but was given to the church which is built upon the truth that Christ is the promised Messiah. *Tell it unto the church* (not unto Peter) is Christ's positive command. And, "verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This is to the church. "And where two or three are gathered together in my name there am I in the midst." *And they are the church.* So the church in conference loosed the Christiana believer from the law of circumcision and other Mosaic precepts, but bound them to abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. And the church under peculiar circumstances allowed Mosaic purification to Paul and four brethren, which had been done away in Christ. Thus did the church bind and loose on earth according to the words of Christ, which is an implied command that the church on earth, the Holy Ghost directing, shall make decrees, rules and regulations for the government; so that she will enjoin the observation of all the principles of the Gospel expressed or implied upon all alike.

Even so has the church authority in General Conference assembled to decide that the implied meaning of Paul to Timothy, "Preach the word; be instant in season, out of season," requires the Word to be preached for days at one place and time, and that the first injunction of a risen Savior; *feed my lambs* implies extra efforts by the church to teach the children Gospel truths by such system of teaching as is adapted to their comprehensions; and to give the system any proper name to convey the idea of teaching children whether it be Sunday-schools or children's meetings, or what not.

And so has the church authority to decide what form of covering for women the apostles' requirement for women praying or prophesying. And while she has authority to regulate these matters, so also has she authority to regulate the moral conduct of her members. It is contended by some that discipline dare not be enforced unless it has an expressed "thus saith the Lord" to sustain it. But admitting this theory would destroy the whole life of the church. A decade ago a brother built a home near to a new R. station. Then to pay for it he claimed the right to sell ardent spirits, under the plea that the church had no Scripture to forbid him. All know that there is no such saith the Lord, to forbid any one to sell whiskey, nor many other similar immoralities. And the church had a voice in the matter, and when he positively refused to hear the church, she expelled him, though he was guilty of no other offences; and is himself a civil and moral man. Is there a brother born of God, will say the church erred in her decision?

From the Independent.

MORMON MISSIONS AND THEIR RESULTS.

THE story is a stirring one and the fruits are remarkable. This famous, infamous Church was organized April 6th, 1830, and, as one of its most learn-

ed apostles alleges, "just 1800 years to a day from the resurrection of Jesus."

Six men composed it and they set forth at once to convert the whole world. The Book of Mormon relates in part to the Lamanites, ancestors of our aborigines, and so, with great propriety and within a few months, some elders were sent to the American Indians.

Next year thirty elders started westward from Kirtland, Ohio, preaching as they journeyed, till Missouri was reached. The year following, the St. Lawrence was crossed, and, among others, Brigham Young preached and baptized in Canada, and throughout New England, New York, Pennsylvania and Ohio the gospel of the Latter Day was sounded out.

Early in 1835 the Twelve Apostles were chosen and went forth at once to call all people and kindreds to repentance and faith, and also a Quorum of Seventies was ordained for the same work. These traversed the whole region from the Atlantic to the Alleghenies and made a tremendous stir.

Two years after, during the fiery trials which befell the prophet and the Saints in Missouri, two of the Apostles, Heber C. Kimball and Orson Hyde, with several elders, crossed the ocean, and destitute and friendless, set foot in England. Liverpool was their landing place, but they pushed out at once thirty miles to Preston in Herefordshire. Great numbers gave heed to their doctrine and by immersion were sealed saints. When called home, they had a most thrilling story to tell.

In 1840 the Twelve were sent out to reinforce the British Mission, and landed at Liverpool, April 6th, just ten years from the organization of the church. They entered all the chief cities in the face of furious opposition, and penetrated to Scotland and Wales. But the great harvest was gathered in Herefordshire, where whole villages and churches of United Brethren, with their pastors, went over in a body to Mormonism. Apostle Woodruff baptized 160 in thirty days, 48 of the number being preachers. At the end of twelve months three conferences had been formed, with some 7,000 members. In June of this year the first company, of 31, sailed for America, and before it closed, 1,000 more had followed.

In 1841, "by revelation," Elders Hyde and Pege took their journey to Palestine, but found no room for Joseph. On Zion and Olivet they set up a heap of stones, and "with pen, ink and paper offered for the Holy Land a consecrating prayer.

In 1843 emissaries of Smith penetrated to the islands of the South Pacific. The year after, the career of the prophet was closed by the hands of a mob; but not until he could number near 100,000 adherents and 20,000 of them in Nauvoo. During the disasters which followed, most of the elders were called home, and it was not till after the Saints were seated in Salt Lake, that missionary work was recommenced.

In 1847 "these valleys of the mountains" were possessed, and the year following, Orson Pratt was appointed to the presidency of the British mission.

Then followed the glorious era for mission work in that land. Astonishing progress was made far four years, or, not till polygamy originated in 1853. Then 30,000 church members were reckoned; but no great was the shock and scandal that many apostatized, and some 1,800 were excommunicated for refusing to re-

ceive the doctrine. What was then lost, has never since been regained.

In 1850 the elders of "Israel" entered France, Germany, the Scandinavian countries, Italy, Switzerland, and the Sandwich Islands; and the Book of Mormon was translated into five languages. In 1852 the elders made their advent in to the West Indies, British Guiana, Gibraltar, Malta, South Africa, Ceylon, Hindustan, Siam, China and Australia. In most of these countries they received little for their pains and soon retired.

In 1853—54 Prussia and Austria rejected and with governmental violence rejected the messengers of Brigham Young. Since that date, few new fields have been occupied and mission work is mainly confined to four or five regions.

During the last five years, from Utah have been sent something over 800 elders, or at the average rate of about 160 a year. In 1880, the semi centennial of the Mormon church, the number rose to 216. Last year it was 189, and, besides 79 were sent to Arizona; but for the most part not to preach, but to colonize.

Of these 800 more than one-third (284) were assigned to the United States, 111 to the South; one-fourth (219) to Great Britain, to Scandinavia 114, to the Sandwich Islands 17, and to New Zealand 13.

In 1880, 89 were sent to the British Isles, 33 to Scandinavian countries, 38 to the South, and 35 to the North; and last year, to Holland 1, to Germany 3, to Sandwich Islands, 6, to New Zealand, 9, to the Southern States 56, to the Northern States 33, to Norway, Sweden and Denmark 35, and to Iceland, Scotland and Wales 89, or in all 189. Taking the average duration of an elder's term as two years, we have a total of about 400 Mormon missionaries abroad at any given date.

As to the number that "gather" year by year, or the total of conversions from the beginning in 1830, the facts are not easy to get.

In 1849 was organized the Perpetual Emigration Fund, whose design was and is to help poor saints to reach the sacred soil of Utah, by paying a part of the whole of their emigrating expenses, and taking a note for the same, with interest at 10 per cent. From this fund some \$60,000 a year are expended.

In those days the usual route was via New Orleans and the Missouri to Council Bluffs, thence across the plains. In 1854 about 3,000 were "gathered."

In 1856 came the climax of emigration, and then it was that the fatal band-catch scheme was by revelation devised. From 1840—54, or in 15 years, 21,911 crossed the sea and the mountains. Between 1849 and 1860, 28,740 had entered the Land of Promise. Within the next decade some 25,000 more took ship from Europe to Salt Lake, and not far from the same number between 1870 and 1882, or in all, from the first ship in 1840, say about 85,000. The annual increase from emigration is not far from 2,000.

IMMORTALITY OF THE SOUL.

A writer in the *Church Advocate* gives a brief account of a debate he held with a soul-sleeper, and also gives one of the arguments he used. It is as follows:

Say the Adventists, the body is the soul. Well, first, God is the author of man. He was made in his likeness, and in his image he begot or formed man. God is known, 1. As the potentate—God of gods. 2. The only wise God.

3. The Supreme Being. 4. The omnipotent God. 5. He is omniscient—sees all that is in the heart of man. 6. Omnipresent—thus rendering it as impossibility of absenting ourselves from him. Such knowledge, it is too wonderful for me. It is high, I cannot attain unto it. Whether shall I go from thy Spirit, or whether shall I see from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. Ps. 139:7-8.

THE NATURE OF GOD.

For the Lord, thy God, is a consuming fire (Deut. 4: 24). For our God is a consuming fire (Heb. 12: 29). God is a spirit (John 4: 24). And his soul was grieved for the misery of Israel (Judg. 10: 16.) In whom my soul is well pleased (Matt. 12: 18). Connect these passages of Scripture and I meditate on them, and what will be your conclusion? Like begets like. Thus God is a consuming fire. God is a Spirit. God has a soul, and God made man in his own likeness and in his image. Is God divided? No! Can he be separated? No! Can we separate the fire, spirit and soul that are in man? Who maketh his angels spirits and his ministers a flame of fire? How can man be in the image of God who gave him or made him a living soul in his own likeness, and at the same time that soul be only a lump of clay? O, how despicable the doctrine.

For the Brethren at Work.

TO THE BROTHERHOOD.

LET us be careful what we bring to Annual Meeting. We have much business from last year to settle first; hope our dear brethren will take back most of their queries from last year, and not send many this year. If any, let them be such as we have the plain Scripture for and then make the decision binding. If any will not obey what the church decides, let such be as the Savior says, a heathen and a publican.

We have not taken any queries to A. M., or District Meeting since the war, and we have gotten along without committees. We don't boast, but thank God for it.

Some think it looks well to bring many queries to A. M. or District Meeting, but I do not think so. I think it would look better if we would not have so many little questions, and bring only such as concern the Brotherhood. Let such only be decided in A. M., and let it be binding, for if not binding and to be obeyed, why make decisions?

May God bless us all when we go to our next Annual Meeting, and with a desire to become more united, and be of one mind, speak the same thing, and be one as the Father prayed that we might be one, even as He and the Father were one. John 17: 21. O, may it be so with us all at our next A. M. be my prayer. I have traveled through the brotherhood for the last three months and a half, trying to unite us in one. May God help all the brethren to do the same. From your well-wishing brother,

JOHN KRISLEY.

The greatest talkers are usually the weakest workers, and, possibly, the smallest thinkers. No matter how much you think over any plan for good. The more the better. But let your actions speak of it to the world, rather than your lips.

Polly is the beginning of pride, and shame will be the end of it.

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It never shows on a receipt a date after the payment. That "Jan. 1, '17," shows that the paper has been paid for up to that time. "Jan. 32," shows that the time will then expire.

NOTE: If paper will not be sent here again within two or three weeks from time of payment, notify us at once.

Bro. I. D. Parker has been afflicted for a long time, but is getting better again, though he still uses his crutches. He is able to travel very well. He is not generally known in the Brotherhood as one of our able speakers; this is because he is reserved, not because he lacks ability. He is now able to travel and preach, but not able to work on account of a lame ankle. We are confident that our brethren ought to keep him in the field preaching, and we hope they will do so. The great reason why we hope for this is, because he will not sow the seeds of discord when he preaches. He is one of our brethren, who preaches sound Gospel doctrine in a way that tends to union in the Brotherhood. Brethren wishing his labors, will address him at Ashland, Ohio.

R. H. M.

It is now intimated in the *Progressive*, that we were engaged in a secret council with the Brethren of Northern Illinois. This is about the question that we belonged to the Missouri—no truth in the intimation that we were in a secret council with the Brethren in Illinois. There seems to be a determination somewhere, to keep upon us the blame of secret work of some kind. These two reports have been started in the same way, though from different sources, and the same medium has contributed to their circulation. But there is no foundation for either. The council in Illinois was as public as any District Meeting, though it was specially to consider the trouble with the Brethren who have seceded from the church. It is painful and plain, that efforts are being made by some, to injure the reputation and standing of others in some cases, not only by means that are unlawful, but unfounded.

R. H. M.

THE ISSUE.

SOME brethren are trying to make you believe that uniformity in dress, is the issue which makes the trouble in the church. Do not let any deceive you. That is only one question out of many, similar in spirit and arising out of the same cause.

The question of having an organ in church worship, is not uniformity in dress; the bell, the painted glass, is not on the dress question. The course of some brethren, in taking up and holding in fellowship those who have been legally expelled, is not the question of uniformity in dress. But these things are forced upon us as issues of vital importance.

The truth is plain, that congregationalism in spirit, is making an issue with the long established order of union in the councils of Annual Meeting. To day there are some brethren among us, who will not agree to heed the councils of Conference on many questions it has decided. They want each church, or each individual, to decide them, and not the general Brotherhood. They do not want the general church to make any established stages where there is no "thus saith the Lord."

Congregationalism is that form of church government, where each church is independent and decides for itself all questions which have not been settled by the plain Word of God. In the Jewish dispensation, the church was

church, under the Gospel dispensation, congregationalism was not recognized as a Scriptural doctrine. In Act 15th chapter, the counsel and decision were general, and applied to all the church; not leaving all the church to decide it as it might choose. On the principle of congregationalism, each church can have its own order. The latitude increased, the non-essentials multiplied, and liberty given until the one mind and one judgment of the primitive church are turned into a Babel of confusion and diversity,—that is the author of "all sorts of doctrine, preached by all sorts of men."

Go to the congregational churches of our day; you will see Masonry and all the secret societies in them. So does everything else that is non-essential and popular in their view, make an easy captive of them, converting the church to the world, more than they convert the world to the church.

It does not make much difference what men's theories are, neither about names, when we have an array of facts that no one can dispute. When we see the churches which have gone with the world, in whatever denomination it may be, so like the world, and so mixed up with it that they are no longer separate from the world, no longer a peculiar people, we are where the churches which have embraced congregationalism? and without exception the answer is, "so far as we know, gone with the world in all that their means will allow, and have taken the world, secret societies, and all the popular pleasures and fashions into their communion and fellowship."

To-day our danger is, in running to these results; he that is able to read the signs of the times, can see them in the distance.

Uniformity is but one of many peculiarities, that separates God's peculiar people from the world. One by one they may all be taken out of the way, and every form that manifests the Christian spirit of humility and strict obedience, be supplanted by forms that manifest the flesh. This is one thing that congregationalism has never failed to do. As it gives license to conscience, liberty to opinion, it gives latitude to the flesh, because it puts the man in its power to gratify its desires in this manner. When a single congregation assumes the right to decide, it assumes the right to change, and it changes to suit itself without regard to the judgment of the Brotherhood, or the feelings of adjoining congregations; these are facts we all have seen, not a theory or speculation of our own. In our Brotherhood, this thing now exists; it has been growing for years; ripened at last into living, independent churches, with all the bloom of congregationalism hanging on the fruit, telling of what tree it is.

The new Myerdale church, made up largely of expelled members, is hardly alone in this. When we see how many Brethren fellowship them, we may know how many are tending in that direction, if not already there. We are blinded because we speak out on these subjects; we do it not from any spirit of ambition, but to defend the faith we have always held—the faith the church had when we joined it. We would not be true to our conscience, true to the ways we made when we joined the church, or to the church we joined, if we did not speak out against this congregationalism that is destroying the union of the church. We have taken abuse enough to defer as and to ruin our reputation, if it were not for God and a host of faithful Brethren seeing these personal attacks are made upon us without even a shadow of foundation.

We are blamed on a policy man, when the truth is we have for more than a quarter of a century stood firm to the faith and ways we made to God and the church. We have from the beginning till now, everywhere, and under all circumstances, held and taught the same views we now hold. We have sacrificed money, honor, position, and were still, the friendship of some Brethren, sooner than give up the principles we have ever held sacred in the church. We never sought any position of honor, and we never had, or can have any we

would not sacrifice for the principles we hold, and have ever held to be right in the church of our choice.

R. H. M.

AFFIRMATIVE.

It is not an uncommon thing, in reading the productions of persons who undertake to investigate a subject, to find them demanding proof to be made by those who take the negative side of a question. We should notice who it is that affirms something to be true, and whether he proves the thing he affirms. We should notice too, what is the thing he affirms, and see if he proves it. The same is true in the case of the negative. We should notice carefully, what it is the writer denies; he may deny something that has never been affirmed by any one; or he may deny, when it is his duty to affirm. It is one of the ways to make a show of wisdom, to deny something different from what has been affirmed.

Our preparation for discussion with those who have challenged, is the case of these suggestions. We expect to have a discussion this Summer with the Disciples in Missouri, and will give the arguments, on both sides, in the R. A. T. W.; and we want our readers to be prepared to make a careful examination of the arguments.

R. H. M.

OUR VISIT TO THE MIAMI VALLEY.

IN obedience to a request, we recently labored among several of the churches in the Valley. The first church we labored in, is known as

MARION CREEK CHURCH.

This church has a membership of about 160. It is fast recovering from the shock it received by the withdrawal of some to the old order side. Ministers,—Holman, Crowl, Mommert, and Miller, are doing all they can to build up and enlarge the borders of their church. On united with the church while we were with them. With the assistance of the home ministers, and brother Isaac Rosenberger, we held nine meetings among them, and the church seemed much revived. Our next visit was to the

COVINGTON CHURCH.

This church has a membership of about 180, and is safely emerging from the struggle, incident to the recent separation of some. The home ministers, are elder Samuel Mohler, Wm. Duggs and A. S. Rosenberger. They are all deeply interested in their work, and active in the discharge of their ministerial duties; with their assistance we held twenty-two meetings in their church; and while there was no occasion, yet the church was much revived, and we trust good was done. Next we visited the

OAKLAND CHURCH.

consisting of about 200 members, under the care of elder J. Cuthbertson, assisted by ministers Brumhugh, Detrich and Groat. This church is also in good working order, and in a fair way for future prosperity. There were several occasions there recently, during the labors of brother Jesse Calvert. Here, with the help of the home ministry, we had four meetings. Our next visit was to the

VALLESTOWN CHURCH.

consisting of about 130 members, under the care of elder Thomas Warrick; home ministry, brethren G. Stamp and Moses Hollinger. This church was considerably shaken, for a time, by those who withdrew, but it was now safely placed again upon the truths of the Gospel; the members being in peace, and manifesting much love for one another. Here with the help of the resident ministers, we held five meetings. A most excellent interest was manifested in this church. Two most good confessions while we were there, and one more soon afterwards. Here, like in many other instances, our labors meted no soon; but we had to be subject to other arrangements. Next we visited the

LOMAINE CHURCH.

in Shelby County. This church has a membership of about eighty, and is under the elder-

ship of S. Mohler, assisted by ministers, Hollinger and Sanford. Here we held but two meetings on account of very inclement weather, bad roads, and a lack of proper arrangements for meetings.

THE FIRST BRETHREN CHURCH OF ST. LOUIS.

On Tuesday morning, Feb. 29th, we reached this great city, on our way home. We met at the Union Depot, by brother Myers, and were soon conveyed to the home of brother Shomer, nearly two miles north of the D-pot, where we resided a very cordial welcome.

This church has a membership of twenty-one. It is quite a young church, not more than a year old, planted through the instrumentalities of the veteran soldier, elder John Metzger. The future of this church is as inviting as that of any other church. The query exists in many minds of our Brotherhood, whether the mission work in St. Louis will prove a success. To this query, we answer emphatically, YES; it will prove a success, provided, we want it to succeed, and make a proper effort. It is like every other beginning; it needs to be sustained. There seems to be a disposition on the part of many of our Fraternity, to pass the city by,—give them over to the powers of darkness. This is not as it ought to be. I am persuaded that in almost every city there are those who would gladly embrace the truth of the whole Gospel, if they had an opportunity. Of old, the apostles traveled from city to city. In fact, we should not forget that after a while, if we are faithful, we will live a "City Life"—a city whose walls are lower, and whose streets are of pure gold.

The church in St. Louis is as plain as any church of the Brethren in the country. The members are not only plain, but brimful of love, and enjoy meetings very much. We had one very interesting meeting among them. The members were nearly all out, and some who were not members. Our time being limited, we could give them but one meeting, though pressed to stay longer.

Bro. Shomer, their present minister, is doing all he can for the church. His work is well received,—has good ministerial ability, but being a young physician, his primary object in going to St. Louis, was to attend lectures in the medical colleges. Having attended to this, he intends to locate elsewhere, hence the question of leaving the city soon. Some other minister must of necessity take his place, if the church there is to prosper. They need a church-house very much. They now hold their stated meetings in Union Hall on the fourth story. How some of the sisters get up so high, I can hardly imagine. Besides this, there are other gatherings in the same hall at times, whose influence is against pure Christianity. For example, the Mormons hold their meetings there. All this has a tendency against the church; but the members can do no better at this time.

A church and pretty large lot, is offered for sale in a convenient part of the city for \$3,000. The Brethren consider it very cheap. Now it seems to me that in view of all this, every elder ought to present the condition of the St. Louis church to his congregation, and I do believe there would be liberal givers enough in the Brotherhood, to buy the church-house already built, and thus afford the St. Louis church an opportunity for good, and for becoming a power in community, that they now do not enjoy.

In short, the mission in St. Louis, ought by all means to be sustained. There is perhaps not another city in the Union, through which so many members and ministers pass, as through St. Louis, it being on the great thoroughfare from East to West. Having a permanent place for meetings, ministers, by giving a little notice, could have a congregation to preach to, and thus do much good. J. S. MORRIS.

The Virginia Legislature recently passed a bill appropriating \$100,000 for the establishment of a Normal school for the education of colored teachers. If the governor approves it, the school will become a fact.

For the Brethren at Work.
THE TEMPERANCE QUESTION.

To the Brethren of the First District of Virginia.

WE noticed a suggestion in one of our periodicals some time since made by our esteemed Bro. B. F. Mowman, in which he thought it best for this District to recall the business men by us to last A. M. (as it was crowded out last year on the account of too much business) in order to relieve A. M. of so much business. There was only one query or petition sent, and that was that: Will the D. M., ask A. M., to reconvene to the Elders of the churches throughout the U. S., to petition through their congregations their representatives in Congress to work for the passage of a national prohibitory liquor law? I also had the pleasure of attending a church-convocation where the majority thought it best to recall the above petition as it seemed to offend some brethren; and, again, it was conflicting with the law of our land; and as we belong to a separate kingdom, we have no right to ask for a change.

The question will be before our D. M. Shall we recall the petition? Perhaps it will be best for the brethren to graciously consider this matter before giving a decision either way. If I decide to recall it, no doubt we will cut off considerable discussion and save precious time at the A. M., and give peace to these brethren who are offended, and save the church from tampering with the worldly laws. But if we decide differently, what will be the result? God only knows. We have our ideas and opinions and we propose to give you some of them, trusting you will exercise forbearance, if we differ from your opinions.

The A. M. may not grant the petition, but if it does and the Brethren every one of us, we think the result will amply repay it for the time spent in the matter. I can not grant it, but we will exhibit a brilliant light to them and the church will grow thereby.

Shall we let it go to A. M., knowing as we do that some brethren will get offended? We ought not to offend our brethren. Paul would cease eating meat, if it offended his brethren. But would Paul cease rebuking sin, because it offended some of his brethren? Saul spared King Agag and the best of the cattle because the people said so; perhaps they would have got offended if he had obeyed the Lord. And it resulted in dishonor to him.

If liquor is an evil, why not say aloud against it? When the great Civil War was upon us in 1861, the brethren thought it right to apply to Congress for protection, and surely if it was right then to open to save the brethren from engaging in a terrible evil, it is right now to save the brethren, their children, their neighbors and neighbor's children from a drunkard's grave. I know a congregation of brethren who are suffering distilleries to be erected all around their houses of worship.

In the same country, in another congregation they have to hold their L. W. feast on the sly, to keep from being interrupted by drunkards.

Now, Brethren, how in the name of reason, can we consistently refuse that petition? Can we not do as we say by our actions to the world that we don't want a prohibitory liquor law? It will be used as an argument against us—even by the drunkard as he lies rolling and staggering in the streets.

There was once an effort made by the citizens of a certain town in Virginia to prohibit the selling of liquor in that town. They petitioned the judge of the Court; the petition was signed by the best men and women in the town, such as ministers, doctors, etc. The judge granted their petition, but the new sellers applied to the Circuit Court and got permission to continue selling. Oh, what weeping, when the good citizens learned that they must continue to carry their children from their streets drunken!

Thousands of homes are made desolate, wives are beaten, poor orphan children are torn out into the cold world as beggars, having neither money, friends or home, our prisons are filled and thousands find drunkard's graves, usually from the use of ardent spirits.

O, Brethren, are we helping to do this? Some may think it hard to give up their drink, but we can never win a hard war. When I have written in for your consideration, I don't expect to have anything to say at the D. M., as I would feel out of my place. But, dear

Brethren, I appeal to you to consider well, then act. And may God bless your action!
C. D. HYLTON.

Bylton, Va.

REMARKS.

It will be for the First District of Virginia to decide whether that query may go to the A. M. If it should go, it will likely give rise to a warm discussion, not that our people are adverse to Congress passing a National Prohibition Liquor Law, but some may doubt the propriety of working in this way. Of course, we are not prepared to say, what impression it might have on the minds of Congress men, especially in localities where our people are not known to the men who run the political machine. There is one thing, however, we do believe: We believe that the day is not far distant when the Temperance question will become a great party issue, that must be settled by the voice of the people. Temperance principles are growing; they are taking deep and lasting root in the minds of the people of this great nation, and will continue to grow until the manufacturing and selling of intoxicating liquors, as a beverage, will be prohibited by law; then, and not till then, will we have a sober nation of sober people.

Even if our people should not see proper to pass the above petition at their Conference, they should by no means show any friendliness towards the liquor traffic. Members should not be permitted to distill liquor, or in any way to encourage others who run distilleries. In this part of the country, a member is not even permitted to enter a saloon, unless it is a matter of absolute necessity. And it would be well, if we, as a body, would take a decided stand against saloons of every grade, and set before the world at least a good example. The closing part of Bro. Hylton's article contains a picture, and it is hoped that it will have its effect where it is needed. J. H. M.

THE OUTLOOK FOR JERUSALEM.

THE following interesting article is clipped from one of our exchanges:

"Palestine, so long forsaken and desolate, is evidently awakening to a new life. Important and significant movements are in progress. Jerusalem is rapidly increasing in population. Of its 40,310, half are Jews, who are increasing in influence as well as number.

The Rothschilds are said to have a vast mortgage on the country. Mr. Oliphant proposes a plan to colonize 1,500,000 acres on both sides of the Jordan with Jewish people. What is more remarkable, perhaps, Ruff Pasha, Governor of Jerusalem, is said to have received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's temple, and to clear the great square in front of it of all rubbish and trash vegetation now cumbering it. The great Mosque of Omar stands upon this square, and derives a revenue of about \$75,000 a year from pilgrim visitors and other sources. This sum has hitherto chiefly gone to Stamboul; now it is to be appropriated to carry on the works just named. A new impulse has been given to the temple restoration by the recent pilgrimage to Judea of the Archduke Rudolph, and two officials of the Porte have already gone from Constantinople to the Holy City, instructed to secure the fulfillment of the Sultan's desires. In the day approaching when Israel, with Judah and Benjamin, shall be restored, and the Promised Land bloom again with verdure and fruitfulness."

Events seem to foreshadow changes of great interest. The rain-fall has largely increased; wide areas have been restored; gardens are beautifying the valleys. In many places Jews have a longing for their ancient home, improved by their present disabilities, and collected lines of travel will facilitate emigration and traffic. Prophecies are waiting fulfillment, and hearts long veiled, will yet see and welcome their Redeemer.

Be you ever so pure, you cannot associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

From Zion's Watchman.

NOTES OF FOREIGN TRAVEL.

OF A LADY.

LETTER XX.

GENOA.

AT eleven we take the cars for Genoa, passing through a more mountainous, but better cultivated country than the day previous. The slopes of the Apennines extend out into the Mediterranean, and it was necessary in building the road to tunnel them, and in consequence from Rome to Genoa, we pass through eighty tunnels, some of them a mile or more long, and it is necessary to keep lamps burning to enable the passengers to distinguish one from the other. The country is thickly settled, and beautiful residences dot the hill sides or nestle among the trees on the banks of the sea. Olive orchards here take the place of vineyards, though not entirely, while apples, pears, peaches, plums, oranges and lemons seem to grow in abundance.

In one place I saw several large palm trees waving their large branches in the air. As we approach Genoa, the village pines not more stately, and many of the villas are painted in gorgeous colors and designs, and entering the city, we pass many sumptuous palaces, which on close inspection have windows painted so natural, and with a railing so natural that it has the effect of seeming to be a window opening out upon a balcony; yet there were some real palaces, with magnificent gates and real balconies. Many of the roofs were flat, with gardens upon them, and even fountains. The ground on which we faced the harbor to the height of 500 feet, all round the harbor, and from a promontory and gives the city an imposing appearance. Back of this rises the Appennines, which are covered with snow a large part of the year. Just before arriving at the station, we passed the monument erected to the memory of Christopher Columbus. At the foot of the statue, which rests on an anchor, is the figure of America kneeling. There are four allegorical figures, representing strength, geography, wisdom and religion. We spent the Sabbath here, but I did not attend church or go out to see the city. My room looked out upon the harbor and the sea, and either side I could see the houses on the hillside, and contented myself with the thought that I was looking out upon the spot where Christopher Columbus set sail for an unknown land, and that land and people are now the favored land and people of the earth. In the morning we are to turn our faces homeward. We are soon to pass out of Italy, and nothing remains but its memory, as it were a beautiful dream. We are to cross the Appennine mountains, traveling two days and one night and then—Paris.

SEE PARIS AND PUE.

The Parisians used to say, and still say, and I cannot wonder at their enthusiasm, and I certainly think it must be the most beautiful city in the world. It is indescribable; it is incomparable in many respects, with any other. Edinburgh and London are magnificent; Venice sits a queen upon her Adriatic throne; Rome, the Eternal city, is grand in her history and her ruins; our American cities are exceedingly beautiful; but Paris exceeds them all. I cannot explain wherein she excels; I only know the simple fact that she does. The inhabitants of the city have long considered themselves at the head of civilization, while in matters of dress and fashion the lead is conceded to them by a kind of unanimous consent, and none could be in Paris practicing the agreeable arts of life; and possibly these things combined have stamped their impress upon the city, and resulted in wonderful advances of splendor, as well as works of utility.

The visitor is often to obtain a good idea of the city, should first ascend the Arc de Triomphe de l'Etoile, a monument erected to celebrate the victories of the French under the Republic and Empire. It is one hundred and thirty-seven feet broad and sixty-eight feet high. The cost of the monument was \$3,100,000, and was thirty years in completing. It is covered with bas-relief and statuary in niches or projections. We ascended to the top by a flight of two hundred and sixty-one steps, and there, spread out before us as a map, was—Paris. Starting from the center of the arch are

twelve boulevards, or streets, running through the entire city, three of them, however, not yet completed. One of the boulevards or avenues extends to the Bain de Boulogne, bears the same name, and is a magnificent avenue thirteen hundred yards long and one hundred wide. By passing through the gate called Port Dauphine, you may enter the "Bois," which is said to be the most splendid park in the world. Its extent is immense, being over four miles long by about two wide. Everything that wealth, taste, and art combined could do, has been done to add to the natural beauty of the spot, and it is like Hyde Park in London, the fashionable drive of Paris. Passing to the opposite side of the arch, we look down the Champs Elysees. This avenue is over one and one-fourth miles in length, and was formed over two hundred years ago.

For the Brethren at Work.

SHALL WE BE QUIET?

BY LEWIS W. TEETER.

NOTICE in No. 4 of B. at W. a typographical error on first page, last column, in an extract from my letter, the word "assailed," should read *assailed*, as follows: "When the doctrine is assailed, defend it."

Since it is a query among the Brethren as to the propriety of contending for the doctrine of the church, I wish to be understood when writing on that subject.

I will therefore directly proceed to answer the question that forms the above caption: "Shall we be quiet?" I would answer No, emphatically. No. We might as well stop preaching entirely, and argue that by so doing the greatest number of sinners will be saved, and neglect the assembling of ourselves together and presume that we can do the most good, by doing nothing, or that it would be safer to be in a bark, in the current of the great Niagara river, and run upon our own, than it would be to lay vigorous hold of them and struggle against its downward course, with all our might, and avoid the thundering precipice just below.

There is a maxim extant that expresses a fact that has been realized by every projector in the world, and has been redempted when his project fell short of the end intended. It is this:

"LET GOOD ENOUGH ALONE."

I have reference more especially, to the "Dress Question," which is being agitated in the Brotherhood to a great extent, and to let that portion of the church which insists on greater laxity or freedom in the putting on of apparel, go on in its course, without making a stronger effort to support and maintain the characteristics which have proved as antidotes to pride. The repeated slip of Zion will soon be seen, and bring over the great vices of the pride, which will result in its everlasting downfall, and so the word *transformation* in Rom. 12: 2, 3 will mean "no more as *conform*," as the word *hagios* means *separate*, or anything else that is fashionable. Consequently members of the German Baptist church will also soon look and be like anybody else, if we let go of the principles that we have so long proved themselves to be the most successful auxiliaries to keep out pride, and to crucify ourselves unto the world, and the world unto us, and claim to be "Progressive," while the truth is best expressed by the word "Reformation"—"going back to the measure of the measure," and in the end fill the measure of the "foolish virgins" and share a similar fate. Now to conclude I will say that it is extremely pernicious, and greatly detrimental to the progress and welfare of the church for any of its ministers, or members to advocate the theories, and vain notions, that we are as naturally prone to adopt, "as sparks are to fly upward," for when the restraint is removed, we run wild, and give full vent to our ambition, like an engine out of liberty, without a governor, and the consequence is damage instead of improvement. We therefore let us every lawful means to counteract, eradicate, suppress and destroy these carnal propensities. For then, success will attend as certainly as a child can lead the horse with a good bridle better than a dozen men can lead him with a rope around his body, because the bridle is the best means.

ACCORDING to the last census taken in the United States, there are, in taking all the churches together, 9,922,702 persons professing Christian religion, and of that number there are 24,836 ministers of the Gospel, and there are 290,457 Jews. Not included in the above number there are over fifty millions of people in the United States,—nearly one professing every four non-professing. —*John Dicht.*

Religious Essays.

Motto.—We write on other things with you, that what you read on other things, and I trust you shall acknowledge was to them.—1 Cor. 1:13

—the Brothers of Work.

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING DEEP.

BY G. C. JOHNSON.

There, too, is wielded the scepter of Catholicism.

And many of the natives worship at its shrine,
Yes, land and sea are compassed by many times;
All claiming the power of the spirit divine,
I saw the superstitious votaries bowing,
Exclaiming prayers in their native tongue,
And with great rapidly their tongues were
singing.

Then closed the gibberish with the flute and song.

The original idol worship is abolished,
But to introduce another form
By herds from afar, refined and polished,
Who cross the sea and hence the raging storm.
So the blind led the blind along,
They know not whether;
Still felled in the hands of sin's thrall,
They grope in the darkness,
And in the ditch together
They reel and tumble all.

I wish to dwell beneath the Gospel banner,
And fight the battles with the chosen few,
Where greatest victories are achieved in homeliest manner,
And Christ conducts each valiant soldier
through.

O dear Savior, Thine I choose for my Commander,
Nor will I yield to any other power;
My life, my all to thee I now surrender.
Thou wilt be near however dark the hour;
Thy power controls the heavens and earth and ocean,
And I am in thy vast sovereignty.

O guide me in the path of true devotion,
And may thy wings of mercy shelter me,
I find where truth's fair banner is unfurled,
There will be sympathizing friends all o'er the world.

In bristling bands or on the stormy deep we
may deposit seed and hope to reap.
But now we have the anchor and extend the
sails once more.

And cast a sad and lingering look at the dim
receding shore,
Our course is given to the frigid zone,
Where Winter reigns on his icy throne.
And day and night we plough the rolling tide.
Our daily and eternal goals we perform,
When smiles the sunny ray or frowns the storm.

But how can the fuming billows overwhelm
If a kind and tender father holds the helm
The ship of old that bore heroic Paul,
For whose dear sake the Lord preserved them
all.

Though the ship itself was broken by the
waves.

The passengers were rescued from their graves.
Amid the perils of the deep,
O Lord, our harbor in safety keep,
Until the tedious years expire,
And then fulfill our fond desire
To reach our native land.

—the Brothers of Work.

THE SPIRITUAL JOURNEY.

BY M. W. HOOVER.

THE journey from earth to glory—
this life to the spiritual world—is
a great and vastly important one. It
is of God's own appointment. All na-
tions and people are interested in it and
the promises beyond. To the prudent
wayfarer, His and peace, heaven and
his joys; to the negligent, sorrowings in
the eternity of ages to come. How pre-
cious the hours and how golden her
moments, the only allotted of time.
How rapidly we are hurried along; with
the speed of wings it is pushing us on
and beyond. Although we begin this
journey in innocence, so swift is time,
we soon arrive at the crossing or first
station (accountably); that is where the
two great roads meet,—one to the right,
the other to the left. Life and peace

lie directly to the right, on the narrow
road, the upward and better way. It
is the King's highway. Reader, have
you started that way and are you on
that road? The salvation of your soul
demands it of you. That time is now.
The Savior commands you to follow
him. He has gone that way and is just
ahead. Behold his foot-prints!—dim
at first, but as we follow on and come
nearer to him, they are easier seen. The
cross is there. See the guide-beards;
they point that way. It is the way of
hope, and the precious blood-bought
prize. Upon this road are the waters
and fruits of life—the harvest home and
anchor of the soul. Take freely of them.
They are there for you. And if we
possess patience, meekness, forbearance,
love and charity to all, and diligently
and honestly pursue on and after in the
true and trodden way, there it is that
we have the promise of eternal life at
God's right hand, where forevermore
we may be permitted to join in and
sing with all the saved, the enraptured
chorus of the angel song.

This journey is through, and just
over the stream. It is the narrow and
straight way which leads from earth to
heaven. Aside of this way, on the left-
hand road, are ravenous beasts, venom-
ous serpents, destroying angels, sinful
lusts and the "brides of life." Alluring
demons of the darkness of night, stand
ready by, seeking whom they may de-
stroy.

A little further on, just ahead, at the
farther end, a yawning chasm, the hor-
ror of hell, who can endure them? Reader,
pause and think. No soul is
safe on that road. It is the "broad road,"
which leads to torments, ruin and death.
The Christian's journey is on the other
way, the good old way. Constant watchfulness
and devotion to duty, holiness of heart,
together with entire con-
secration to the divine will, are necessary
here. They are some of the elements
and qualifications of the Christian character
and prerequisites to a holier and a
higher life. These and a Savior's un-
dying love abound on this road, the ul-
timate end of which is eternal life. Do
you possess them? Then faint not, tire
not, but press on and on towards the
goal. We are almost there. Yet a few
more days, a few more greetings, a long
farewell, but not forever,—and we are
home.

Danby, Ohio.

—the Brothers of Work.

'CHRISTIAN ANTIQUITIES' AND THE KISS OF PEACE.

BY DANIEL HAYS.

A Dictionary of Christian Anti-
quities, by Dr. Wm. Smith and Prof.
Cheetham, of King's College, London,
in two Volumes, is the tide of a recent
work of great learning and research. It
is a continuation of the "Dictionary of
the Bible," and is the joint production
of quite a number of the most distin-
guished scholars and clergy of England.
There is nothing in the practice of the
primitive church that is left unnoticed.
Customs and practices, whether of God-
pleased, church, or heathen origin, are
placed side by side, and sometimes stran-
gely commingled.

The subject of the Kiss of Peace is
elaborately treated. Its origin is traced
directly to the Gospel. It claims that
the primitive usage was for the Holy
Kiss to be given promiscuously, without
any restriction as to sexes or ranks,
among those that were all one in Christ
Jesus; but that it was at an early day

restricted to persons of the same sex. It
says that the primitive custom was
maintained in the Western church till
after the 13th century. But not long
afterwards, a mechanical substitute for
the real kiss was introduced, in the
shape of a small tablet, or plate of metal,
bearing a representation of the cruci-
fixion. This, after being kissed by the
priest and deacon, was handed by the
latter to the communicants, who, by all
kissing it, were held to express their
mutual love in Christ. In the Greek
church the rite has not entirely ceased,
and in all strictly Oriental churches, the
kiss is observed without any difference.

The Holy Kiss, it claims, originally
formed an element of every act of Chris-
tian worship. No sacrament was deemed
complete without it. The Kiss of
Peace was observed at the Holy Com-
munion. It was there that this Chris-
tian rite was most essentially connected,
and in which it was preserved the long-
est. It is found in all primitive litur-
gies, and it is mentioned or referred to
by the oldest writers, who describe the
administration of the Lord's Supper.
The rite was observed at baptism after
the administration of the sacrament of
baptism, the newly-baptized person,
whether infant or adult, received the
Holy Kiss as a token of brotherly love
and a sign of admission into the family
of Christ,—first by the baptizer, and
then by the other members of the con-
gregation. The rite was observed at
ordination,—the imparting of the brotherly
kiss to the newly-ordained formed
an essential element of the service for
the ordination of presbyters and bish-
ops in all churches.

It also states that it was the practice
of some, derived however from heathen
customs, to observe it as a response to the
dying, to the dead, and as a mark of re-
verence and respect, which led to the
practice of kissing the hands of bishops,
the feet of Popes, the doors, walls, al-
tars, etc., of churches, and other idola-
trous customs.

THE MORMON BLOOD ATONE- MENT.

AS a fearful evidence that these Mor-
mon lodge oaths are kept, and the
penalties inflicted, read the following
from a Salt Lake City correspondent of
the *Sunt. Lake Republican* who wrote
Dec. 6th last. This blood curdling and
horrible story may have a place beside
that of Miller of Belfast, or of Morgan,
or of Mrs. Hannah Gregg, to which
Rev. A. A. Phelps, of the Philadelphia
Bible Banner certifies:

"With regard to blood atonement; I
am assured that it is practiced to-day as
frequently as it was twenty five years
ago, though not so openly. There are
no coroners in Utah, and when a body
is in death it is simply buried. Poison
does the work, and there are no in-
quiries. When a man gets tired of his
wife, he poisons her. One crime which
was committed here only a short time
ago, I must describe. Mrs. Maxwell
came to Salt Lake City with her hus-
band in 1869. Two years afterwards,
her husband took another wife, and one
year subsequently he was sealed to a
third. Mrs. Maxwell had two sons, aged
respectively fourteen and sixteen years.
Their father urged them to go through
the Endowment House and become
Mormons, bound by all the oaths of the
church. Mrs. Maxwell objected, and
in order to prevail over her sons, she
told them the secrets of the Endow-

ment House. The penalty for revealing
these secrets is dismemberment of the
body, the throat cut, and the tongue
torn out.

Mr. Maxwell overheard his wife, be-
ing in an adjoining room, and forthwith
he informed the elders, who sent for the
unfortunate woman and her two sons.
They were taken into what is called the
"dark pit" a blood-staining room under
Brigham Young's House. The woman
was then stripped of all her clothing,
and then tied on her back to a large table.
Six of the priesthood then per-
formed their damnable crime; they first
cut off their victim's tongue, they then
cut her throat, after which her legs and
arms were severed. The sons were
compelled to stand by and witness this
dreadful slaughter of their mother.
They were released and given twenty-
four hours to leave the Territory, which
was then an impossibility. The sons
went directly to the house of a friend,
to whom they related the butchery of
their mother, and obtaining a package
of provisions, they both started; but on
the following morning they were both
dead—they had met the Danites. One
other case almost similar to the above
occurred about five years ago in the
city hall. These are truths, and the
lady to whom the sons told their story,
is willing to make affidavit to the facts if
she can be guaranteed immunity from
Mormon vengeance."

For the Brothers of Work.

A DEFINED SYSTEM OF TEACH- ING IN THE CHURCH.

BY D. F. SAYLER.

"Then thus write I unto thee, hoping to
come unto thee shortly: but if I tarry long,
that thou mayest know how thou oughtest to
behave, to the things which I have said, which
is the church of the living God, the pillar
and ground of the truth." 1 Tim. 3: 14, 15.

THAT the church should define her
system of teaching, and give the
rule of her practice, is a principle clearly
implied in the Scriptures. The idea
that brethren backed by a dozen or two
votes, often less, but seldom more,
should go out as preachers of the
church, preaching their own views nar-
rusted and unaltered by the church, is
a violation of the expressed Word of
God, which says, "There is no prophe-
cy of the Scriptures of any private in-
terpretation." The practice of the
church sending out preachers in her
name, and not deferring to them her sys-
tem of teaching and interpretation of
the Scriptures, with her rule and order
of practice is not sustained by the prin-
ciples of the Gospel, and in contrary to
all business rules of the whole world.

It was so in the apostolic age of the
church; preachers there were not let run
without limit or restriction. In the text
before us, the apostle expected to see
Timothy shortly, but if he should tarry
long, he wrote him such instructions as
were necessary for him to know how to
behave in the house of God. Thus Tim-
othy was not left to drift without rudder
or anchor, but was fully instructed
what he must do and how to do it. If
this was necessary then, it is more nec-
essary now; for the prophecy that in the
last days perilous times will come, "But
the time will come when they will not
endure sound doctrine; but after their
own lusts shall they heap to themselves
teachers having itching ears. And they
shall turn away their ears from the truth,
and shall be turned unto fables," is
nearer to us than it was then. With
the knowledge of these Scripture truths,
and the well-known rules and regula-

tions governing the business affairs of the world, is it not surprising that the Brethren would let men in the name of the church preach untested their own views, ignoring, reviling, and even slandering the order and usages of the church, which had always been held sacred by her true and faithful members? Neither the church nor the practical affairs of the world could exist under such conduct.

The business of the world is controlled by rule, order and regulation. The common farmer, mechanic and manufacturer hold their employees under restrictions and instructions. The merchants, bankers, and all corporations have their by-laws and rules governing their business. Railroads are controlled by rules of regulations, and not one of three thousand or operatives is permitted to depart from instructions. The many thousand government attaches are under instructions, and dare not deviate one iota from them. Not one of her 38,000 (more or less) Post masters dare mail a letter but according to these rigid instructions. And if it were not so, neither the government nor private business or enterprise could exist.

How manifest is the error into which the church has fallen in the matter of allowing so-called preachers to preach in her name anything they please without instruction, limit, or restriction. Norvies who even after a number of years, preached, did not know whether the Bible was the inspired Word of God, and were afraid to discuss it for fear they would be forced to believe it was not. The fathers organizing the church in America, acting on the supposition that preaching the Gospel would for all times be committed unto faithful men who would be able to teach others also, the error was fallen into. And under this system of uninstructed, unrestricted, and unlimited liberty to preach what you please, practices have been introduced into the church, unknown and unthought of by the founders of the church in America. Non-conformity to the world is ridiculed and rejected so that some churches are among the most fashionable; so that unity of faith and practice no longer exists among us. And to save God's remnant, the church must remember where her founders erred, do what ought to have been done, to wit: Define her system of teaching and give her rule and order of practice.

The church must give her interpretation of the Scriptures and not allow every individual preacher for himself to give it. She must say how John 13: 1-17 should be observed and practiced. She must say what Rom. 12: 1, 2 requires and what 1 Cor. 11: 8, 17 requires and what it shall be, as well as 1 Tim. 2: 8, 12 and 1 Pet. 3: 1, 16, etc., etc. And all who will not hear the church in her interpretations of the Scriptures shall be promptly dealt with as the Savior directs in Matt. 18: 17. No doubt there are some among us high-minded and self-willed who will not submit to a restrictive order, but these are none of us; let them go, the world is before them; let them set up their standard, and all who are like-minded will harmonize with them. But for them to change the order and usages of the church others organized, and believed by many to be the true principles of the Gospel, can no longer be allowed. So let all the born of God buckle on the armor and fight the battles of the Lord in and for the church.

Brethren, I fail to see the point some of you are making, that we should con-

ceal our troubles. What! conceal the truth. *Vener.* God knows it, and the church knows it, then why conceal it from the world? Strifes and divisions have been in all ages of the church. Paul did not try to conceal them, but published them that we now know it. It is an evidence of the truth of Christianity. The devil only tries to destroy the truth. There were enemies of the cross of Christ in the Apostolic church, and the fact that they still exist is conclusive evidence that the cross still remains.

For the Brethren at Work. DRESS A TEST OF FELLOWSHIP.

BY JAS. R. GOSL.

I HAVE frequently heard the Brethren say that they were not willing to make dress a test of fellowship, and sometimes they express themselves in that way in our papers. Now that should depend entirely upon the circumstances connected with it; 1st, the fitness or costliness of the material; 2nd, the make-up of the dress; 3rd, the amount of pride and foolishness manifested in it altogether. And while I am in favor of uniformity in order to maintain plainness, as there never has been a denomination that remained plain without it, yet I would not in every case be willing to make a uniformity a test of fellowship. But extravagant dress, such as indulged in by the popular churches, or even that indulged by the world; I would give my voice to expel them for that kind of sin as I would for moderate dram drinking or visiting saloons. The greatest difference is, pride is a popular sin—one that is highly esteemed among men, while drunkenness is a disgraceful sin, and shunned by most all civil people. The Bible says, No drunkard shall enter the kingdom of heaven. The way to keep drunkenness out of the church is to allow no visiting the saloons and no regular dram drinking. That will protect many from destruction at that point. And the Bible also says that God will burn up the proud with unquenchable fire. Awful! but God said it. How shall we best protect our members from that awful doom? Uniformity and simplicity in dress is the best, the only protection that has ever been tested, that was effectual, and while temperance is right, and we should do all we can for its advancement, do all we can to check drunkenness, yet little is said and done to check pride by the professing world. My opinion is that there will be fire in hell for pride to one for drunkenness; yet we hear sometimes say they are not in favor of making dress a test of fellowship. *Says a little:* think, where does that reach? It covers all the soul-destroying extravagance of foppery and flippery that the devil and his agents can put into dress, and yet no test of fellowship. I would just as soon hear Brethren say that they will not make dram-drinking and drunkenness a test of fellowship. It makes no difference with the devil how he gets them or what kind of bait he uses, whether he catches them in the saloon or in the millinery shop. Get them, is what he is after, yet some of the watchmen cry peace and safety. Be careful, don't give any offence to the devil, since he assumes the appearance of an honorable gentleman, with plug hat and kid gloves, and balls from the city of Babylon; his instrumental music is excellent, and we may expect his dance will be beautiful. Thus things

are drifting. Watchmen upon the wall, what are you doing? Are you warning the wicked of his way? Are you warning the members of the danger they are in? Warn them that the devil is in the fort, that he is devouring the lambs right around them? No, says Milk and Cider, the best way to treat the devil is to throw a nice veil of charity around him, and let him stay in the camp; soon we can all unite and go with him and then we will have peace. Yes, hard, hard peace.

For the Brethren at Work.

RELIGION.

BY M. A. HART.

NOT long ago I heard it said that some one had "got religion." "Got religion!" said another, "People don't get religion, they must live it." Impressed with this fact, I submit a few thoughts for your candid and prayerful consideration.

This is an age of doubt and criticism. It is not sufficient to say that we are Christians; we must prove it by our lives.

Christian friends!—It is not enough that you wear plain clothes, and also observe the ordinances set forth in the Word of God. The Bible says, "By this shall all men know that ye are my disciples, if ye have love one to another."

For illustration—One who has read your church papers, and been impressed with the simplicity of your church service, leaves a pleasant home and goes among you, with the hope of uniting with you, and then do better service for her Master. You half divine her purpose and take her into your homes and into your confidence. She feels grateful for your kindness to her; but by and by she hears you speak of the faults of this sister; the short-comings of that brother; and notices, too, that a council meeting is looked forward to with interest, instead of sadness that it must be held, and what is the result? She feels that she has made a mistake. At the evening hour, no childish voice is heard uttering the prayer its mother taught it, and she feels discouraged, but still tries to be true to her trust in God.

Think of these facts, my friends—perhaps you never have thought of them—and "watch and pray."

Parents!—A few words to you. What are you doing for the children God has entrusted to your care? Are you by precept and example gently leading them in the "narrow" way, that in the days when your tottering footsteps are nearing the grave, they may be to you a comfort and a blessing?

Don't think that you have done your duty by providing for them a home, comfortable clothing, and the means and time for securing an education; but give them also your love and your sympathy. They need it. Without your confidence, they seek the society of the giddy throng, that may be found almost anywhere, and often read harmful books and papers. Praise and think of your responsibility to God, to yourselves and to your children. But you must also do your duty. If you do not, some day you may awake to the fact that your sons and daughters are living in the terrible darkness of infidelity; that they hate the sight of the Bible which you hold in your hand; and also the same of your voice lifted in prayer to God.

Again, I earnestly entreat you, as professed followers of Christ, to let your

lives prove that you have a clear idea of what is meant by the term Religion.
Mt. Vernon, Ill.

For the Brethren at Work.

WALKING WITH GOD.

BY D. A. BOWLAND.

THE briefest biography ever written of mortal man is given in the Bible in a single immortal line: "And Enosh walked with God and he was not, for God took him." Is it possible for any of us in these modern days to so live that we may walk with God? This is a vital question of far more importance than those other questions of what we shall eat and what shall we drink, and whereof all shall be clothed, which are constantly pressing upon us with importunate demands. Can we walk with God in the shop, in the office, on the farm, and in every department of life? When men exasperate us and work worries us, and the children fret and the servants annoy, and our best-laid plans fall to pieces, and our castles in the air are dispelled like bubbles that break at a breath, then, can we walk with God? That religion that falls in the every day trials and experiences of life, has somewhere in it a flaw. It should be more than a plank to sustain us in the rushing tide and land us exhausted and dripping on the eternal shore; it ought, if it come from above, to be always day by day to our souls as the wing of a bird, bearing us away from and beyond the impediments which seek to hold us down. If the Divine love be a conscious presence, as I believe forer with us, it will do this. Dear brethren and sisters, let us look around us and see our true condition. Are we trying to walk with God or the world or partyism? Let us try and be faithful in time of trouble, when dark clouds hover over our heads, as in sunshine. What is our life in this world if we do not inherit the life above?

Oregon, Ill.

For the Brethren at Work.

POWER AND EFFECTS OF INFLUENCE.

BY EMERY BRADMAN.

THOSE who have come to the years of understanding know what a power influence has. It is owing greatly to its power that men's whole lives have been changed; not only as concerns this present life but also that which is to come. Now after the power of God's word with that of influence has so wrought upon men as to bring them from darkness into that marvelous light, truly there is a glorious effect. But it will be of little profit to stop here. The work is just begun. The power of will and also that of God's Word must be used daily and hourly; not only by the young converts, but by the older soldiers in the cause as well. Let us put forth every exertion to keep warm that first love.

Astoria, Ill.

STRONG as our prejudices are, they may be starved into submission.

THE head must not be allowed to predominate over the heart.

HE who imagines that he can do without the world is much deceived; but he who fancies that the world can do without him, is still more deceived.

Dr. EL. M.

And John Grimes presented the search faithfully, and was rewarded by finding the lady hanging against a tree near Doss' farm place, fully a mile below the place where she was seen to sink. With considerable difficulty the lady was secured and brought to the court house, where a coroner's jury was impaneled, and a verdict rendered in accordance with the above facts.

QUESTIONS THAT ARE SETTLED.

BY S. R. SHARP.

A CHURCH, like every other institution among men, does not reach its highest development at the beginning. There must be "a going on toward perfection." There will spring up subjects about which the word of God does not give specific directions. Such questions must be settled according to the general spirit and tenor of the gospel. The taking of God's name in the Christian church, under any circumstances, was a matter that excited the minds of the first Christian who settled it according to that which "issued good unto the Holy Ghost."

The word "distillery" does not occur in the Bible, and no express prohibition against the manufacture and sale of ardent spirits is found in the Holy Scriptures, but the Church of the Brethren in 1783 decided that it was contrary to the spirit of the gospel to manufacture and sell intoxicating drinks, and that those who persisted in its manufacture and sale could not be held in fellowship with the church by which it placed itself on record as the oldest temperance society in the United States. In 1797 the church by an act of its general conference expressed its sentiment in regard to slavery, making itself also the oldest anti-slavery society on the continent.

As late as 1852 it was considered questionable by the great body of our church whether it was safe for Christians to engage in the business of merchandising, and the Annual Meeting of that year advised brethren not to engage in it; but now every where, members, and even ministers, are allowed to sell all useful wares, but dare not sell intoxicating drinks, or any other objectionable article.

In 1853 the term "prayer meeting," as applied to our religious social gatherings, was introduced. In 1855 it was decided, "We consider it agreeable with the gospel to hold such meetings when they are held in order, but as we do not call upon our own members individually to pray, it is not in our order of holding such meetings to call on those of other denominations to pray." In 1862 it was decided that "All our meetings for divine service should be conducted according to the gospel which requires all things to be done decently and in order." This establishes the prayer-meeting as an institution of the church and settles the question.

In regard to Sunday-schools, we find the Annual Meeting has passed seven decisions since 1857, all of which favor this institution. Indeed the Brethren have a very good record on this subject. In April, 1879, the first number of our *Sunday-School* was issued, being the first paper published by a brother which contained a Sunday school lesson, and in less than six weeks that paper had a circulation of more than three thousand. In 1880 our Sunday-school papers reached a circulation of nearly 14,000 weekly, and were chiefly sent to Sunday-schools. There being 182 congregations in our denomination, and 262 Sunday-schools in 1880, it will be readily seen how the church stands in regard to the Sunday-school question, and that in a very few years a church among the Brethren without a Sunday-school will be an exception.

In regard to high school and colleges we find the following decision in the Minutes of 1858: "We think we have no right to interfere with an individual enterprise so long as there is no departure from gospel principles." From this it will be seen that those who advise against high schools or colleges when properly conducted, are virtually opposing a decision of Annual Meeting, like those of the Miami movement who include high schools among their resolutions and who are to be denounced. Many who took a strong position against high schools being conducted by brethren, now regard them a necessity to retain our best young talent in the church. Any one who is a close

observer of the growth of sentiment in our church, will at once admit that the existence of high schools is a settled question, but the church has a right to hold those who conduct them responsible for any violation of gospel principles, just as much as a violation of these principles in any other vocation.

THE BRUDEFORTE.

BY JAS. EVANS.

THE February number of this highly esteemed paper is before us, and it more than gladdens with its contents. It breathes a spirit of love which is refreshing to us. We notice that a writer has commenced a series of articles on the second coming of our blessed Lord, and we will attempt a translation of the first article for the benefit of the readers of the B. A. W. (see elsewhere). We see in our papers so little on this "blessed hope,"—that event to which Paul refers five times in 1 Thessalonians—that it is pleasant to the soul to see that some "love the appearing of Jesus." May the spirit of God direct and guide the writer into the deep things of God!

Where a very earnest exhortation from S. S. Mohler to be zealous, active, and to value eternal things now, as we would wish that it may be too late. There is a holy friendliness, a high exaltation, endless in duration, to be sought after, and now is the time to seek it. Then follows the translation of two articles from B. A. W. by R. H. M.

We have some good advice from Bro. John Murray, Iowa. His advice brethren when they go to meeting to leave behind them their farms, stocks, and all other worldly things. If we have a little time before meeting, talk about Jesus, the apostles, their word and work; and during preaching look at the preacher and nothing else, in order to bear what is said out of God's word. After meeting, if the preacher goes home with us, let him have at least one half of his time between the two services—to this we say Amen. It is pleasant enough to converse with friends, but to preach twice in one day, and talk all the time between, is rather too much for our weak attires.

Sister Barbara Roesch gives us some good thought on Christian endurance, showing how some leave the career may try and try to find out some method which lies between the narrow and broad way. But the Scriptures speak only of two ways. How witting we were at our baptism to promise to renounce the world and Satan. This was our first love, but how often does this first love cool, and we yield to temptation! Only those who endure to the end shall be saved.

Bro. L. C. Miller talks soundly on the true faith being forth by works; not a mere faith which brings forth no fruit. We need a living faith in God, in Jesus, which works by love. We have a long article from Bro. R. C. Miller on the ways of sinners, the counsel of the angel, and the seat of the scaffold. He ranks the theatre, the saloons as among the ways of sinners, and the invitation to go to them as the counsel of the angel. But we trust that none of our brethren ever desire to go there. The conversations between a father and a son are continued and are very interesting.

A good article from Bro. Geo. Achenbrenner on "examine yourselves whether you are in the faith." In Paul's day there was only one faith, now there are faiths many, and we must needs examine ourselves whether we be in the true faith. True faith consists in believing Jesus as Lord, Jesus our Savior, and in following by willing obedience to all He commands. True faith is thus distinguished from false. The former works by love, and brings forth fruit; the latter is dead, being alone.

Brother Watzel gives us an account of a visit to State Court meeting-house in Iowa. He held four meetings and the brethren were much strengthened, and resolved to remain faithful to the principles of the Brotherhood. The "old order brethren" have organized since he left, but Bro. W. could not say how many. Bro. Miller, from Iowa, writes to Bro. Jacob Hiller, reciting a string of names of converts and had to be carried into the house on his way from meeting. He called for the elders and was around in the name of the Lord, and we hope she is improving. We have

also a very interesting letter from Bro. Paulson in Denmark, addressed to sister Sophie Saxild, lately from there, and now attending the Normal at Huntington. It breathes gratitude to the brethren in America, for what they have done for Denmark. He says that several in Fredericksbaven begin to understand the Scriptures, and he expresses a hope that the little church there will soon be increased. We have now condensed, or rather furnished a table of contents, of what our German brethren read every month. We hope the paper will continue to feed that portion of the household with solid food. We love the simplicity of doctrine set forth in it. We fail to discover one line of ill-nature in it. Now there is a good many of our brethren who understand both tongues, and we hope they will help to sustain a paper in a language that is spoken by thousands in this country. Nearly 400,000 German people are expected to come to this country the coming year, and we shall see print nothing that will preclude the gospel to the myriads of men and women who fill our country and who have claims on us? Shall we invest our means in lands, property, and do nothing to open the eyes of these who sit in darkness and the shadow of death?

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANITMAN.

WHILE out in the work-house, circumstances sometimes make it necessary to converse the subject of dress. To eat, drink, dress, and do all that we can, however we do, to the glory of God, is no small effort. In the last teaching of Jesus, I cannot find one sentence directing, if his followers are to dress; and the little that is said in the writings of the apostles, refers almost exclusively to the dress of women. The Lord cautions his sons not to set their hearts on riches and his daughters not to set their affections on dress. He knew the tendency of the one toward money; and the other to personal adornment. If the heart of women inclined naturally toward money, and the heart of men toward display in dress, this teaching would be reversed. In order that supreme attention may be given to the adornment of the hidden man of the heart, the Holy Ghost directs modest apparel, with shamefacedness and sobriety. This indicates common sense usefulness in attire, womanly unobtrusiveness, and becoming deportment. Such modest apparel and deportment, stands in direct opposition to gaudy attire and superfluous ornaments, put on for display. The one seeks obscurity, the other to attract notice. The one seeks to be known of God; the other to be seen of men. The one gives supreme attention to the inward adorning; the other to the outward adorning. The one seeks the glory of God; the other the glory of self. As it is impossible for the man who fixes his heart on riches to be spiritually minded; so it is impossible for the woman, who sets her affections on dress, to live in close communion with Jesus. The Lord has provided both food and raiment for the life and comfort of his children. At too much or too little attention may be given to what we eat, so too much or too little attention may be given to dress. As the life is more important than food, so is the adornment of the hidden man of the heart infinitely more important than outward adornment.

As we may impair our Christian experience, make the powers of the soul sluggish, destroy our usefulness and shorten life by the wrong use of food, so may similar results be obtained by the perverted use of clothing. As we may dishonor Christ and bring condemnation upon ourselves by unwise spending the Lord's time and money to gratify perverted appetites, so may we disgrace our Christian profession and drive the Holy Spirit from our hearts, by wasting the Lord's time and means in useless outward adornments. Every Christian should eat, drink, dress, and do all that he can, to the glory of God.

Follow these directions. 1. In making your purchases, use common sense; the cheapest goods that are pure and durable in the end. 2. Conscientiously examine and compare goods, which will make you of the greatest service to Christ. If others think in that direction, don't you. Do others wear their clothes unwisely, don't, make yours longer. Scrupu-

lously avoid wearing any style of dress that would awaken improper desires. Do not dress immediately for anything. If others wear gaudy attire, let yours be plain; is that of others slowly, let yours be best. The woman who is reckless as to how she appears, is unfit for the service of God or man.

It is a terrible statue for the daughters of a great King to appear in careless, awkward, slovenly or immodest apparel. Use common sense. Men will not follow customs in dress that will continually deprive them of comfort, but women will. Men allow themselves to become enervated and robbed of comfort by avarice, appetite and passion; women by their love of display. Look a little ahead and use common sense.

The dress which cramps the vitals and impedes the action of the lungs and stomach, is more abominable than the crampers of infants' feet in China, or the changing of the form of the brain by the flat iron of doctors. Use common sense. Having well-defined convictions made by reading God's Word, follow them. If you have no such convictions, get some, and don't make a fool of yourself and bring shame and contempt upon the cause of Christ. Be sure you do not die with the flesh, and against the Spirit.

There are some who are great damage to the cause of Christ by continual harangues on plain dress, making it their hobby. Don't be a hobbyist; use common sense. Wisely dress the full measure of your weight in favor of the inward adorning, which is in the sight of God of great price. Wear nothing which will prevent the most profound union of your soul with Christ. Let your example prove that your greatest care is to please God. If you give too much attention to either plainness or superfluity of dress, it will hinder the work of Christ in your soul. There is great danger of giving too much attention to beautiful attire. There is also some danger of giving too much attention to plainness of dress.

The holy Christian woman who makes plain dress her hobby, from that very time endangers her Christian experience. 1. Because by such a course her attention is drawn from the inner and most important adorning, to the outward and less important. 2. Being thus diverted from that inward holiness which is the source of all acceptable outward conformity, and having her attention fixed upon the outward, she is in imminent danger of losing the one, as she becomes more intensely interested in the other.

With her attention unconsciously drawn from Christ and his work to her hobby, she loses the Christian-like spirit, but becomes harsh and exacting and thus will, Satan secure his end, as both she and her sister who is a devotee of fashion have lost sight of Christ and his work, in their all-absorbing hobby, which shall be worn.

The passion and tobacco slaves and the money worshippers will find it fully as difficult to run their practices to the glory of God, as will the devotees of fashion, to bring her gaudy attire and superfluous ornaments into the same issue. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

From Cerra Gorda, Ill.

Started for Christian Ca., Ill., the 4th of Mar.; stopped near Elmhurst, where I met elder A. S. Loe, of Morrisville; had three meetings. We organized a church of about twenty members. Elected Charles Cellerberger to the ministry, and Thomas Mathew, deacon. The name of the church is South Park, under the care of elders A. S. Loe and Peeters. Any ministering brethren traveling through that part of the country, can stop at Elmhurst; and hold a few meetings for these Brethren.

JOHN METZGER.

Mar. 27th, 1882.

Railroad Notice.

I have no correspondence with the Chicago & Alton R. R. Co. as related to special rates; and from Annual Meeting, and received an answer that they would do as well as any other Company, and would inform us soon. When we have the arrangements made with the full particulars, we will give notice in B. A. W. We have no much to do at the time we are in Chicago. If any others have made arrangements, let us know. K. UCHMAN.

Religious Essays.

Most of us who were once other things than you, then what you read or achieved, and I trust a small acknowledgment to the end—C. H. H.

For the Brethren of Work.

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING DEEP.

BY O. N. DOLBERG.

In eighteen hundred and sixty-four in the month of June,

We entered Bahrne's Strait, being twenty thousand miles from home,

Via of Cape Horn. We had experienced one year's changes,

In our flitting, changing home;

We had twice crossed the equatorial line,

And had basked in the sunny rays of the warm-
est clime,

But then were in the Arctic regions of frost

Where it was best to meet hardships with a
resolute will.

Vast fields we encountered on the way.

We found it very difficult at times to keep the
Clipper Oriole at bay.

It requires expert steering in the vast chan-
nels to avoid collisions.

The helmsman must be apt, have firmness and
decision.

In the most critical places a watchman was
stationed on the bow,

To signal the helmsman when it is nearing
the prow.

One night the wind blew a gale;

It was a dreary night.

The faces of the most experienced green pale;

Huge masses of hummock ice were menacing
a charge upon our solitary bark;

But we could not see the onset, for the night
was dark.

The watchman was charged to keep a sharp
lookout from the bow,

Each gear command was obeyed with awe.

In the morning watch as we neared the dawn,

When the darkness seemed the most profound,
and every contention was vain.

But we filled our part in duty's round,

Saw the watchman—was accused of dullness
of perception.

But it was difficult for human sight,

To penetrate the dark shades of night;

But too late for the remedy! We must feel the
dreadful shock!

In vain we clear the braces, and star-board
the helm.

We helplessly gazed on the scene so formidable.

The congealed masses were upon us like a
charging host in the shock of battle!

Upon the Oriole quivering from bow to stern,

Plunged into the swirling jaws of death.

The sea checked the motion of the ship, and
the motion of our breath.

What a dreadful hour was that!

When fluctuating between life and death,

When watching the issue of the elements of
strife,

And threatening in excitement the precious life—
maintaining breath!

Never while memory performs its function,
Will be erased from that scene on board.

And ever will I fondly cherish the salvation of
the Lord.

We could only do like Israel of old—stand
and see it.

All human power was vain in that perilous
hour.

We looked on the bulwarks on accumulated
heaps of ice,

Colliding and grinding against our helpless
ship.

And threatening a total sacrifice of all on
board.

The captain moved with visage pale on the
quarter deck.

His voice and men were self-evident; he feared
a total wreck.

Should the vessel be crushed,

Every living voice would in death be hushed.

The boats could afford no preservation.

Broken pieces of the ship, or boards, could
yield no salvation.

I have seen two contending armies in battle ar-
ray,

And I have viewed the undaunted charge in
the deadly array;

But if the opposing armies compact columns
could not be kept at bay,

Two defenceless ships could tactics change
and ran away.

But not so in a matter of catastrophe; from
the overwhelming forces we cannot fly.

But it death be our decided fate, we must stand
and die.
And finally the congealed body shattered its
frigid grip.

The masses parted and released our gullant
ship.

And once more like a bird liberated from the
cage,

She spread her white wings, and moved along
in her native element.

We were then favored with an open channel,
and the light of day.

Which greatly facilitated our perilous way.

For the Brethren of Work.

A SUGGESTION.

BY JACOB HIFF.

WHEN we meditate on what has transpired with us in the last twelve months in our Brotherhood, we must inquire, has the spirit of Christ characterized us in all that we have said and written? In our councils, there may have been words uttered that were not seasoned with grace, and in our periodicals there have been articles written that seemed not to avow much of the spirit of Christian love and courtesy towards one another. All of this is from a want of more charity towards each other, and a subdual of our carnal nature to the spirit of Christ. From this, the result is trouble in our Brotherhood and a tainting away of some of our members. We are inclined to think there are other reasons for this; we think we have too many periodicals in our church, and probably our editors are not quite as careful as they should be in writing, and also in admitting articles in their paper which cast reflections against each other, and often wound feelings. We read some articles in reply to a brother who has written in some other paper that we are not taking, and it leaves us unable to form a correct conclusion. Hence if our sympathies are with either one of these Brethren, we may take sides and thus parties are formed; which certainly is demonstrated in the Miami Valley by their clinging so closely to their paper, (the *Vindicator*). Now if we could take all of our papers and read these articles and their replies, and could see the spirit in which they are written, our minds would probably be different. To take all of our church papers would be very expensive; hence we have to be satisfied with one or two at the farthest. Again, those papers are located in different parts of the Brotherhood, and if we take an Eastern paper, we get the news from that section more fully than we do from other parts of the Brotherhood, and consequently does not meet our wants as we would wish. Again, these different papers seem to form different parties; something similar to those in the days of the Apostles, where it was said, "I am of Paul, I of Apollos, and I of Cephas, and I of Christ." 1 Cor. 1: 12. We hear Brethren talking something like this, that the *Brethren at Work* is my paper, the *Preacher* is mine, the *Primitive* is my choice, and the *Progressive* sends me the best, and those members that have left the church un-
believingly say the *Vindicator* is ours; for it publishes what they want. I believe that the good of the church and the prosperity of the Brotherhood demands a consolidation of our papers. We think there is a way by which those papers can be consolidated that the Brethren can have a church organ through which we can get all of the news throughout the entire Brotherhood. Cannot those editors confer together and come to some conclusion or

plan that would be just and right, that none would have to sacrifice too much, taking into consideration the good of the church and the cause which we hope we all are laboring for, that there might be more of a oneness, and allay those feelings that seem to trouble some of the members? We hope our editors will give this matter some thought, and if possible form a consolidation of their papers, which they would be willing to place under the control of our Annual Conference as it ought to be under the control and supervision of the general Brotherhood. Let its editors be held responsible to the church for their faithful performance of duty the same as the minister for his preaching.

A consolidation of the papers will go a great ways to conciliate the feelings and troubles in our fraternity. If this can be effected, it will have a tendency to bring out the ablest and best writers for one paper, which we believe will meet the minds of the Brethren generally. Further, we are aware that our periodicals are individual enterprises, and we do not propose to interfere with them any more than any other legitimate business that our Brethren engage in. But if they make no efforts in that direction, then we think the Conference should take some steps to have a paper soon as possible to be started and governed by the church. We feel assured that quite a large number of our members will contribute to its support.

What I have written in regard to this matter, I have done it out of a spirit of love, having no ill feelings toward any of our papers, but a desire to cast in my mite with my Brethren in that direction, as I have heard many Brethren express themselves in favor of a paper of that kind.

REMARKS.

We agree with brother Life in the consolidation of our papers; it would go far to give peace and strength to our church. And we agree with him in the character and spirit that should fill our papers. But when one paper forms a party, makes a platform, spreads it over the Brotherhood as far as possible to get all to unite with them on that party (platform) which differs from the councils of A. M. in some things, shall we all keep silent and let that party go on until it has destroyed all the power of the general Brotherhood? We agree with you that the *Vindicator* has had much to do in causing division, but it should have been stopped or put out when it first began the rebellion it now maintains. When it raised its head against the Brotherhood the beginning of the present might have been seen. And it is plain to be seen also that if our Brotherhood does not stop the public teachers in it from rising up against its counsels and usages and leading its members to disobey, then the Brotherhood will be rent by division.

R. H. M.

For the Brethren of Work.

GO UP HIGHER.

BY O. H. RACHBAUGH.

To Margaret A. Shoemaker, of Platts-
burgh, Missouri:—

A SORROWFUL letter is yours, and yet it thrilled me with joy. Your bereavement is the accession to the upper-world household of another blood-washed member. While your heart-strings were breaking over a dying

daughter of rare beauty of character, the harps in glory were being strung anew to celebrate her welcome to the realms of endless life and bliss. Death here is birth there. While sobbing break the stillness of the death chamber, and tears drop like Chrystallized soul-p pearls to the floor, the body leaving spirit spreads its vesture pinions, and with voiceless rapture chants its plan of victory, "O death, where is thy sting, O grave, where is thy victory!" While the bright convoy of celestial messengers bear the enfranchised soul aloft with the jubilate of redemption, "Life and immortality were brought to light by the Gospel," and "the Gospel was preached unto Abraham," and Adam himself had the promise of a serpent-bruise, a Death-annihilator, a Destroyer of the works of the devil. First the faint gleam in the Orient, then the dawn, then the radiant splendor of the risen Sun in Palestine, and now the noon-tide of finished redemption in the right-hand Throne of the Majesty in the Heavens. "I am the light of the world." So proclaims the Godman. "Ye are the light of the world" declares the same Teacher. That is the Fountain, this the rivulet; that the Sun, this the twinkling star. Thus was your new sainted Lulu; and from a mist-enveloped star on earth, she rose to the splendor and magnitude of an eternally blazing luminary in the firmament of glory. You loved her, and she was worthy of your love, and this makes the wound deep and painful and unhealable till you embrace her again in the deathless ecstasy of endless life and love. "I will see you again," "your joy shall be full," and so man taketh your joy from you," not even death. This is the solace which fell from the lips of the Divine-human Comforter for those who weep over their holy dead. "To me to live is Christ, and to die is gain." The truths which God has wedded neither man nor devil can divorce. No false theory of light will prevent the sun from shining. No false doctrine of the cross will invalidate its claims on our faith. Death cannot be gain to any soul save as it made so by the cross, by the blood of atonement, by the sacrifice of the life of Emmanuel. "I will see you again." How many souls will read these lines to whom these words will be a thrill of "joy unspeakable and full of glory." How large the number who have treasures in the grave, and larger, dearer treasure in Heaven. To many a weeping mother, father, husband, wife, child, brother, sister, how sweet and attractive and luminous is heaven since their darling soul mates have entered its peerly gates. "I will see you again" is the promise not only of a blessed reunion, but of rapturous recognition. Lulu is Lulu still. The preservation of personal identity is a necessity of the Divine economy and of moral being. You will see her again and know her, and it will be Lulu. She being dead yet not speaketh. Her ministry on earth is not ended. She is mightier now in her influence for good than when she shone as a quiet, soft, growing light in the family. While she lived I knew her not; now that she is dead, she has reached me with power in the knowledge of her beautiful life. And many she, through these lines, reach many young souls and win them to the beauty of holiness in the humble, devoted service of the cross. The more God-like your life, the more Christ-reflecting your deportment, the nearer will your Lulu be, and the more con-

scious will you be of her presence and ministry. Holiness and holiness only, lifts us to the borders of the spirit realm, and gives us free intercourse with the departed, and an innumerable company of angels." Eternity always touches the now, and presses its vertices on our spirits at every step and every moment. The holy dead and holy living one communion make. "I will see you again." She is ever calling, come up hither, to behold "the glory that excelleth," and share my joy.

For the Brethren at Work.

THE STRANGE DREAM

THE following is an extract taken from a letter sent to us by an outsider. He calls it a dream; we would that it were only a dream. Perhaps it may do us good to see ourselves as others see us.

I have been reading the Duquard paper for about five months, and was much pleased with it that I had learned to love the people called Dunkards. And it came to pass that on a Sabbath day there was preaching at a church in my neighborhood and I concluded to go and hear what was said. After the sermon the music came, which sounded so strange to me in that church, that it put me to thinking about the Dunkards who could give us music from the harp of a pure heart, and I thought that I could drink it in as a thirsty man would drink cool water. I returned home with Duquard on my mind. I slept, and I dreamed of seeing two Dunkards fighting. And Oh! how it did distress me! I wept! I cried at the top of my voice to them, saying to them, Dunkards, don't fight; don't fight. And I awoke, and was relieved from my distress by knowing it to be a dream. But my relief was but of short duration, for it was not long afterwards before I saw the real fight commence, and it is still going on, and oh! how badly do I feel. And I cry at the top of my voice: Don't fight, Dunkards, don't fight, and if you will fight, when you are smitten on one cheek, turn the other also.

For the Brethren at Work.

PEACE.

BY CHARLOTTE L. DODGE.

WE would suggest a thought that we all labor for peace, as we are told, "Blessed are the peace-makers, for they are called the children of God;" we would infer from this to be called a child of God it is necessary we should be peace-makers. Let us see how many in the Brotherhood can answer the application of peace maker. It does seem as if all would try for peace, we would not have so much strife, such warfare of words. It is perfectly right to defend truth, but can we not do it mildly without personating any one? Those that are in the wrong can sooner be brought back by loving kindness and brotherly tenderness than all of the railing Satan can invent. Let us follow the example of our glorious Leader "When he was reviled he reviled not again." But the peace-maker is not often attacked; it is only when he lets the evil get sufficient hold on him to draw from him a few retaliating words that he is attacked. Then the emissaries of Satan as soon as they find they have accomplished something, redouble their energies to draw him out again. Let us therefore be "wise as serpents and

harmless as doves." Our blessed Redeemer said, "My peace I leave with you." If we belong to the church of Christ, where is that peace? It must be among the few that live in peace and labor for peace daily, and who allow nothing to draw them from their allegiance of peace with God and man. In another place it is said we should live peaceably with all men, and we are aware that God is a God of peace; the Gospel is a gospel of peace, but ours at present, or the way some of it is delivered to us, seems to be a gospel of warfare. How often does Paul in the beginning and ending of his epistles pray for peace to be in the church. It seemed that he had this matter at heart, and in naming the fruits of the spirit, peace is held out as one among the most prominent. Therefore let us drop the dress subject and a great many others that seem only to gender strife and see if we cannot find more Scripture, for peace, love, and forbearance than any of those subjects have been discussing. Perhaps if we could study, read and write, as well as preach more on these subjects, we would come together much sooner than worrying over those other things, and perhaps our love for each other would increase that we could exercise that Christian forbearance recommended by the apostle so that we would forget our animosity, and such evils as envy and strife would be no longer known among us. Brethren and sisters, how happy we could be if every evil and unkind thought could be removed from our fraternity; how approving our beneficent Father would look down on us! Methinks angels would smile and say, "Behold how delightful for brethren to dwell together in unity!" and the world would look upon with confidence, and have a stronger desire to be with us and enjoy that peace of mind the world cannot give. And even other denominations would say, these people certainly have the spirit of Christ; their walks prove it. Will this ever be in the Brotherhood? Let us all unite and labor for it, and see what can be done towards that end. Our Annual Council will soon be here. Let us all try for peace and pray for peace, and certainly God will grant us that great blessing.

"Note.—We need not necessarily drop the dress question, nor say other question set forth in the Scriptures, just because some one may condemn them, as generally believed and practiced by the Brethren, but we can speak and write mildly exhorting them, and do away with the party spirit that so frequently characterizes the spirit of productions. We obtain the text of the article, and hope it will serve as well as the limited notes.—Ed."

For the Brethren at Work.

HOPE OF A BRIGHTER FUTURE.

BY E. W. STUCKLER.

EVERY day hastens the approach of Spring, and our heart begins to throb with the pleasant hope of soon seeing the happy time arrive when we can inhale the balmy breeze and walk forth into the fields and see all nature rejoice, although this morning (Mar. 9th) there is a dreary aspect with rain, snow, and sleet; yet we see the beautiful verdure already beginning to carpet the earth, the tender branches coloring up, buds swelling and some already beginning to unfold their leaves, and the bloom of the peach is beginning to blush. This sweet expectation is one of the few which cannot deceive, because it is founded upon the inviolable laws of nature. The charms of this fond hope seem to arouse our hearts to a sense of praise to God. It is not the splendor of the purple or the glittering

of the diadem which alone procure this delight that so often cheers the peaceful breast of the humble cottager who cannot penetrate the abode of royalty or find pleasure amid the busy scenes of traffic. The arrival of Spring is attended with a thousand new delights; the beauty and fragrance of the opening blossoms; the warbling of birds which we already hear, and the widely diffused gaiety and joy that smile around us. Sometimes our terrestrial hopes are dashed by anxiety and repressed by doubt, but the hope of Spring is no less certain and satisfactory than it is pure and certain. Let us then, while the stormy days of March continue, instead of repining and worrying, indulge the fond hope of Spring and suffer its pleasing influences to cheer our souls.

Hope is one of the choicest gifts which heaven mercifully designs to mortality. When the storms roar and the tempests howl, hope still supports our drooping spirits, and the rays of consolation gladden our hearts. Without this pleasing emotion, how sad and dreary would have passed many of our Winter hours! But cheered by the hope of Spring, we have borne with patience and endured, without complaint, the rigors of Winter and the hardships of the season, and now we are upon the eve of realizing its presence—a few more boisterous days, and all the beauties of the picture our imagination has so brilliantly painted, will be confirmed, the sky will become serene, the air mild, and the sun return with power, and the earth resume her long-lost beauty.

So it may be said by us, dear Brethren, while living a Christian life, of changes which mar our bliss and joy in the unity of the spirit. Without hope, how dreary would be the world; as pertaining to the care-worn pilgrim one wide desert, all the paths of which are surrounded with misery, beset with trouble and embittered with sorrow. But hope lights us on our way. When darkness appears, gloom, oppress and division threaten, hope strengthens our faltering step, collects our scattered senses, and presents to our view a pleasing prospect lying before us in our reach. Why not eagerly spring forward with as much pleasure as if we had already obtained the objects of our wishes. Is not prayer the anchor of hope? Then let us unite in one effort to God that the springtime of our Brotherhood will dawn upon us in the bright sunny June of 1882. Hope raises the sinking heart and restores the courage which begins to drop. Let us then each time when we feel the magic influence of her rays, bless God and thank him for the daily benefits we receive, as well as for those reserved for us in the future. Blessed be the divine mercy which permits me to hope that when time shall be no more my soul shall quit these narrow confines to repose in the bosom of its Creator through the countless ages of eternity. Were it not for this certainty of immortality, this fond hope of eternal life and happiness, few would be the excitements to virtue, and weak the inducements to mental improvements. When oppressed with care and weighed down by misery, we should have little encouragement to continue longer in a world filled with misfortune. But with the expectation of a future glorious state of existence, we can smile on care and trouble, and arm ourselves against the fleeting pleasures of this life, and pity the deluded disciples of folly, dissipa-

tion and division, now prowling around the sacred desk.

May God help us and direct us how to lay hold on the anchor of hope, with steadfastness, is my prayer.

THE BRETHREN AT WORK.

STANDING COMMITTEE.

DR. JAS. R. DIXIE.

I HAVE noticed that it has been suggested by some of the Brethren through the papers to send as many new members on the Standing Committee to next A. M., as possible supposing that that in some way might remedy the present trouble. But that can't do it. The Standing Committee never made the trouble; disobedient, refractory men have made the trouble, and the Standing Committee, with the General Brotherhood, have been trying to get it settled, and have thus far failed. And while I favor the idea of changing committee men and officers as often as possible, this is not the time. The storm is now upon us; the breakers are just ahead. Talk about covering it all with charity; talk about being still; will silence remedy the evil? Never. The evil is already here, and must be met; and we need experienced Brethren to guide the ship; we want them at the pilot wheel. Then let every district wake up, view the situation squarely; send the strongest and best experienced Brethren that you have in your districts, men that are tried, men that are solid for the general Brotherhood and order of the church. This is no time to sell out for a mess of pottage,—by compromising the long-established principle of the church. If it ever was right, it is right yet. I believed the Brotherhood was right when I united with it. I have tested it for many long years, and I am confirmed in the opinion that it is right yet, in the main. So by the grace of God let us contend for the faith once delivered unto the saints.

For the Brethren at Work.

THE BIBLE.

BY W. H. HUNTER.

THE Bible is our guide from earth to heaven. In it God makes known to man his character and will, how and in what direction we must travel in order to reach heaven. If we follow this guide it will not lead us astray. It is given by inspiration of the Holy Spirit, and is profitable to all, teaching them what to believe,—showing them what is wrong, and instructing them in what is right. Although written by men, God directed them what to write and how to write, that as a rule of faith and guide to practice it might be perfect.

A knowledge of this book should be more desired than gold, for in understanding and obeying it, we have the promise of a great reward here and hereafter. Everybody should read and study their Bible daily, praying God to teach them to understand aright, to believe and obey its precepts. It will be life to their souls and make them wise unto salvation. In it is expressly declared that good men when absent from the body are present with the Lord. Here we are assured of the resurrection of the body in a glorious form clothed with immortal vigor suited to the active nature of an animating spirit and assisting its most enlarged operations and incessant progress towards perfection. Let us one and all lay the teachings of the Bible close to our hearts, is my prayer.

Chilman, Ind.

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EDUCATION.

WE cannot judge correctly of education, by taking the conduct of isolated persons and their peculiarities. We can find educated men who have turned their education to purposes which have given some reason to fear their lives and labors have done more harm in the world than good. Darwin, Huxley, Payne and others, who have contributed to the cause of infidelity, have made a bad use of education so far as they are concerned. Great warriors, as Alexander, Bonaparte, and others, who have used their education to despoil the world in blood, and build themselves up in power, have shown to the world that education may be turned to evil. Others have got an education and concluded they were too smart to labor, sought far easier positions, failed, and left the appearance plain that it may be turned to the injuring of the man who has it. The burglar and counterfeiter often turn a fine education to evil purposes. But it is not just judgment to condemn education from such evil men turning it to bad account. We might on the other side find learned men who had done much good in the world. Paul, Basil and Chrysostom, Clement and Tertullian, in primitive times; Luther, Bayan, Wesley, Mack, and many others in more modern times, have done great work fighting against infidelity in a glorious warfare that has given Christianity the victory over it. Franklin and Jefferson, Pitt and Wilberforce, have used their learning to put down tyranny, and free the oppressed. Education with these good men, and many others, has done great good in the world; but the greatest good is with the masses of the people. To elevate the few, by education is selfish, cannot do great good; but to make the people, cannot do great good to others. It is only when the mass of the people can have knowledge and learning, that the world is greatly benefited by it. We can judge of the good there is in education if we compare the people of our own country, where the masses are educated free, with the Mexican, or any other country where the masses are left without education.

A man may be educated without having attended high schools, or even common schools to any great extent. Many men in the common walks of life by reading, study, and careful observation, have educated themselves, and become the leading men of the world. Abraham Lincoln was one of that class. But the greatest good in education is by the study and improvement of the mind among the masses, because there is such a large number; and it is where education is applied to the common walks and business of life, that it may reach with its influence and help every family and every day. That kind of education which applies to the every day business of life, is what America needs. That which makes every man know more, do more and better, is the education we need, and all learning should be directed to that direction. The church needs more men, educated in all the duties of life, in all the work of the church, in all the grace of the Gospel, making these things the great education, and the arts and sciences may come in as helps when they are made subject to the

Gospel spirit. The arts and sciences give power for good or evil, and they need on that account more watching, care, strictness and power, to keep them under the control of the Christian spirit, and Gospel teaching. The truth in revelation, needs all the truth in nature combined and subjected, to give the Gospel power now, said had when Paul's advocate. It may be said that education tends to lead men away from humility. That may be true, on account of the ungarded way in which it is obtained. Riches may tend, also, to lead men away from humility, and it may be true that every thing which gives power to man, naturally tends to exalt him; but on that account, to give him no power, either in mind or morals is turning him back to heathenism. The true doctrine is to give him all the power possible in mind and morals, then subject just to the divine will and purpose. A well-educated and developed mind and heart, fully controlled by all the spirit and truth of the Gospel, is Paul-like, the ablest defender of the church; and the brethren of wealth, who have their talent time and means converted to the work of building up the church and saving the world, are probably the greatest helps the church can have. They are educated in the line of their talent, they are the men who should be chosen in the church to manage the missionary boards and orphan homes. The church has hundreds of men who are well educated in business; their knowledge of finance is thorough; they should control all the business of the church in that direction, because they are educated in it. We do not want men who have gone to commercial schools; men have done that, who cannot then manage anything financially; but men who have the knowledge necessary to take care of temporal things for the good of the church, as they have for their own good—men of this kind are generally among the laity. Though they are in the true sense educated in finance, they are left off of committee-work of that kind, while some poor preacher is put on who has not time to manage his own affairs, and could not do that well, if he had time. He needs education in the direction of his work, and all his study to improve his talent in that direction will give him more ability and power for good. This is the education which should be sought by all, to qualify them for usefulness and success. The same way of making success in any business or calling, is to study it well, understand it thoroughly, and know all that we can learn about it. The bee-keeper must study his business well to make it a success; the farmer, the mechanic, the engineer, each must study well and understand his business. The house-keeper, the teacher, the gardener, each must get thorough knowledge of his or her business to insure it as a calling that will be useful. This is education in its true sense. It may be gotten in schools, or it may be obtained at home, or on the farm or in the workshop; in the field, in nature, or it may be found anywhere where the mind is searching for it; and all education that tends to practical usefulness is commendable, but for mere ornament it is doubtful.

N. H.

SUNDAY-SCHOOLS.

THE Beech Grove Church, Madison Co., Ind., never had a Sunday-school, now we want one, and want to run it in harmony with the established order of the Brethren, so I thought of no better way of finding out than to write to the BRETHREN AT WORK.

Dr. R. —

REMARKS.—Elect a Superintendent, an assistant, a Secretary and a Librarian. Separate your schools into classes, and let the Superintendent consult each class in regard to a teacher, and appoint such teachers as may be agreed upon. Care should be taken to arrange the classes according to age as much as possible. There should be one Bible class, composed of old people. A few dozen copies of the New Testament, and such singing-books as may be agreed upon will be sufficient in the book line. Experience has taught us that the teachers of

each class should assign the lesson for his own class, and they should advance no faster than they can understand it. Special care should be taken in appointing a teacher for the infant-class. The teacher ought to be an excellent Scripturist, one who can relate Bible incidents in a way to make them interesting to young minds. This is the best way to instruct the little folks. At the close of each session of the school the Secretary should read the report, telling how many pupils, officers and teachers are present, how many verses have been committed, and the amount of money collected. The Librarian should see that all the books belonging to the school are properly cared for. The Secretary can perform the duties of the Treasurer in country schools.

The school should be opened by singing and prayer, and close in the same way. If possible let all the officers and teachers be members. Conduct your school after this manner, and you will have what the Brethren will generally approve of. J. E. M.

MAINTAINING GOOD WORKS.

PAUL says to Bro. Titus, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works; and as a reason for maintaining them, states 'these things are good and profitable unto men.' Note the order of Paul's declarations: 1. He willed something. 2. That something was for Titus to do. 3. It was to affirm constantly to the believers their carefulness to maintain good works. 4. Because these good works are profitable to men."

The duty of maintaining good works is required of believers in God. It is not addressed to unbelievers, ascetics, strangers and infidels, but to believers. Who believes in God, will hear God, and they who hear God never complain when good works are to be maintained. You are addressed, brother; and you, sister. There is no availing to gain the blessing. You and I are to be careful to maintain good works. It is not enough to observe the ordinances in a formal and spiritual manner, but we are required of the Lord to maintain good works that may be "profitable to men." Ordinances are not profitable to men, but to the disciples, while good works maintained by the disciples are profitable to such as have not yet believed.

Paul also says, "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful." Ours—that is such as had been pronounced to come to Christ by Paul's reasoning. The "Jabs" proves that others were then maintaining good works for necessary uses. Nor is this all. The good works were not only to induce others to seek pardon of God, but that the members might be unfruitful. Paul well knew that a spirit of laziness would only tend to alienate from God, so he would have the members of work that they might not be unfruitful. Simply going to meeting and observing the ordinances once or twice a year would not suffice Paul, but he would have the members engaged in good works.

But now comes the point. What some call an evil work, and in this difference and contention over the matter, the devil evidently is about the only one that is being pleased. Some insist that a well-regulated and wisely-managed Bible-school is a good work that should be maintained for necessary uses, while others, with zeal worthy a better cause, declare teaching children in Bible-school no evil work. Let us see what the apostles would have done in the matter. Would not a meeting for the purpose of reading, studying and reciting the Scriptures, have been regarded as a good work by them? Turn to Acts 16:11, where the Holy Ghost affirms that the Bereans "searched the Scriptures daily." That may be called a daily school, for it was a daily meeting. Those Bereans were Christians, for "they received the word with all readiness of mind." The church at Berea met daily to study the Word; was that not good work? If it was a good work in apostolic times to meet daily to study the Scriptures, is it an evil work now to meet once

a week, or only once a month as often? Nay, if there be any wrong, it is in our giving so little time to searching the Word. What is it that causes men to object to the disciples meeting once a week to search the Scriptures, when the Bereans met seven times in the week for that purpose and were commended for it by the apostles and the Holy Spirit? Beware, ye who oppose meetings to search the Scriptures lest ye be found fighting against Jesus!

We now call attention to Luke 4:16:

"And he came to Nazareth, where he had been brought up; as, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Hear the German also: "*Und er kam gen Nazareth da er erzogen war; und ging in die Schule nach seiner Gewohnheit am Sabbatthage, und stand auf und wollte lesen.*"

At Nazareth on the Sabbath Christ stood up in the school to read. The word "school" is translated from *synagogue*, which originally meant school, but later meant also the building in which the school was held. We find the word *church* in our day used in the same manner. Originally it meant "the called out," or people of God; but now it is used to denote both the people and the house in which they meet.

In the 20th verse of the same chapter we read, "*After Aqna, die in der Schule waren, sahen auf ihn*"—all the eyes of those in the school looked upon him. We next call up the 28th verse: "*Und sie wurden viel Zornes, alle die in der Schule waren*"—all those in the school were filled with wrath. Verse 44 reads: "*Und er predigte in der Schulen Galileas*," and he preached in the school of the Galileans.

Saying that the word school is thus used by the Spirit, it is wisdom to persist in objecting to its use among us? We believe that when we learn that we have been in error, we should hastily abandon the error and cling to the truth. This is our course, and we would like to see all men controlled by that Spirit. We are convinced that the church should maintain good works as was the custom among the early Christians. Orphan Homes, Bible Schools, Industrial Schools, where abandoned youth may be taught to labor, and to know the Word, should be maintained. Helping the poor, relieving the drunken out of the gutters and returning them, would be profitable to men, and it would cause love to increase, lead hands to work, bring blessings upon the church, and maintain union where division now threatens so many souls.

Is it not a fact that we are spending our time and talent quibbling over that which God will not notice, and neglecting the good works? Distract, fear, loss of love, evil-surroundings are engaging the heart more than good works. Dear brethren, pause! Let there be more good works—more confidence—and less fear and believing of evil reports, and the God of our fathers will bring us peace and enduring happiness. Please to not, in fear, break the wagon tongue, and hitch the team behind the wagon, with the help of pulling the load. It can never be drawn over the hills and through the sloughs in that manner. Onward, is the true course. Maintain good works for necessary uses. M. M. EISENMAN.

JERUSALEM AND ITS INHABITANTS.

ACCORDING to a letter from Jerusalem, A printed lately in the London Record, there are many persons in the city who hold extreme or fanciful views on religious topics. Eighteen Americans, it is said, arrived there recently to await the second coming of the Lord. They are respectable, educated, and apparently very pious persons, and are to be followed by others. For many years a half crazy Rungheim, dressed in grave clothes, and carrying a wooden cross on his shoulders, was wont to address crowds of people in the market places of the city. He subsequently died of a fever. A German woman, who regarded herself as "the bride of Christ," and who had prepared costly dresses in which to receive her

Lord" went away to the Jordan afterward, and never returned. She died, and I was buried by the natives. A young man is now in Jerusalem to whom it has been revealed that the Arm of the covenant is buried in what is known as the Father's field. He is searching for it assiduously. Another, who is described as "a rather good-looking like young Jew," has arrived at Jerusalem, and claims to be the Messiah. These instances are sad indeed; and it is pleasant to turn to what is comparatively a brighter side of religious life of Jerusalem. Of the Jews the correspondent of the *Review* writes as follows: "Many Jews have arrived here from Bulgaria and Russia, and many more are expected—it is said about eight hundred—an important and embarrassing addition to our already overcrowded Jewish quarter. The Jews are so widely distributed throughout the world that nothing of importance can occur without its reflex being felt at Jerusalem. A Jewish recently begged from one of the missionaries on the ground that the French were in Tunis, and consequently she had not received her usual remittances. Even the anti-Semitic movement has involved us, and papers on this side and on that have been read at the Gorman Club. But, on the whole, the Jews have a good time in Jerusalem, and were it not for their poverty, would be perfectly happy. They live according to their own laws, have their own 'house of judgment,' marry and divorce in their own fashion, and the chief rabbi has even the right of requesting the civil authorities to arrest and imprison any of his people. Their religious zeal is in itself very commendable, though alas! for their removal from the law and right way. Their reverence for the law has almost caused them to forget the Giver of it, and even the most solemn Day of Atonement, which has just passed, is marked by unceremonious and unspectacular teaching."—*Selected.*

LIGHT VS. DARKNESS.

BY WM. M. LYON.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

CHRIST commands his disciples to let their light shine. He tells them where and for what purpose it should shine, viz., before men, to glorify his name. "Ye are the light of the world." "A city set on a hill cannot be hid." A Christian's light must shine; it cannot be hid.

A Christian may be compared to a candle, lighted and placed on a candlestick. The candle is composed of both body and wick. The candle is composed of both body and spirit. The candle is not lighted until the wick is set on fire. Man never fills his proper function before God until his spirit is lighted—by that "true light which lighteth every man that cometh into the world." John 1:9. Under a lighted candle we do not put it under a bushel, but on a candle stick, and it gives light to all in the house. Likewise also, a man when he is once lighted from the true Light, he is then placed in Christ's church, the golden candlestick, and gives light to all subjects, both of the heavenly and worldly kingdom.

From these observations we learn that every true Christian must carry a light, for the following reasons:

1. Because it is impossible to be the chosen of God, the children of light, and not possess the Christian's light.
2. We cannot walk in darkness and have fellowship with the saints in light.
3. We must be perfect, even as He is perfect, therefore we must walk in the light, for in Him is no darkness at all.

In view of these statements, conceding that we will be apprehended according to our light, we must first seek to obtain it, and having obtained it from the true Light, learn how to keep it burning brightly, that its sweet effluence may grow brighter to the perfect day. First, we must be careful how we seek to oil it, for even "Satan is transformed into an angel of light." And if we go to Satan or any of his agents, (and he has many) we can be readily supplied with an abundance of what the text terms the "wrong light." "Walk in my light," pleads he, and "your feet shall not stumble." Travel in my path, lest "thou dash thy foot against a stone." But heed him not. He will

turn the light that is in thee to darkness, and "let the light that is in thee be darkness, and great is that darkness." Let us examine the light we carry, whether or not it be true or false.

If on light he has from Satan and not true, the minutest ray from the true Light striking upon it, will cause it to vanish as a vapor, or even the slightest impulse of that gentle breeze that blows from the ethereal realm will extinguish the brightest flame of Satan, and put it out forever. O, terrible delusion, that must be persuaded to buy oil of Satan and set his wick on fire from the rolling flames of hell, and walk by the dangerous light of his flaming fire-brand, till the lamp of life goes out, and he plunges into the fathomless gulf of the angels of Satan, amidst the shrieks and sighs, the groans and cries of the damned. Therefore if we would be illuminated with that heavenly luster that illuminates the soul of every child of God, we must first be willing to leave every false light, and come to the true light, and partake of its sweet emanations as they fall profusely on the children of light. We must first be willing to comply with the divine prescription and formula from heaven; then, and then only, can we expect to receive that light which shines to glory. This light is so great that it shines even from the heavenly Jerusalem, the city of the great King Jesus, the fastidious of his feet, and guides the humble creature along the path of duty that has been made by the Creator. But alas! how many are content to travel for days and years, and even until death with no other light by which to walk, except the weak, flickering, uncertain light of the world. This light ultimately leads to darkness and despair; but the Christian's light shines even to the Paradise of God. Let us pause a moment and see how many lights we may behold. We will first look with the carnal eye, and then with the spiritual eye. The carnal eye sees light in the dram-shop, but the spiritual eye sees none; that the measure of confidence and trust of the forces of darkness who visit this place of dark darkness, are continually ascending into the ears of the Most High. The carnal eye looks with pleasure on all places of public amusements and admires their seeming splendor and brilliancy, but the spiritual eye gazes upon all of them in horror and disgust. The carnal eye beholds with rapture the glimmering light of the weak trap shining dimly through the port-holes of secret societies; but when the spiritual eye gets the last glimpses of its dark light, it sees nothing but Satan's tools ready to wound all who enter its lair. The carnal eye is charmed with fashionable attire and costly array, and thinks all these will add to the Christian's light, but the spiritual eye sees nothing but the pinnacles of bads. The carnal eye discerns no evil in hearing the sword, and engaging in carnal warfare, and thinks even the blood that flows on the battle field, and the victims of shall and sword with their blood-stained garments, do not reduce the leader that should adorn the Christian, but the spiritual eye looking on a battle, sees nothing but Satan's age using his life and soul-destroying machinery, inventing only to kill the soul. The carnal eye beholds the Jewish Jerusalem which hides the Great Commander who has said, "Thou shalt not kill." Thus we see that whatever seems light and bright to the carnal eye and sense, looks dark and evil to the spiritual eye and mind. Then let us be careful, brethren, with which eye we look. We sometimes imagine we see light, when really there is no light. It is because we are looking with the carnal eye. Let us look more with the spiritual eye, lest our light turn into darkness. The Bible, which is the Christian's guide to the true Light looks out to all alike, and hence, serves as a guide to all alike, and hence, serves as a guide in the church, and among the people of the civilized world, respecting religion. If all would read the sacred pages, with the true spiritual eye, spiritual guidance and blessings would be the result.

If we would discern the true Light from the carnal eye, we must remove the "carnal goggles," and put on the "spiritual spectacles," and then we can look with a pure, spiritual vision, into the spiritual revelations, and then, and then only, can we be fully able to discriminate between light and darkness, and derive spiritual blessings. But instead of this, to the reverse

of Christian order, and to the confusion of Zion's holy church, too many Christian professors have put on the "carnal goggles," and of course everything is then decided to suit the carnal appetite, and the desires of the flesh. Right here, I fear, is where the most of our church troubles spring from. Members are governed too often by the carnal vision instead of the spiritual, hence divisions and disorders are the result. Brethren, in these perilous times, let us examine ourselves strictly, and see whether we have the carnal vision or spiritual.

In regard to keeping the Christian's light bright and burning in the church of God, let us strive to quench all spurious lights, and do this a Gospel manner, and we will not to our own light, that we keep it well soiled, trimmed and burning, and be sure to keep the bowl filled with oil. If we do not watch we will let the snuff get too long and we remove it, and thus let our light fail from want of attention, and give the adversary reason to speak reproachfully of us. We can accomplish all this by strict adherence to the voice of heaven, the Gospel formula.

In conclusion, lest the reader's patience be too much wearied, would say, do not let the snuffing get too long. Remember, we remove only the spurious light of the carnal eye, and let us talk more, more we will of God, and less about one another's faults. This is one good way to increase the true light, and a very good way to quench false lights. We can also assist one another in keeping our lights in order. But let us be careful how we do this, that we do not trim the *smuggles* too close, lest instead of making it burn better, we put it out entirely, neither let us blow too furiously lest we extinguish it. Let us proceed cautiously and lawfully. It is very obvious that many false lights are extant within the borders of Zion, and if we do not put out, the "children of light must suffer loss."

"My soul be on thy side,
Thou thousand fold more;
The host of sinners pressing hard,
To drive thee from the side."

Let us watch and pray, and keep our lamps "trimmed and burning," and we will, if faithful to the end, then "shine as the stars," forever and ever in the kingdom of glory.

Wilmington, N. Y.

RECONCILIATION.

[We clip the following from an article in the *Principle*, written by Bro. L. D. Parker. It is too good to be overlooked.—E.]

LET there be a committee of Brethren appointed to revise the minutes of Annual Meetings for adoption.

It is pointed to be the minutes of the Annual Meetings, and the minutes of the Gospel, and of the church, to have gone before us. The question as to the authority of the church over congregations and individual members is the great one, and ought to be settled at our next conference. We regard the Church both a judiciary and legislative body the former in deciding when the Gospel is violated by congregations and individuals, and the latter in formulating plans to extend the cause of Christ and retain peace and harmony in the church. No query should be decided in a way that the church has no power to carry out decisions effecting peace, in such decisions we need more effort and a better plan to obtain the judgment of the church. We endorse the plan of sending one delegate from each congregation who shall represent the mind of that congregation and together with the Standing Committee, divided into sub-committees shall prepare answers to all questions sent from the districts.

On the uniformity question let us decide first it shall not be made a test of membership; second, that we recognize approximate uniformity, the most known means of securing plainness and modesty in dress, and third, that all who publicly oppose it shall be accountable to Annual Conference. An organized body of people may pass resolutions to encourage and favor certain things, but should never answer vital questions with *advice* simply, for some will interpret it as law, and others to do as they please about it, which will not fail to cause division. When Annual meeting makes decisions it should be certain that they are based on the gospel, and then protect them against all discourteous opposition. One privilege of expressing our views and opinions of matters of which the Gospel is silent or indefinite, cannot

be called in question, (if done to the right spirit) and through the proper medium at the right time and place), without provoking rebellion, yet no organization can remain very long intact, if every one is allowed to disrespect and violate her decisions, without accounting for the same. Again, we should exercise more care in the election and installing of ministers and elders. More attention should be given to the gospel qualification, and none should be installed into office that are not sound in the faith and will not promise to labor in harmony with the general Brotherhood. All officers should be accountable to Annual Meetings for failure to keep their promise or usurping their authority, if not dealt with by the congregation in which they live.

Let Annual Meeting inaugurate some plan to establish a Publishing House that shall publish one religious weekly, a monthly educational journal and a children's paper, also such tracts and books as are needed for the dissemination of Gospel truth. Now, in conclusion, we say that whether one, all or none of these suggestions are accepted, let us in the mean time reason together as brethren should, in the spirit of meekness and humility, remembering that we are all one body in Christ, and that it is our duty to stand by the Church, and our chief attention, our earnest prayers and all we have that will promote its interests.

INTERESTING BIBLE RESEARCH.

THE following may prove interesting to the careful student of Bible research:

Dr. Guthe has been employed by the German Palestine Association to make excavations in the neighborhood of the Pool of Siloam, the result of which is to show that the ancient city wall once ran round the southern spur of the Temple-hill, enclosing the Pool itself and defending the entrance to the Tyropoeon Valley. Dr. Guthe has also discovered the deposit of lime from the characters by the aid of which, but, unfortunately, while several of the doubtful letters have now become distinct and the exact forms of all of them have been rendered clear, a good many that were seen and copied by Prof. Sayce have been destroyed. A gypsum cast of the inscription as it now appears has been sent to Berlin, and a squeeze and copies of it have been forwarded to Louvain by Lieut. Corder. By comparing his own copies with the squeezes and cast, Prof. Sayce has been enabled to correct the text he had previously published and give the following result:

"Behold the tunnel! Now this is the history of the excavation while the excavators were lifting up the pick, each toward his neighbor, and while there were three cubits to break through, the voice of one called to his neighbor, for there was no access in the rock on the right. They rose up, . . . they struck on the west the excavation, the excavators struck, each to meet his neighbor, pick against pick. And the waters flowed from their exit to the Pool for a distance of one thousand cubits, and the depth of a cubit was the height of the rock over the head of the excavation here."

The inscription plainly records what took place when the excavators, who had been working from the two ends of the tunnel, failed to meet in the middle of it. They had passed each other by, with three cubits of rock between them. They discovered the amount of their error by shouting, and then broke through the intervening wall of rock. The ends of the original tunnels which were thus connected are the two *cubs* or cubits as noticed by Col. Warren in the middle of the tunnel. The most important result of the removal of the lime from the characters is the determination of the exact forms of the letters. This has obliged Sayce to retract his opinion that the inscription might be as old as the age of Solomon, and place it rather in the time of Ahas or Hezekiah. It may even have been fifty years later. But the reference by Isaiah (8:6) to the waters of Siloah, during the reign of Ahas, seems to show that the tunnel was already in existence at the time.

THE Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpreter of all revolutions, the key to all seeming contradictions of the physical and moral worlds; it is life, it is immortality.

Chen Hsi. moko pear. — James 3: 18.

In company with Jos. Myers and Ashley
Nelson, we were conveyed to West Branch
church; had some meetings with these well-

Baltimore & Ohio Railroad Arrangements.

The next Annual Meeting of the German Baptist church will be held at Mt. Zion, Indiana, on the line of the Baltimore & Ohio R. R., commencing Tuesday, May 20th, 1892.

Arrangements have been made with the B. & O. R. R. Co., to stop at all stations on the line of this road at one rate for the round trip.

Tickets will be placed on sale as early as May 15th, allowing a stop of one hour at each station, and made good to return until June 10th, to accommodate those who wish to visit friends before leaving.

The B. & O. R. R. will also be prepared to furnish tickets at the meeting to those who may then decide to extend their trip.

These tickets will be sold only to members of the society, or to members of their families.

For further particulars address, G. W. F. A., B. & O. R. R. Co., Chicago, Ill.

Railroad Excursion.

WATKINSBURG, Va., March 31, 1892. The District Meeting for the Second District of Va. will be held April 23d at Leesport, Va. A few miles south of Leesport, near the station of Valley B. R. The company has given us half rates for all who wish to attend that meeting. The regular mail-trains leave Waynesboro, Va., at 6:15 A. M., leave Leesport, Va., at 7:15 P. M. These trains will return with the following, which is a true copy of the agent's letter to us.

Fraternally yours,

E. L. ENOVER.

We will sell excursion tickets from all points on our road to Leesport, at half rates, or single fare for the round trip, on April 12th, 13th, 14th to persons wishing to attend the Annual District Conference of Teachers to be held near Leesport.

Tickets will be sold on regular trains only and good for eight (8) days from date of sale. We will arrange to have trains stopped at a county road crossing, decreasing to be designated by yourself, or your committee, on April 12th, 13th, and 14th, to suit passengers only.

Yours Truly,

O. HOWARD ROYER, Div. Freight and Pass. Agt., N. Y. R. R.

MONTICELLO, Ind., Mar. 10.

A few words for the paper. Brother Samuel Uhl commenced meeting in the Slater school-house on the evening of the 7th inst., and closed on the 15th. He came unexpected to us, but we were glad to see him. We have not had much preaching by the Brethren this Winter. The District Brethren have been away over two weeks, and took in over twenty-eight meetings. We think some of them would have joined in with us, if we could have had meeting room. Our brother labored faithfully, and to hold forth the Word of Truth. Although only one man was made willing to accept the offered terms of mercy, we think many good impressions were left in the minds of the people. We sometimes felt almost discouraged, but the brother has revived the work again. We hope that the seed sown may be as broad cast upon the waters to be gathered in many days hence. For we think some have been almost persuaded. Oh that they may not get off too late!

KATIE HINER.

Fallen Asleep.

"Blessed are they that will walk in the Lord."

LONG.—At the residence of her brother, in Lankin, Ind., Mar. 19th, 1892, Miss Mary Long, the wife of John Long, in which Miss Long was well known in the community, was attended by the hundreds of sympathizing friends who followed her remains to their last resting place in the Georgetown cemetery. Her pure Christian life speaks a more glowing glow than lips could utter or pen can trace. Funeral services by her pastor, assisted by elder J. H. Moore of the German Baptist church.

MARY HERRBERTSON.

NOBSON.—In the Brecher church, Van Wert Co., O., Feb. 24th, 1892, after Experience Norton, aged 45 years, 11 months and 16 days. Funeral services by brother John Hummel, from

I Oct. 10, 18. She was a faithful member of the German Baptist church for several years. She was married with oil two years before her death. She read her Bible as long as she could see to read. Was born in New Hampshire, married to Jonathan Norton in New York state in the year 1840; moved the same year to Ohio, and settled in Logan county, where they raised ten children. Sister Experience is now the mother of thirty-one children, many of those serve the Lord. She has left many to mourn the loss; there being children, grandchildren and great-grandchildren numbering many in the church, and many many kind friends and neighbors. But they mourn not as those who have no hope.

(Publishers Christian press copy).

MILLER.—In the Middle Creek congregation, Somerset Co., Pa., March 21st, 1892, sister Mary Miller, aged 4 years, 3 months and 27 days. Funeral services by the writer.

VALENTINE BLOOMING.

WILT.—In North Manchester, Ind., Feb. 25th, 1892, sister Mary, wife of friend E. Wilt, aged 42 years, 3 months and 25 days. Before her death she selected her funeral text, which was, 2 Tim. 4, 7, 8. Funeral services by the writer on the 12th of March, to a large and attentive congregation.

SMOKE.—Also in the same church, Wahash Co., Ind., Orville V., son of Henry and Sarah Smoke, aged 3 years, 1 month and 24 days.

CORDER.—In Junesville, Wahash Co., Ind., Joseph Corder, aged 27 years, 3 months and 2 days. He leaves a wife, a promising companion, a sister, and three children to mourn their loss. Funeral services of the three above by the writer.

DAVID REFF.

SHIDLER.—In the Salomonic church, Huntington Co., Ind., Mar. 4th, 1892, sister Mary, wife of friend J. Shidler. She was a member of the church of God. She leaves a kind husband and four small children, and many friends to mourn their loss. Funeral services by the writer on the 12th of March, to a large and attentive congregation.

BURMIAUGH.—In the Coon River church, Gutberie Co., Ia., brother Daniel Burmiahugh, aged 30 years and 10 months. Disease, ulcerated cancer.

He suffered a great deal for over three weeks prior to his death. He was a member of the church, and he was expected not desired to get well. From services by brother J. W. Diehl, from Rev. R. H. The text and record were very appropriate. Brother Burmiahugh's life was full of good works, even before he made a full surrender to yield obedience to the Lord. I never saw one so glad to meet death.

J. H. HAYES.

SWAB.—In the Hurricane Creek congregation, Bond Co., Ill., Feb. 12th, 1892, brother William Swab, aged 4 years, 8 months and 6 days. Disease, pneumonia.

The deceased was born in Clarion Co., Pa. He married Eliza Eshelman, (sister to M. M. Eshelman), Nov. 1870. United with the Brethren in 1881, and ever lived a consistent Christian life. His last illness was of short duration. Funeral services by elder John Goodman. Interment in the cemetery adjoining the church, in the Mutterly Grove congregation.

Sister Swab and twelve children survive. May they have our heart-felt sympathy in their bereavement. But "the Lord give, and the Lord hath taken away; blessed be the name of the Lord."

N. E. LATTICE.

Announcements.

District Meetings.

April 3th, at 10 A. M., Northern District of Indiana, in the Arcadia church, three-fourths of a mile east of Arcadia.

April 10th, at 10 A. M., Northern Indiana, in the Cedar Lake congregation, Delaith Co., Ind., 7 miles South-east of Co. ranna, and 3 miles North-east of Garrettsville.

April 14th and 15th, in the Bethel congregation, Traylor Co., Neb.

April 11 and 12, at district of Va., in the Blackwater congregation, Loudoun Co., Va.

April 24th, North Eastern Kansas, at Olathe, Jefferson Co.

April 27th and 28th, North-western District of Va., in the Silver Creek church, Wink Co., O. Come by way of Butler, Ind.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church, three miles east of South English and two west of Lincoln.

May 4th and 5th, Second District of Va., at new meeting-house, Page Co., Va.

May 4th, in Elk county, Southern District of Va., 12 miles north of Trepah, at brother J. C. Urey's.

May 9th, at 8 A. M., Southern Ohio in Salem church, Montgomery Co., about 4 miles north of the town of Paul Mitchell, at West Baltimore, D. & W. R. R. about 3 miles west of the narrow gauge railroad, Elder's station.

May 25th, at 8 o'clock A. M., Northern District of Ill., in the Waddan's Grove church, Stephenson county.

May 11, Northern Minnesota, at Bro. S. Clark's, two miles east of Neosho, in Cass Co., Mo.

May 12, at 10 A. M., Middle District of Iowa, in the Panther Creek church, Dallas Co., Iowa. Dallas Center is the nearest R. R. station.

May 22nd, North-western District of Kansas and Colo., in the North Solomon church, Osborn Co., Kans.

Love-Fests.

April 29th, in the English River church 1A, commencing at 11 A. M.

May 12, at S. C. Clark's, 2 miles north-east of Nevada, Vernon Co., Mo.

May 15, at 11 P. M., in the Solomony church, at New London, 10 miles south of Huntington, Ind.

May 26th, at 10 A. M., in the Panther Creek church, Woodford Co., Ky.

May 27th, at 10 A. M., in the Huntington church, Ind.

June 2nd, at 10 A. M., in the Mennasha church, Delaware Co., Ind.

June 6th, in the Weaver church, at Bro. George Heestand's, near Southville, the village of Solomony.

June 17th, in the Wahash church, Wahash Co., Ind.

June 17th, at 4 P. M., in the Bethel church, Holt Co., Mo., at the house of brother G. W. Andes, six miles north of Mound City.

June 21st and 22d, at P. M., in the Monqueto church, one-half mile east of Lost Nation.

April 24th, North Eastern Kansas, at Olathe, Jefferson Co.

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Religious Essays.

Many—We write on other things too, not that we read or believe in them, and I trust you shall acknowledge even to the end—For H.B.

"WE ALL DO FADE AS A LEAF."

ISA. 64.

BY C. D. ZOLLERS.

The Sun in his climax of glory I've seen
When nature was smiling and forests were
green,
And birds in the woodland were warbling their
songs,
All vied the charm which to Summer belongs.
Those beauties of nature that come with the
Spring
All fade from our vision on Time's rapid wing;
The soft tints decay in the Autumn's cool
shade;
The beautiful leaves of the forests all fade,
How apt the resemblance of old by the sea,
Of Nature's decline at the close of the year,
Of man's sudden rift from life to the tomb;
Our time, oh how fleeting! how transient our
hours!

We follow our friends to the grave in deep
grief,
To us 'oh how dear, but they fade as a leaf;
They shun like the stars in the fair azure
dome,
To solace our spirits and brighten our home.
The memories so solemn now soften the heart,
When friends fondly cherished in paleness de-
part;
Their smiles in life's sunshine, their tears in its
gloom,
Re-ear to the mind as we march to the tomb.
The husband in saddest laments for his wife,
Who shared in the comforts and sorrows of
life;
The daughter was weeping in the loneliness
there,
The mother's delight and her subject of prayer.
So lately her languishing sighs we still heard;
To-day her pale form in the grave was inter-
red.
We thought mid our tears and our sobs
of grief,
The friends in our circle all fade as a leaf.
The herald of truth did arrest souls afire,
"Twas blessed are the dead which die in the
Lord;
They rest from their labors, their sorrows are
o'er;
Their works follow them to that beautiful
shore."
So friend, after friend, leaves the grief-stricken
vale,
They fade with the leaf and are lifeless and
pale;
They moult to dust in death's gloomy do-
main,
But God will restore them in beauty again.
Come mourners and rest in the promise Divine
We'll meet them again in that glorified clime.
There death's withering might shall the bonnet
not invade,
No ties shall be broken, no beauty shall fade.

For the Brethren at Work

CRIMINAL VS. CHURCH GOVERNMENT.

BY C. S. WOODS.

An act which violates a law, divine or human; an act which violates a rule of moral duty.—If either.

IN the present sitting through which the church is passing, it is noticeable how convenient the word "criminal" has become, for no sooner are some brought under the discipline necessary to preserve the peace and order of the church than the plea is set up, "we have done nothing criminal." Especially is this true of those who declare themselves reformers whether their proposed reform contemplates the overthrowing of the principles of our long-established church government, and set up in their stead liberalism through a "Free Rostrum," or whether it is on the plea of a more restricted form of church government in the line of absolute uniformity in church order and usages. In

either case, the plea is the same.—"We have done nothing criminal." The fact which this plea develops must however be patent to all careful thinkers. That plea is only another way of declaring that "we refuse to submit to the regularly constituted church authorities, and we will set up our form of church polity, and call it reform whatever may be the result." Both embody the same principle and establish the same fact, viz., both elevate private opinions above the combined judgment of the body and each assert their right to be governed by its alone. Now to establish this fact, i. e., "the right of private opinion" in a broad or general sense, will establish it also in a limited or local sense, and for consequence, it will either destroy all rule and all authority to meet and dispose of matters of proper church notice, or else it will establish the one man power. The plea, then, "We have done nothing criminal," is to be understood as only in their estimation not criminal, and not as a fact. The question, What is a criminal act? is therefore pertinent. One of its meanings, "an act which violates a moral duty." It is a moral duty to withdraw from every brother that walketh disorderly, but it is not a moral duty to withdraw from a brother or brethren who walk orderly. To withdraw these from those who walk orderly,—to withstand and oppose such is a violation of the divine law and is a criminal act, and they are brought under discipline for criminality. True criminality consists in depriving others of their rights and injuring their interests, and it remains to be shown (will doubtless be urged) whether the plea as set forth is true in fact or not true.

Let us look at forms of church government.

Question: Is our (i. e., the representative) a necessity to protect the interest of the individual and to guard his rights, and is it therefore Scriptural and proper? The liberalists say "we like representation well enough in a broad general sense, and for certain purposes may be a help. But as a principle of general, and for consequence, of local church government, we say no, for representation means uniformity, and uniformity means submission to others, and we stand on the right of personal choice, and personal choice is superior to all outside or general rights, and that's our doctrine, and which gave birth to the "free rostrum,"—logically, too. But we inquire, What are general rights, and upon what founded? Ans.: General rights are common rights founded on common interests. What are common interests? Ans.: Common interests are those interests in which every member of the body has a personal interest. Every member has a personal interest both as respecting himself and others in the principles, duties and promises of the Gospel. The Word of God endows him with world-wide personal interests, hence the command, "Go into all the world," etc. Recognizing this fact and to promote it led to the first general apostolic council. See Acts 15. Now how are these personal general interests best subserved? or rather how are they subserved at all? Is it by surrendering these interests to the domain of personal choice, and local control? The liberalist will even on this question halt awhile, and finally, though perhaps faintly, say no; for he will say, I have a personal interest in this matter, and I have a personal choice how to perform the work, and

how to consent to surrender my rights to the domain of the personal choices of others would say "lip and thigh." My doctrine of personal choice, I cannot, I dare not trust others for they might choose to do just what I choose not to do, or have done. How then can he have his personal-general interest in these things fostered? Can he be here, there, and everywhere as far as his interests reach? No; but he is willing to place these interests of his at places and localities where he cannot of himself give personal attention into the hands of persons who are accountable to no one! No. Can he make others accountable to him as an individual while he himself advocates the right of personal choice? Certainly not, for accountability to others is the very thing objected to by these latter day liberalists; these objectors sometimes call accountability the "iron rules of elders," "priest craft," "man made" rules, etc. It's the right of personal choice you see "that's our doctrine," "and we are reformers."

Well, what have we then, as the result of these inquiries? Ans.: "All matters beyond the ability of any one to give personal attention to, must be abandoned. More than that even: the co-operation of others cannot be relied on except just as it may happen that their choice coincides with our choice." Well, can two persons be found whose choice is the same on every question affecting their interest that will spring up in a lifetime work in the church? No. What have we then as the result of this free-thinking platform? We have this singular phenomenon presented, viz.: A question arises, but here is brother Charles, who objects to my view of the question, how best to dispose of it as his right to object according to our platform, but here is brother John who happens to agree with me, I will therefore dismiss brother Charles in this case and work with brother John. But another case comes up, now brother Charles happens to agree with me, and brother John don't, I now will dismiss brother John and work with brother Charles. Well, of course, neither brother John, Charles, or myself will fall to criticizing each other and condemn each other. Oh no, we are all too saintly for that, do you see? This liberalism might do in a world governed by chance, in which there is no telling what may happen.

If, then, liberalism, or the right of personal choice involves certain failures in the management of any one matter of general interest, it involves the failure of every other. There is then no question affecting the unity, purity or prosperity of the church that can with safety be entrusted to the domain of personal choice. These can only be subserved by a representative form of church government of which A. M. must be sovereign, which to oppose is criminal on the ground that to oppose A. M. in the rights and interests entrusted to her to foster, is to resist the personal interests of each member of the body, which no one has the right to do, but contrariwise, God has made it one of our highest duties to promote the interests of others. In fact, so important is this duty that personal growth in holiness is made dependent on a constant faithful performance of this duty, "for in blessing thou shalt be blessed."

Taken then again the principle of absolute uniformity, and let it here be understood that we by no means oppose,

but advocate practical uniformity, which is to be understood to mean and is to be insisted upon to the extent of clearly establishing the characteristics of the principles of the Gospel on all points where specific outlines are not so worded, but the purposes of absolute uniformity goes beyond this, and assume that the Scripture is as clear on matters of church polity as it is on ordinances, or else if not so clear, that it is necessary to formulate a class of rules to be held and enforced as inflexibly as the Word of God must be held. To insist on this is to form creeds. Creeds are human opinions elevated to the dignity of canon law and in their application supercede altogether the right of private judgment, and ignore choice. To ignore choice is to set aside the force and weight of testimony human or divine, and denies the power and benefits of comparison and embodies the principle that the rules of any one age or of a class of circumstances must be the rule for every age and for all classes of circumstances. This fact has brought down to our age as a standard the "Westminster confession" and very naturally also produces appeals to the "Fathers" to meet present issues. What then have we as the result of "absolute uniformity" as a principle of church government? Ans.: We have this remarkable phenomenon, viz.: That the right of personal choice in matters of private opinions, may be and hereby is set up as a matter of positive law, as the standard of appeal, by which the same right of personal choice in matters of private opinion is denied and forbidden to be exercised by others, and for consequence involves this proposition, viz.: We present you as a ground of Christian fellowship, not the clearly stated Scriptural conditions of church fellowship, but we present you these our opinions formulated into rules touching matters not so specifically defined as are the ordinances of the Gospel; now all who will accept and maintain these our opinions we will recognize in Christian fellowship, but let it be remembered that our platform of absolute uniformity will admit of no change in these rules to meet peculiar cases, for they are fundamental to our existence as a body, and must in form be transmitted to posterity and any change would remove our foundation and destroy our identity as a people. Here then we have an assemblage composed of a greater or lesser number of persons who elevate personal choice into an unheeding rule, against which the personal choice of others must not be directed. This gives the matter of personal choice such prominence that the standard which it formulates becomes the ultimatum of all appeal, and here ends investigation, the force of testimony, and the benefits of comparison, and the unity rule becomes logically the result of it; not as the exercise and approval of man's power to think and act, but rather as a want of such exercises. Upon this throne monarchy reigns while upon the throne of the liberalists, anarchy reigns supreme, and when either the one or the other is sought to be restrained by the representative form of church government though they refuse to surrender, and of necessity are separated from the body, both say "we have done nothing criminal," all of which is due to no undue elevation of the exercise of personal choice. But the liberalist will inquire, Is then the right of personal choice to be denied? While the advocate of absolute uniformity

There were some of this party, however, who went with the vast throngs, and reported on their return that it was estimated that 100,000 persons were present. The cost of supplying the water and of playing, is said to be \$2,000, and it is necessary that a large sum should be present to pay the expenses. In another part of the grounds is a fountain, called the "God of Day," and is represented with figures drawing his chariot, and is surrounded by four horses and four men, and the water flowing from the grounds are fountains, embowered in groves, where float miniature ships and boats. Entering the palace, we were ushered through salons after salons, filled with rare and costly treasures, until we began to feel as though we were a part of the great show, and had a most marvellous ball at our disposal. We saw ourselves reflected in the vast mirrors that lined the walls, until we magnified our numbers, and wondered who the crowds were that followed us from room to room. In the picture galleries there were but two that I brought the memory of, and I was told they were the siege of Yorktown, and the other the "Crowning of Josephine" in the church of Notre Dame, after Napoleon had crowned himself. It was painted by David, a French artist, and all the faces are veritable likenesses, as well as the style of the architecture, and the way the figures are represented. It is the most beautiful picture I saw in Europe. There are those that are grand in their conception and finish, perfect in their kind, recognized by all as the perfection of art,—even I with my cultivated taste recognized them as such,—yet they failed to gratify my eye of the really local, as I did not this painting.

I could almost have bowed down to the artist, had he been living, for giving to the world so beautiful an object of his art,—in fact a something which will, in no-manner, be so to me a joy forever.

On our return to the city we visited the great glass manufactory, where every process is shown the visitor except the tinting. In the exhibition rooms articles were shown of their manufacture, which none but huge or prices could purchase—vases, the designs of which cost years of labor and toil; articles for the toilet and so ornaments, indeed, everything which is not coal, lavender or vanilla perfume.

To-morrow we shall take the car for Dieppe, from which port we shall take a steamer and cross the English Channel, stopping two days in London; then to Edinburgh, and across Scotland to Glasgow, from whence we shall embark for America and our several homes.

In writing these closing notes in this beautiful city, I find it difficult to analyze my feelings, or realize the vast extent of sea and land over which I have passed since I left my own pleasant home. I seem to have lived through a common term of life so much rushes through my mind, so many events which were important to me now down to my letters home. Yet, could I be assured that my notes, imperfect as they have been, have been of interest to any of my many friends, I shall feel amply rewarded for any sacrifice of time or comforts they have cost me.

Sad Accident.

Brother John Brubaker, son of brother and sister Delilah J. Brubaker was killed from the fall of a horse, and the cause of the accident was the stable keeper having a pair of mules which John walked behind the one he was harnessing, it kicked him with both feet. One foot struck him about the lower part of the breast bone, and the other on his side. He died in a few minutes afterward. On Monday we gathered for the funeral, and the pastor in part the last respect due our young brother. We saw one year ago this boy with two others of the family, make the good confession. He was a good boy, and an exemplary Christian. What a consolation to the parent! The family bear the bereavement with marked resignation. We tried to comfort the congregation from these words: "Be ye faithful unto death, and I will give you a crown of life." Rev. 2: 10.

A. VANDER.

The "Hygienic Home" in Colorado.

By request we answer the following questions:

Q.—Persons who loan money to the company, and take interest-bearing certificates of stock, can they get their money out when they want it?

A.—It is expressly stipulated in printing the certificates that the money is payable on the demand of the lender, and we are the agent of the lender or the company, or if the lender wants the money, it will be paid, and

if the company wishes to pay it, they can do, therefore the money can be taken out any time, and interest will be paid promptly on the first day of the month.

Q.—Why make a difference in the rate of interest and say from 6 to 10 per cent.?

A.—In some of the Eastern States where the rate of interest is low, some persons do not ask more than 6 per cent.; in the Western States where interest is higher, if loans are made, it would have to say 10 per cent. Here in Colorado, interest rates at from 12 to 15 per cent.; that is why we choose to ask loans from Eastern parties, and also to give our brethren and sisters a chance to help in the good work.

Q.—Is the stock or money well secured when put into the company?

A.—We don't know how it can be better secured as there is improved real estate security to make it safe, and this kind of real estate (choice land) is going up rapidly.

Q.—Which is the best kind of stock, regular preferred stock, or preferred interest-bearing stock?

A.—Both are secured alike. After this year there is no doubt the dividends from the company will exceed the high rate of interest, besides there will be the increase in the value of the property; hence regular stock or shares will pay the best income or profits from the investment.

Q.—What course of treatment will you adopt?

A.—"Rational Medicine" on the "Hygienic Principle," will subvert all the old, good in every system to the expulsion of all that is detrimental to health or longevity. All the aids necessary to assist Nature, which is the supreme power, will be used as occasion may require which will include "Nutritive Care," Hydropathy, Electricity, Swedish Movement, Sun-Baths, Medication and Natural Mineral Water Baths, and a course of healthful living in general. No stone will be left unturned within the limits of our means to make it a pleasant resort for invalids or those seeking rest or pleasure away from the toils, cares and trials of our over active life.

Believing that Christianity and a proper regard for humanity living go hand in hand, and insure the greatest amount of happiness in this life, with a tendency to a high and noble life beyond, the moral and religious status of our "Home" will be guarded with scrupulous care.

A.—Are you not too far West to make it a success?

A.—Of all places in the United States it is in our judgment just the place. It is here in Colorado where the many thousands of invalids look yearly as the Mecca of their hopes for health, and they used just such a rural resort for their children and their own. It is a favorite of many world, eight to ten thousand invalids visit Colorado yearly. This fact alone ought to convince any one as to the success of the enterprise. And then our climate it is one of the prime factors towards success. Invalids will improve so much more rapidly here than in any other climate on the East, and from the experience of many who required health here, we judge the benefit will be more permanent.

Everything promises well for the enterprise. Who that the Lord has prospered in this world's goods and have to spare, will not feel like putting their substance on the East, and adding along the noble work inaugurated for the good of mankind? Remember, we do not solicit large donations but loans for a year or two, or shares taken, so as to not only be helping along the work, but be a means whereby you may add to your own interests. The more means we have, the more thorough, extensive and satisfactory can the improvements be made. Send for circulars; satisfaction guaranteed. Thanks to the generous hearts who have responded and feel such a deep interest in the matter.

J. S. FLOYD.

From Denmark.

Dear Brethren,—

Feb. 1st, I left Copenhagen for North Denmark, where I have travelled all this month. I have had meetings every evening, and at some places two or three times a day. The interest has been good generally, and houses crowded with people, and we are happy to know that many friends stand near the fold. We found the members zealous and trying to hear their crosses with patience.

Brother Edskildsen will soon have doors and windows ready for the building, and all is nearly ready, so that we can begin to see the Winter will not hinder or harm the work, we will commence the ministry.

Reports from Thylbeck are very encouraging. I am promised a full account, and will state only that our brother has gotten his older brother, and that, and two more will be received as soon as circumstances will permit. I visited Breker Hansen in Randers. Found him and wife kind and active, but still struggling hard for a living as usual.

I arrived home the last day of the month, after traveling 120 miles on the ocean, 150 miles on the coast, and 100 miles on foot. Found Mary still in bed and my old father alone with the children, yet we are thankful for the goodness and mercy of the Lord toward us.

We have had no Winter here. The grass looks green and cattle and horses, as well as sheep, are grazing in places. There is much stock and many die of consumption, caused by wet and damp air.

Immigration to America seems to be increasing this Spring from all parts of Denmark and Germany. May the church be prepared to cast into the sea the seed of eternal life. Oh, for the consolation! Millions upon millions know us as circumstances will permit. Gospel than bread. If we are the light of the world how do we fill our responsible work? If the preserving salt, how do we preserve ourselves and the world?

Let the pious worker leave wrangling and contention striving, and declare a full Gospel to a dying world. Let the press be used to edify, and as a means of spreading the divine truth. Keep family troubles, church troubles and all kinds of troubles away from worldly notice. Settle it where it only can be settled, among the contending parties by the means advised in the Gospel, and if the Fraternity ever warning, why could not churches send letters and refrain from publishing to a frowning world what belongs to the church? I think the A. M. should advise the churches to control the press and prohibit it from advertising and forwarding and combating such things in the papers as should be settled by Matt. 18, whether of individual members or individual churches. Then the church will do much more good and no evil.

From New Carlisle, Ohio.

The following we clip from the *New Carlisle News*, published at New Carlisle, Ohio. It speaks well for the Brethren and their meetings:

The German Baptists commenced a series of of on Monday evening on Main St., on Tuesday, March 7th, holding services morning and evening of each day, closing them on Saturday evening last. Eld. I. J. Rosenberg, of Gilboa, who conducted the services, is an eloquent, impressive speaker, and has done great good in his labor of love amongst us. The meetings have been most successful at Dunnett's Creek church, six miles northwest of town. There were seven accessions to the church here; five of these were immersed in Honey Creek by Eld. O. F. Vont, of Tippesonger, and two on last Saturday by Eld. Rosenberg. The following communication on this subject was received:

Dr. Senk.—Please give us room in the columns of your wide-spread and enterprising paper for a few remarks in regard to the short series of meetings just closed at the German Baptist Church in this place, under the supervision of Rev. Isaac Rosenberg, from Gilboa, O. I am glad to hear of the meetings, and to meet and a charitable heart. He seems never to want for a subject. The meetings were attended with great interest, none having been added to the church by baptism. As there has always been a deficiency upon the part of some of our brethren in regard to holding such meetings, I think they have never realized the good that is in them, and I think you closed just when the most interest was manifested. Come again.—I Friend.

Among the Brethren.

Last Sunday we attended service at Eagle Creek church, and were so glad to see greatly relieved after being absent from them so long. Coming to the church, we first visited the parsonage, where the devoted are sleeping. Going up the aisle we came near a marble statue, plainly dressed and highly polished, with the name "Sharon" neatly engraved upon its base. It was a woman, and we were looking at her memory as we read the inscription, "He fell by the wayside, and the angels took him home." Of our short visit to last Annual Conference of our sudden departure for home upon the solemn news by the telegram. Our visit to our dear friends here, and our return home, and by being deeply in the chambers of death. Oh the thoughts, "Asleep in Jesus." Ah, our

heart melts as we lower him to rest and the tears flow after the sainted dead. Thus anew the scenes of the past come again to view as we stand looking at the marble column. The only thing that we saw since the sainted. The spirit is up rounder where the redeemed dwell, and oh, my God help me to live that we may meet again, when this life is over.

We enter the church and services are commenced; the story of the cross was tried to tell our sorrow after a rest of several months, and a source of joy to worship with the Brethren once more.

We still find our body of members in love and union and firmly planted upon the Rock. We saw the doctrine they accepted years ago. We were glad to reflect upon the condition of the church at large. How we love to hear and yet how much do we read in our periodicals that is the opposite!

It would seem as though the faith in Christ had changed. How we must tremble the condition of the church. Where does the fault lie? Is it at our own door? Are we failing near the path of duty ourselves? Or are we sowing the seeds of discord? Where are we standing?

These are the days amidst the many trials, the most conflict and trial surrounding us, it suggests to us that we stand firmly in the faith of Jesus and take him only as our safe guide, traveling through this wilderness.

"If ye, then, be wise with Christ, seek those things which are above." Are we doing it? From some of our literature it seems, some are seeking such things, instead of following the injunction of the apostles; some that of wealth, some of honor and praise of men, etc., many pretending to follow the meek and lowly Jesus, yet in truth are bearing the ways of the world.

All religions bodies have a code of laws or church discipline by which they are governed. But observation says they do not live up to them. Our own fraternity is lame in this. It is not then necessary that we come back to our

S. T. BOWMAN.

Brothers of the Cross, let us hold up the doctrine of Jesus in its pure light and encourage more love and union among our ranks and there make a practical demonstration of it ourselves to our congregations and to those with whom we come in contact in everyday life, exhibiting of the true love, peace, joy and harmony there is in the religion of Christ.

Dunkirk, Ohio.

From Sabetha, Kan.

The Sabetha church is in peace and union so far as I know, and all things look prospects for the future. We are all trying to live up to the requirements of the Gospel as near as we can. We have meeting most every Sabbath somewhere in the neighborhood, and every Sunday night a social meeting, together with a Bible class, at the Brethren's house, which makes it interesting.

We have had quite an addition to our number of the church here, by members moving in here from other churches—mostly Eastern churches—in the last six months or a year, and still have room for more. Brethren from the Eastern States or churches, that are seeking homes in the West, would do well to stop off at Sabetha, Kan.—especially those wishing to locate in Brown or Nunamaker counties,—and examine our country. E. Coler, minister, and other members, live in Sabetha town. We have a good school as near as comes to the State, a fine lot of country—rolling prairie, plenty of running water, plenty of good timber, rock for building purposes, and good R. R. market place. The winter here has been remarkably fine, the frost I never saw. The wheat crop looks splendid, and promises a very heavy yield. We have had some of our corn come out, and some was sown by the middle of February. Everything is looking bright for a promising season.

E. J. BERRY.

Sabetha, Kan.

From Plover City, Iowa.

Dear B. at W.—As the rain prevented our meeting for worship today, I thought to devote a little time in writing a few lines for the paper. I will say that on the first Sunday in March, we met together to reorganize our Sunday-school. After singing and prayer, the school voted for a Superintendent and assistant, the lot falling on Mr. Henry Throup and Mrs. Joshua Schechter. Then the classes were formed, each class choosing their teacher and assistant. The school is in good running order, and all seem to take a great interest, which makes it very pleasant to all. The church is in prosperous condition. May God bless you all.

LEAH HILARY.

Plover City, Iowa.

inspired, but everything they wrote was not inspired, as has been shown above."

I conceive it to be the most dangerous and erroneous position taken in the article. It plainly denies the inspiration of the historical part of the Old and New Testaments, which, if true, would prove that not less than one-third—or perhaps one-half, of the Bible is uninspired. The theory, when applied, teaches that the greater part of Moses' writings are uninspired; that most of Judges, Kings, and Chronicles are not inspired. Thus at once sweep it takes the inspiration out of nearly one-half of the entire Old Testament. The same theory would also teach that the greater part of Matthew, Mark, Luke, John and the Acts of the Apostles, so far as the writing is concerned, is also uninspired. Take the inspiration out of all this and what have we left on which to predicate our faith? If all the matters of history, where facts and circumstances were fully known, needed no inspiration to indite the circumstances and events, then we can place no more confidence in the historical part of the Bible than in any other book. If the writers, while writing that part of the Book, were not inspired we cannot, for the life of us, tell whether they wrote the truth on all points or not. We want our readers to think of this matter soberly, and see just where it will land them. We regard the theory as a very erroneous one, and that is our reason for nothing it now.

A. Paul, who himself was inspired, settles the whole question. He says: "All Scripture is given by inspiration of God." 2 Tim. 3:16. All in this case certainly does not mean just a part. We believe that the writers of the Old and New Testaments were inspired what to write and what not to write. They were not permitted to exercise their own will or opinions, but wrote just what the Spirit dictated to them, hence the good Book comes down to us as a divinely inspired Book, perfect and complete in all its parts; a book, concerning the correctness of which we need have no doubts whatever.

7. It is true that the man who now preach the Word are uninspired, but it is their duty to preach the inspired Word; to preach it as God's Word; to handle the Bible as God's perfect book; as a revelation from heaven by the Spirit, and not as a mere opinion of man. We look upon the Book as written by inspired men, who wrote the things God wanted them to write, and it is not in our place to tell them that a part of the work is inspired and the other part not.

J. H. M.

THAT ARMISTICE.

WE are in favor of an armistice that will last for all time. But who can control a Free Babylon? After the armistice is accepted it will be on our platform. We are agreed with the brother who writes "war," and would be glad if there would not be any more warfare and contention in our papers. But we approve the course of those Brethren who defend the faith and practice of the church, when it is attacked by any person, either in or out of it.

One brother writes as to know, if those brethren who say they will not take any more papers unless they quit fighting each other, would nothing said in a defense of the order of the church, when it is opposed by some papers and some brethren. We wonder, too, what they think. Do they think we should keep silent while others are doing all in their power to tear down our general order, and in its stead establish a kind of congregationalism? This way of saying nothing in defense of the truth, while others are oppugning it, is one of the ways of working for the enemy. God had faithful men in ancient times who would not keep quiet while the truth was being smothered.

Paul said, he had kept the faith, and fought the good fight. The apostle tells us to contend earnestly for the faith, and if a man tells us to keep quiet, while others are loud in their opposition to the truth, we know the result of his council will be equivalent to giving the opponent all he wants. If all could be stopped, we could

say amen to it, but we know that will not be so much to the spirit, which started the contention, still lives.

Some brethren are writing in favor of peace in a way that makes me think, we may cry, "Peace, peace, when there is no peace." What the long-established order of the church is opposed by some papers that wish to see it changed after the world or popular religion, a little more than it has been, we feel it our duty to defend the order, and, if possible, keep the church on the Gospel and not have it turned over to the popular religion of the age, in the matter of principle.

Our views always have been, that it was best to not discuss these disputed questions in our papers so as to induce contention or cause any one to disobey the decisions of A. M. or the order of the church.

We once wrote at length on this point, but we were opposed both by the *Progressive* and *Vindicator*. The course we advocated tends to peace, the other to division. The *Vindicator* has formulated its party, and has gone mainly on the ground of its opposition to A. M.

We have fears to day that the *Progressive* opposition to the general order, will lead to similar results. If there was a power in the church to put down all opposition to its general order, that would have a way of making peace, or if there was in the church some power to put down all who are contending for the order, that would be another way of getting peace.

Our doctrine on this question of peace is to get hold of the preachers and papers, with some power that will make them all submit to everything that is once made an established order in the church. And to do this, send up one delegate from each church to A. M. with power to expel any writer, or preacher, who will either disobey or so act as to lead others to disobey anything it may decide upon as established order of the church. Something like this must be done. We have this peace cry in our papers; probably we wrote the first armistice letter some years ago; since that there have been many and many kinds, but what have they done in bringing peace? They may have kept some quiet brother from writing a mild article, while the radical extremists paid no attention to it, further than to oppose it; for he does not want peace unless he can have it all his own way. He does not want any Annual Conference to decide him, and he does not want any armistice made by your approval or by A. M. And we can see no way for peace, except to make a strong arm of the old way our fathers did; to send one delegate from each church and give them power to rule the preachers and the papers. Then we will soon have peace. The lady never made this trouble; they would be right soon, if they now are not, provided their leaders are set right. We believe our only chance for peace is through church compulsion. Let them make an armistice and compel every one of us to respect it.

J. H. M.

INDIAN EDUCATION.

IT is encouraging to see that the propriety of educating the Indian instead of killing him is a growing feeling. It is the only way of civilizing him. Arms may subdue a race, but they can never civilize the people; that must be done through the mind and heart. This method was early adopted by the primitive Christians, as well as by the apostles themselves. Schools were established, ministers sent out, sermons preached and books written. By these means the mind and heart could be cultivated. Instead of sending soldiers to the Indians we want to send religious school teachers who will educate the children—develop their minds with useful knowledge and teach them the habits of industry and fragility. This will require time, but not any more than was required to introduce Christianity among the pagans. We are decidedly in favor of education of the right kind. To be a good farmer the boy must be educated on the farm, the housekeeper in the house, the carpenter at the bench, in short everybody must in some way

be educated, trained or prepared for the work he is to do. The Indians are yet in their wild state and must be educated so before they can be made useful, or even obedient to the laws of civilization.

THE MORAVIAN HISTORY.

THE following, clipped from the *Church Advocate*, will likely prove interesting to many of our readers:

An interesting historical work is appearing in *The Moravian*, published at Bethlehem, Pa., namely, a history of the *Unitas Fratrum*,—the Church founded in Moravia and Bohemia by followers of John Hus, four hundred and twenty-five years ago. The history is written by Bishop Edmund de Schweinitz, after a careful study and comparison of all the extant sources, very few of which are in the English language. It is perfectly safe to assert that this is the first opportunity to read in the English language, a thorough and correct account of the Church of the Reformers before the Lutheran Reformation, and to become acquainted with an important, though hitherto ignored period of Church history.

GEOLOGY.

FOR years the speculations of Geologists have been such as to render their teachings very objectionable to a larger class of careful Bible-students. All who adhere to these claims, have rejected the usually accepted interpretation of that part of Moses' writings which relates to the age of the world, while another class—perhaps the wiser—believe that truth will stand wherever found, hence, gave themselves little concern about the matter, but preferred to await future developments. The following, from the *Christian Standard*, indicates what might have been expected:

The latest work of the most advanced branch of modern science. After the long battle between Moses and Geology—a battle especially distinguished by timid concessions of friends of Moses—it has at last come to this, that the President of the British Association, and the Vice-President of the American Academy of Natural Sciences, have admitted as the prevailing feeling of geologists, that the "whole foundation of theoretic geology must be reconstructed."

WHAT IS A COLLEGE?

A S many of our members have had but little experience in regard to colleges, a word of explanation concerning their character and influence may be in place at this time.

The *Latin College* is derived from the *Latin College* which again is from *Collegium*, meaning to collect, or choose, and means in the first place, a body of men chosen to perform certain duties, all acting under the same laws and all equal in rank, as the college of physicians, the electoral college chosen by the people of the U. S. to elect a President and Vice President. Secondly, it means "A literary institution or seminary of learning established by authority and endowed with funds and possessed of certain rights and privileges."

The third meaning is, "A house or edifice appropriated to the use of a college or literary institution." It is this second and third meaning of the term that we are to consider, and pass by the physicians and the electors, etc. The second meaning of the term implies that a college is a corporation invested with the same rights and privileges as an individual, of holding property, suing and being sued. These rights and privileges of a corporation are placed in trust into the hands of certain individuals called Trustees. The rights and privileges entrusted are obtained from some higher power such as a court of justice or of Legislature, and when those Trustees violate the trust placed in their hands, said higher power can set them aside and appoint others or punish them as the case may demand. The Trustees of a college are not the college, any more than the Trustees of a church, are the church, or the administration of a government, are the government. You can say the administration of the U. S. is full of corruption and yet maintain that the government is one of the best and grandest on earth. When you speak against the administration and find fault with it, you are not finding fault with the government.

Just so it is with a college. It may be all right and the persons in charge may mismanage it and divert its influence from the purpose for which it was established, just like some of President Buchanan's cabinet misdirected the powers of our government outwitted to them and worked into the hands of the rebels so much military armaments. Again, to prove conclusively that the Trustees of a college are not the college, we might suppose that the Trustees of McMillan College, or some other one, were all suddenly to die, the college would not die. The trust that was in their hands, would only be placed into other hands and the college would continue just as before. In the second place the Faculty is not the college; to prove this we need only say a charter can be obtained and a college incorporated before a single member of the Faculty is elected. "The Faculty of a college is the President and Professors who are entrusted with the government and instruction." A college may be all right legally and the Trustees all competent and virtuous but a part or all of the Faculty may be immoral. Again, the college may be all right legally and the Faculty above reproach and yet the Trustees be immoral. Such is the character of a college as far as the relation of two of its principal elements is concerned.

The third meaning of the term college has reference to the building alone, and to say, a person goes to Mc Millan College would be similar to saying, he goes to Salem church.

THE WORK OF THE COLLEGE.

This is similar to what is found in the common school. Any one who has no conscientious scruples against patronizing a common school, has no good reason to find fault with a college. In the common school the work is, to give instruction in language, mathematics and science. In the college the very same kind of work is done, only the student is conducted much further, but in the same direction as started in the common school. As regards language, the same English is taught in college as in the district school; the same Latin that was used when Paul was brought before Cæsar, and the same Greek which Paul used when he disputed with the philosophers or preachers on Mars' Hill. Likewise the same principles of mathematics taught in an elementary arithmetic are employed throughout the entire mathematical course in College.

What the influence of a college is, must be told in another article, it is the subject of another long.

S. Z. SHARP.

AN APPEAL.

A S numerous requests have come here from various parts of the brotherhood inquiring about the particulars of Bro. M. E. Eckman's misfortune in becoming financially involved in conducting the B. A. W., we would state for the benefit of all who wish to know more about his case, that he prepared a report giving the particulars and presented it to the church, here, which report was accepted and also prepared it in tract form which any one can obtain by addressing him at Lunenburg, Ill., and enclosing a three-cent stamp. At this place, where his case is best understood, a number of brethren here made donations ranging from fifty cents to two hundred and fifty dollars. All he had of time, money and health, he bestowed upon that paper trying to defend the Gospel and the Church. Now will not those who have no abundance of this world's goods, help their brother who has need and is so desirous of liquidating all his obligations, and by next autumn, resume his labors on the paper again? All money contributed should be sent to D. L. Miller, Mt. Morris, Ogle Co., Ill., who will acknowledge the amount received and give a statement of the manner it is used.

S. Z. SHARP.

A CHURCH preacher, near the close of a sermon on "the widow's mite," thus addressed the Christians of his congregation: "It is almost too much to expect or hope that we will be ready, like this widow, to give all your living, but you might at least try to be as the Pharisee in giving a tenth. The Pharisee in his proper said, 'I give tithes of all that I possess,' and no one doubts that it was true.

ity will inquire, Are we then to have no rule? This is the problem to be solved. There is but one conceivable condition in which either the one or the other can be enjoyed in perfect freedom, and not infringe on the rights of others, and that is to be altogether alone, beyond the bounds of civilization where man may be "monarch of all he surveys," but when the conveniences of civilization including church benefits, are desired, a very considerable portion of the price to be paid for these benefits is, unrestricted freedom. Such a one makes his personal interest dependent on others, who with himself carry them on in common, limited by these common interests, can the right of personal choice only be exercised and its benefits secured. This in church matters is possible only under a representative form of church government which by common consent finds expression on all points through a general council. Question, What is the position which this form of church government occupies?

Ans: 1st, It declares that no member can act on his own personal choice, independent of the approval of others.

2. It protests the rights of each member against trespass from others.

3. In case of trespass, or upon any question of order, whether of a local or of a general character it gives the right of appeal.

4th. It invests each member of the body with the right to consider and with a voice in disposing of what is considered.

5. Its standard of appeal for the adjustment of questions, points of order, etc., is the Word of God, and its aim is to promote peace in the church.

6. It requires the sacrifice of the right of personal choice, only when the exercise of that right disturbs the peace of the church.

7. It recognizes the necessity of and seeks to cultivate and preserve the spirit of the Scriptural precepts which recommend unity of sentiment and harmony of action as the only method by which the benefits of church fellowship can be fully enjoyed by all, and requires that each member contribute his part towards this desirable end, a refusal of which constitutes a proper reason for the exercise of the expelling power.

8. It invests each local body of members with authority to take cognizance of all matters arising within itself, and with authority to preserve the purity of the church in the "unity of the spirit and bonds of peace" consistent with the personal interest of each member, in the principles, duties, and promises of the Gospel. All may thus exercise their personal choice when done in the light of other's interests upon whose interests ours are dependent. Now if upon due reflection it is discovered, or appears probable, that the exercise of personal choice in a given direction may affect unfavorably the interests of others, this is reason sufficient to determine to either forego the exercise of that choice altogether or else to exercise it in a different direction than at first contemplated. This is clearly the Scriptural line, and secures the only possible way personal choice can be safely exercised, and personal interests subserved, and the mutual co-operation of others secured, and while it secures the co-operation of others, it also involves the use and responsibility of free moral agency, and removes the disciple of Jesus from the narrow circle of his own personal enjoyments into a higher,

broaden plane to act as God—God like in the interest of and for the welfare of others—even to the ends of the earth. This is liberty, but not lawless liberty; but liberty broad and high to work to choose as the work to do and the means to work with and for, will best promote the end. Representative church government then allows the right of personal choice, but only when it is exercised in harmony with the interests of others. This induces mutual council, and leads to mutual co-operation, as the rule. This rule has received among us the name of uniformity, under which the principles of the Gospel are applied, and their characteristics developed, and yet this rule of practical uniformity is not so inflexible that it cannot be adjusted to every age and all circumstances. Liberalism gives us choice but no rule. Absolute uniformity gives us rule but no choice. Representative church government gives us choice, and as the result of that choice, gives us practical uniformity as the rule. Liberalism gives us choice, but in the exercise of it, the interests of others are trampled upon, and lose their co-operation, and hence is unsound in fact as it contravenes the law of God both of revelation and the law of mental action, which, too, is the law of God, and hence disrupts the relationship in which God has placed rational beings. Absolute uniformity assumes sovereignty over others and says, "You dare not think or act otherwise than as we think and act." This destroys moral agency and personal accountability to God, and excludes all the inspirations of hope and incentives to duty only as these come through human mediums, those mediums being the opinions of an assemblage of persons, on matters not specifically defined by words in the Scriptures, and the medium thus formed undertakes the offices of sovereignty over men which belongs to God only—now this followed to its legitimate conclusion ends precisely where liberalism ends. For it follows that that which an assemblage of one hundred persons may do on a question of private opinion in the absence of law, fifty—ten—one may do; thus each one first by his own rule. Now each one invested with the right to locate the principle of absolute uniformity, and they thus enter upon the duties of the great commission, "Go into all the world," etc., one will say it must be so, another says so, and so on *ad infinitum*, and what a scene this would present—it would be anarchy let loose, and yet when either the one or the other is sought to be restrained the exclamation is heard, "We have done nothing criminal." Now I am quite sure I have not written under unkind feelings towards any one. If the careful study of the principles of church government will in any sense be encouraged by this somewhat lengthy article, it then is to be hoped that something will be accomplished towards quieting the agitation now affecting us as a people, for which many devoutly pray.

For the Brethren at Work.

A DANGEROUS INCONSISTENCY.

BY D. H. CHRYE.

OF all the inconsistencies which have done much towards bringing on the present crisis in the church, and creating the general feeling of mistrust and suspicion which is very prevalent, perhaps none have done more mischief than

the very common practice of appointing as members of committees to settle difficulties in churches, such Brethren as are not themselves obedient to the general order of the Brotherhood.

Committees never arbitrate on any question for which there is plain Scripture; their decisions must necessarily be based on the general order of the church, but these decisions are binding on the members interested. Thus it frequently happens that the very elders who enforce the order on others, themselves refuse to obey the order. These insubordinate elders virtually say to the members: "Brethren, we have come here to labor in the interest of the church; the church has established an order which all its members have promised to observe. We who are elders in that church and examples to the flock, positively refuse to observe and obey that order, but we have come here to make you obey it, and we will do it, too." Their words do not say this, of course, but their appearance and their actions express this very idea. Is it any wonder that the church has lost confidence in committees? Is it any wonder that the church has lost confidence in our Annual M-meeting and our District Meetings?

It is high time that the church takes a firm stand on the order question. If there is *very much* in our order, it is either right or it is not right. If they think there is nothing in it, think it is not right, let them come out boldly and say so. If they think it is right, let them stand by it and defend it better than they have been doing; let them take a firm position, and then not vacillate from it for the sake of pleasing fashionable brethren; let them show brethren who disobey the church, and break their own sacred promise, that until they become obedient to the church, the church has no need of them to serve on committees. Let them honor truth, obedience and fidelity above disobedience and infidelity; then our ministers will learn to live up to their promise and obey the church.

Our last A. M. has decided that ministers who are not in the general order of the Brotherhood should not be sent on committees. Let them strictly adhere to this. Besides, there are plenty of able elders all over the Brotherhood that live up to the order who are intellectually as able to settle difficulties as are the fashionable brethren, and morally much more so, for they live up to what they profess. "God cannot look on sin with the least degree of allowance." Disobedience is sin. Then let the church not look on disobedient ministers with any allowance, nor encourage them in disobedience.

North Manchester, Ind.

For the Brethren at Work.

ONENESS IN CHRIST TAUGHT IN HIS WORD.

BY WM. D. SELLS.

ROM 12: 16, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

1 Cor. 1: 10, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Rom. 15: 5, "Now the God of peace and consolation grant you to be

like-minded one toward another according to Christ Jesus."

2 Cor. 13: 11, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Philpp. 2: 2, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

Phil. 3: 16, "Nevertheless, whereto we have already attained, let us walk by the same rule. Let us mind the same thing."

1 Pet. 3: 8, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing; but contrivance blessing."

After reading the above, does it not confirm those of us who believe in walking by the same rule of plainness in the general order of our church? When I see brethren and sisters adorned in the general order of the church, I see a great and strong resemblance of the oneness as taught by those holy men of God. But suppose one wears one kind of a cut of coat, and another still different, where is the oneness in point of plainness? I feel satisfied that plainness cannot be maintained without a form.

A FACT ABOUT THE HAT.

I once had a case to investigate concerning the hat; and after interrogating the sister upon the hat question, she replied, "I do not wear it for pride, but for comfort, neither do I wear it to our meetings," etc. I thought it my duty to watch and see if this is a fact. I saw the sister at work in the garden, and she had a great, long, sunbonnet on; after a while she got ready to go to the store, then she put on her hat. This was something different for me to solve; for the life of me I couldn't say why it was that this hat was so much more comfortable than the bonnet, from the fact that at home in the garden and at her general work out doors she wore a bonnet. Every one can see the inconsistency here, yet this inconsistency is preached up. We had the same trouble once with the hoops, and the same excuse was, they were them for comfort; but there was no comfort in them at the wash tub or in general work, but only when going off. So it is with the hat and all other superfluities—as soon as the hat goes out of fashion this trouble is over.

Now a word to you, my brothers and sisters who stand for the general order in plainness of dress, you surely feel confirmed when you read the above Scriptures. You can see the oneness of mind in those who are uniformed. But how is it with those who say any garb is plain. If you were to be six or eight persons having on different cuts and styles of garments, you would inquire, where is the oneness? I heard a good sister remark like this, "If our heart is right in the sight of God, we don't want these things." This is true. May God help us to be of one mind. Dear brethren and sisters, this will be heaven here on earth to be all of one mind and speak the same thing. Let us all see how near we can be of one mind. Pray God to help us all.

Gwynne City, Mo.

Look on shadeners as direct enemies of civil society: as persons without honor, honesty, or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

BRETHREN AT WORK.

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YOUR PAPER.

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NOTE: If proper credit has not been given within ten or twelve weeks from time of payment, notify us at once.

The Catholics are publishing, for the little folk, a paper entitled the *Little Crusader*, a copy of which accidentally found its way into our hands. We clip from it the following article, showing the ridiculous reading and nonsense they place before their children:

St. Patrick's Bazaar.—Like Moses, St. Patrick, even in infancy, was the object of Divine interposition; and to comply to the similarity, in each case the material used was of the same. When the babe was brought for baptism to a blind and aged priest, there was no water for the sacred rite to be performed; therefore the priest, with a holy inspiration, took the child's hand in his own, and with it made the sign of the cross upon the ground. Beneath the power of that mighty symbol appeared a sudden stream of water; and the priest having baptized the child, reverently washed his own eyes in it, and immediately received his sight in reward for his faith.

IT NEEDS CORRECTING.

IN the *Gospel Preacher*, number 11, the editor seems to have gotten a wrong impression from what we said about Bro. Yoder. The editor intimates that our remarks are injurious to the character and reputation of Bro. E. L. Yoder. We disclaim any such intention, and doubt there being any just grounds for such inference from the language we use.

After speaking of brother Yoder as a progressive, and speaking of him in as high terms as we could say, and giving our feeling regarding him thus, "If all the progressives were of that kind feeling and good will to all, and that disposition to show respect to others and injure no one, as he has done in his course, there would be no bad feeling where there is a difference. He is certainly the right man for that place," we then said, in expression of our fears arising from the course the progressives are taking, "But our fears of the quality and quantity of progression in some things spoil our pleasures in hoping this may do good." In this last paragraph the *Preacher* misrepresents the charge that we assail the character of brother Yoder. This cannot be a correct inference, because we charge the subject from brother Yoder, and the persons he, to "some things," and using the phraseology in this paragraph we express our fears, not of brother Yoder personally, but of the quality and quantity of progression in some things. I have here said that we are not afraid of the progress that is making in some things. I am not afraid—fifty thousand members to-day throughout this broad land, from the Atlantic to the Pacific, are sending up their prayers on account of sinners here. No one who felt and loving brotherhood can see any disadvantage of condition, but that fears rise up to destroy his pleasures in meditating upon it. And we believe it is the quality and kind of progression made in some things that is doing it all.

The *Preacher* intimates that we will injure the College by expressing our fears of too much progression in some things. If the time has come that the *Preacher* has no fears of too much progression of any kind, in any way or any thing, then it consistently can make this charge of condemnation. We have

our fears of this new line of progression, turning things too much to the world; we fear it in some of our churches, in our Sabbath schools, in our Colleges; in fact, it is about the only thing we do fear as regards the church. And has the time come when we dare not express these fears without being accused of attacking brother's character or injuring college? We believe the work of our church for the good of the world will end if it should ever be carried by any kind of progression over into the pride, pleasures, and vanities of the world.

R. H. M.

SHALL OFFICERS OF THE CHURCH BE REQUIRED TO WORK IN HARMONY WITH THE ADVICE OF A M?

THIS is the most important question to the Brotherhood taken in all its history, because "like priests like people." Were that question raised in the Methodist church, there would be but one answer; that its ministers must work in harmony with its Conference, and if one should refuse to do so he would be dismissed. Were the question raised in our civil government, whether a man could be retained in office who would not work in harmony with the government, but one answer would be given; that the government could not afford to hold men in office who would not work in harmony with it. If we could have the church come to work in harmony with its general councils, that day would bring peace to Brotherhood. No difference whether its councils be only advisory, harmony with them brings peace, rejecting them brings trouble. We don't stop here to inquire whether its councils are right or wrong, that we will question in its councils, our authority is not high enough to decide that question here.

The importance of the public teachers and officers of our Brotherhood working with its councils is the great question in which a remedy for our troubles must be found.

We have been blamed for inconsistency, and so has the A. M. in taking the position that the officers of the church must promise to conform to the order of the general Brotherhood, thus making conformity a test of office, while it is not made a test of membership. That raises the question whether we can justify (impose) any requirement in the way of promise or pledge upon an officer which is not enjoined upon lay members. Under the general law there were requirements and qualifications necessary to fill the office of priest which were not necessary to the common people, go under the Gospel there are certain qualifications essential to the office of bishop and deacon, which are not essential to membership. But that does not prove inconsistency in the Gospel to require more of those who hold an office than of those who are members, unless those requirements in the Gospel are essential to the office, but not to membership. And the A. M. is no more inconsistent than the Gospel when it enjoins and requires certain promises from the officers which are not made essential to membership.

The civil government requires more from those initiated into it than from the common citizen. The President must not be a foreigner, and must not be under a certain age; the common citizen may be both. It requires an oath with certain promises from its officers, which it does not require of other citizens. To obey and carry out the Constitution and laws of the State and the general Government is a requirement made of its officers, but not of the common citizen. These promises in the oath are essential to the office, but not to citizenship.

We see, when looked at in the light of truth, that it is common in civil government and in the religious government of the old and new Testaments to require a promise or qualification of an officer more than is required of a private citizen or member. Hence the charge of inconsistency against decisions of A. M. for

requiring promises or qualifications of the officers installed in the church, more than is enjoined upon the laity, is not an inconsistency; but a common practice of all governments, civil and religious. It is reasonable and it is desirable to good government.

R. H. M.

SPIRIT BAPTISM.

THE following question and answer, which we clip from the *Christian Standard*, clearly expresses our mind in regard to the effect produced by the Holy Spirit on the day of Pentecost. If we but bear in mind that Holy Ghost baptism is intended for the soul and not for the body, it will not be necessary for us to claim that the room was full of the Holy Spirit, in order to prove immersion. But the extract is to that point; here it is:

J. H. M.

"In view of your answer on Acts 11: 33, it is not conclusive that the Spirit was literally sent down on Pentecost, and that the room where the disciples were gathered with him, the Spirit as well as the sound?" W. B. BRAY.

It does not follow that the Spirit was literally poured out, but that what, in the poverty of human language to express spiritual realities, is called pouring out or pouring forth, was an actual fact. We cannot conceive of the Spirit of God as literally poured forth like a fluid; but there was an inspiration of the Holy Spirit in the spirits of those men, as being heaven-sent, is expressed by the term "pour." The evidence that the promised Spirit had come, was found in what they saw and heard; but what the people saw and heard was not the result of the Spirit filling the room, but of the Spirit filling the spirits of the apostles. "And they were all filled with the Holy Spirit, and began to speak." etc. Immersion in the Holy Spirit was not a literal immersion of their bodies in that which filled the room, but a figurative immersion of their Spirits in the Holy Spirit—immersion expressing the abundant and overpowering communication of the Spirit of God.

IS THE WHOLE OF THE BIBLE INSPIRED?

BROTHER Davis heard me preach on "The true study of the Bible" and publicly took exceptions to references, made in the discourse, to the divine inspiration of some portions of the sacred volume. The subject was controverted to some extent during a pleasant period of interview, and my own attention is called to the subject on the subject of the subject. In another column of this paper, The Bible contains the will of God, and the law of God to man I never denied; and that its code, both moral and doctrinal, are from God is not a question of doubt; and that the prophecies were made by man divinely inspired, at the time, is not disputed.

Wherever such chapters as "Hear, O heaven, and give ear, O earth, for the Lord has spoken," there can be no doubt of inspiration. But how about such passages as these? Paul in his 2nd letter to Timothy 4: 13, says, "The coat that I left at Troas with Carpus, when you come, bring with thee, and the books, but especially the parchment book." Was that the word of God given to Paul by divine inspiration, or was it a personal remark of Paul to Timothy to bring along his possessions when he should come? 1 Cor. 7: 25, "Now concerning virgins I have no commandment of the Lord; yet I give my own counsel, as one that hath obtained mercy of the Lord to be faithful." Is this inspiration? Where Paul expressly says that it is his judgment thus and so, I deny inspiration. Am I right? If not, where is the evidence of any power of dictation beyond the speaker's own power of mind.

When David placed himself in front of the battle and thus gained possession of his wife, did the historian write the circumstances as an authentic writer would today as a matter of fact, or did he write abstract power from the Holy Ghost to tell that which he already knew? When Paul and Barnabas disputed concerning John Mark's departure, was Paul inspired when their mission was separated, did Luke need divine inspiration to relate the circumstance as a historical fact?

Where prophecies were made concerning things to come, they were inspired; where doctrines were announced by apostles and prophets as coming from God, they were inspired. When the doctrine of salvation and the moral exhortations of the higher law were declared by command of God, those who first spoke them, were

inspired; but where Paul gave instruction as a matter of individual judgment, or in relation to general matters, as above quoted, it was Paul the man of reason and not Paul the inspired of the Holy Ghost.

In matters of history where facts and circumstances were fully known, it needed no inspiration to indicate the circumstances and events. This is only my opinion. Admitting ninety five one hundredths of what my critic says, I am as yet, far from holding that all the Bible is inspired. It can be uninspired and yet be truth, and of sufficient weight to lead men to salvation. If it cannot, the world cannot be saved by preaching to-day. Preaching is a means of saving men, but most of it, as done to-day, is taken from direct inspiration. I hold the Bible just as sacred, as truthful as any brother, but there are some things in it for which inspiration is not claimed. Where any Bible author or says the Lord says so and so, there I admit inspiration; but where he expressly excuses the Lord and claims only his own judgment, as above, when he excuses the Lord from its authorship, I do not. This is all I have to say now. Will Bro. Davis prove that Paul was inspired when he gave his own opinion, declaring that what he said was without authority from the Lord? Bro. Davis is affirmative, and I await his proof on the inspiration of the words cited. The prophets were inspired, Moses was inspired, Paul was inspired, but everything they wrote was not inspired as has been shown above. With kindly feelings, I am ever in hopes of life through Christ.—B. in the Gospel Preacher.

REMARKS.

The above article, clipped from the *Preacher*, was written by brother Basher, and gives expression to views regarding inspiration that we wish to examine, and are, we fear, embraced by some who fail to give the subject that serious thought to which it is entitled. We reprint the entire article that we may be able to set before our readers what we conceive to be the real truth. It is a subject that needs to be handled with care that we do not lay the foundation for infidelity, and sow in the hearts of the young the seeds of scepticism. We do not aim to deal with the man that holds these views, but with the views themselves. We do not take notes of them just because he wrote them, but because they are held by others and need correction.

1. When we once commence denying the inspiration of any part of the Bible there is no telling where we may stop. If one may truthfully question the inspiration of a part of Paul's writings another may deny all of what Paul wrote, and soon we will have the whole book denied. Hence we need to tread cautiously, for, remember, that when we treat of the inspiration of the Bible we are on sacred ground.

2. We believe and teach that the Bible is an inspired book, that it was written by inspired men who wrote what was dictated to them by the Holy Spirit of God. It is not safe to say that any part of it is uninspired, only what the inspired writers themselves mention as such. When Paul wrote a thing for which he had no special command, or special inspiration he took the precaution to mention it. He did not leave it for us to guess at. We further conclude, if a part of the Book is inspired, and another part not, it will require an inspired man to make the distinction. And as one of us are inspired we would better take the book as the writers gave it to us, and not attempt to make a distinction between what God had written, and what man wrote of his own accord.

3. What Paul placed concerning the bringing of his books, etc., must be regarded as inspired the same as the rest of his writings. Had it not been inspired, in some sense, he would have said so as he did in 1 Cor. 7: 25, when speaking concerning the virgins. Whenever Paul gave a matter as simply his judgment, he said so; he did not leave us in the dark concerning it.

4. It is claimed that "In matters of history when facts and circumstances were fully known, it needed no inspiration to relate the circumstances and events." Now the clearest of the article the writer further allows that "The prophets were inspired; Moses was inspired, Paul was

Religious Essays.

MORRIS.—We write from other things than you, than what you read in our columns, and I trust all shall admire before you to the end.—Cor. 1:13

For the Brethren at Work

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING DEEP.

BY G. E. ZOLLERS.

On our passage north we met the robust E-qui-mux,
With their very weapons and their skin ca-
noes,
Harpoons at lance to dispatch the whale,
The walrus and the seal. Ingeniously devised
Tape-measures,
With sharp steel blades to effect the fatal in-
cision,
The lines attached to their harpoons of skins
were formed,
And thus advanced this list of canoes well
armed.

To war with the monsters of the deep,
In our battles with the whales they joined our
crew,
Each enthusiastic expert in his own canoe,
With undaunted bravery and daring zeal,
They hurried onward toward the bleeding
whale.

With their valiant skill their canoes they row-
ed,
Till the slaughtered victim to the ship was tow-
ed.

And came aboard with craving appetites to
partake of the copious repast,
Moderation of the dining-board has no con-
trolled,
The place that civilians would oft dissect,
They gorge in whole, modesty in dress, but ex-
travagance in food.

The eating process on our civil races intrude,
A medley of flesh and grass and blood,
To us offensive, but they pronounce it good.
They wear no frocks or flounces,
No frizzles or gaudy plumes,
No Grecian bands or corsets are found in their
costumes.

The life blood through their systems has its
natural flow.

In the bright region of eternal ice and snow,
They trust their garb for comfort, and not for
show;

They dress in skins of beasts, use dogs for
stools;

The canine species to their comports.

The E-quinax are good natured;
They even on hostile mind
In their smooth circles one can feel serene.
They love each other, too—

A noble trait—
That all from civil climes
Should learn to imitate.

For the Brethren at Work

THE EXECUTIVE POWER OF THE CHURCH.

BY DANIEL HAYS.

THE executive power rests primarily in the church council, and secondarily in a committee appointed by the church. The authority of the first is based upon Matt. 17: 18. That of the second is based upon the precedent of the Apostles in Acts 6: 2-6, and Acts 15: 22. The authority of a committee is a delegated power, and its action is considered as the action of the church, or council sending or appointing it. Committees are appointed to take charge of some one thing that requires more careful consideration than it could receive in a full assembly, or to execute a work at some point that must be reached by traveling. This was the Apostolic practice in the cases cited above. It has been the practice of the church of the Brethren in years gone by. To create any other executive power, we have neither gospel authority nor precedent.

The trial of individuals by Annual Meeting in open council, has proven unadvisable if not impracticable. The Annual Meeting near Broadway, Va., demonstrated this. An executive body must understand the case before acting

on it. A committee is adapted to the work in every respect, while an open council with a mixed multitude is un-
wieldy and confused. The executive power of the church is strong enough it properly applied. Let the Brotherhood stand by the order of the church, and let Annual Meeting defend her decisions and the work of her committees, and there will be a calm on the boisterous sea. The issue will never be reached by resorting to new theories. Let us strengthen the means we already possess. They are Scriptural, and have stood the test of time.

For the Brethren at Work.

ACT FROM PRINCIPLE.

BY PERA J. HEDGECOCK.

HOW few persons there are whose lives are governed entirely from principle rather than inclination! Even those of us who may be endeavoring to live for high purposes come far short of our aspirations—alas! how very short! How often we find our convictions of right and duty questioning, if it might not be as well for us to yield to inclination just for the time being, promising our disturbed consciences that we will make up for the present indulgence by more vigorous self-denial and strict attention to duty. Vain fallacious reasoning of a weak nature; we can never make up for one neglected opportunity, one mispent hour, one wrong, selfish act; once past, the opportunity unimpaired, the hour wasted, the act committed, it is beyond our reach to recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painful to us, when aware of this fact! Then we should all endeavor more earnestly to make our lives embodiments of principle, for we all know that after all the path of duty, though sometimes it be rugged and wearisome, is not without sweet pleasures, and let us be sure to never follow our inclinations if they should lead us away from right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have done what we could, and that our Father regards us with smiles of approval.

For the Brethren at Work.

IMMORTALITY.

BY MARTIN NEHER.

I SEE an article by J. A. Root on page 5 of March 7th of the B. at W., headed, "Try the Spirits." He asked, "Has man immortality?" I say yes, he has, outside of animal life. My brother seriously reflects upon the *Microcosm*, because it shows that man has immortality by science. My brother goes on and claims that was the case, that God had necessarily to give a new revelation. That was not the design of the *Microcosm* to establish a new revelation, but concur with the Bible, and by science show that man has immortality (not eternal life), and I was glad to see that even by science it could be shown that man has immortality, that all materialists must submit to it. I don't care where the testimony comes from, just so it does not interfere with the Bible. So far as I could learn from the *Microcosm*, the design was to confute materialism, and thereby prove that the Bible is true—not that the Bible did not teach that man has mortality, but the Bible doth not teach that all men and women have eternal life in

them as long as they are out of Christ, for the life that the Christian gets in possession of, in baptism is the eternal life spoken of by Christ and the apostles, and of course has immortality also. My brother asks what the difference is between eternal life and immortality? It has neither beginning nor end, while eternal life is only on the part of the Christian, and immortality is brought to light through the Gospel or through Christ. Not said, it did not exist before it was brought to light through Christ. I claim the very thing: Adam fell from man's fall; if he did not, what was the fall? We are told in the testimony of John (first chapter) that the Word was in the beginning with God and in the Word was life; and the life was the light of men; consequently after the fall, immortality left our first parents, and so death reigned from Adam to the coming of Christ, as in him our all was hid; but was made flesh and dwelt among us, and we saw his glory as the only-begotten of the Father, full of grace and truth; He came to seek and save that which was lost. What lost? The life of the inner man was lost.

We are told they that sat in the shadow of death, to them did the light shine, and in the sacrifice he made on the cross he brought life, and immortality to light. Immortality seemed to be in a dormant state till Christ brought about a reconciliation. Paul says to the Corinthians, "God was in Christ reconciling the world unto himself, not imputing unto them their transgressions"; also John says, "He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." If he took away the sins of the world up to that time, did he not restore or bring life and mortality to light through the Gospel or through the plan of salvation up to that time and to the end of time?

My beloved brother and I don't differ on eternal life being conditional only for them that obey the Gospel, while I claim that at the time God breathed into the nostrils of Adam the breath of life and Adam was made a living soul (not that he began to breathe) hence the principle that was put in Adam that made him a living soul. But if he would eat of the fruit of the tree of knowledge of good and evil, he must surely die. The full image of God he could have, his condition would be changed, till the woman's seed would bruise the serpent's head; then mortality would be changed into immortality. Hence you will notice that I claim Adam was created immortal, as God said, "In the image of the Godhead"; and his immortality was taken from him and mortality clothed him. He had to be dressed in skins to hide his mortality. I am pleased that the second power composing the trinity could bring life and immortality through his sacrifice he made on the rugged cross not only to Adam but to all his posterity up to the time that the offering was made for sin, and from that time eternal life is only given to them that are in Christ by adoption, but this principle in man that cannot die when his body dies is what I term immortality or something that cannot die when his body dies. Neither I nor the *Microcosm* claim that the immortality of man will make him happy nor cause him to be in possession of eternal life. No; not at all. I never heard anybody claim that all had eternal life but the universalist, whom I do not ever hear any one but materialists and

soul-sleepers claim that all had not immortality.

I hope brother Root will not think hard of what seems to be a reply of one that has nearly passed seventy Winters.

According to Webster, eternal has neither beginning nor end. While we are in these bodies of clay, we are corruptible; that outer man is mortal and will be mortal till the resurrection, then if we are saved we will be clothed with an immortal body, and these in possession of eternal life will be happy in the Lord, while these that also had immortality about their inner man and did not obey the Gospel will be punished with everlasting destruction, and be deprived from the presence of God and from the glory of his power because they would not have Christ to be their law-giver. Our subject is, Has man immortality? I said he has, and have given some of my testimony to show both by the Bible, and the consent of science to substantiate my position, as I claim that God placed in man every attribute that was in himself. Therefore immortality appears to be one of God's attributes, and places him in a position to heed the call, "Come, for all things are now ready: come to the marriage." Again, come unto me all ye that are weary and heavy laden, and I will give you rest." May the grace of God and the assisting of the Holy Spirit be with all God's people.

For the Brethren at Work

PURE AND UNDEFILED OR HOLY GHOST RELIGION.

BY JOHN L. SPANLEY.

THIS is the great need of the day. I do not say this to wound or to discourage any one, but as a warning for us, to solemnly examine ourselves as to whether upon everything we have and do is superscribed, "Holiness to the Lord." I know it is easier and has become much more common to speak beautiful things about Christ, than to let him speak for himself out of our new-born principles, or consciousness. Here is the defect in our preaching and in our periodicals. Men may have excellent capacities for usefulness, yet they may rejoyce the truth and themselves by forgetting that *nothing* is pure and undefiled religion but what issues out of the life of Christ and his world. There is such a taint as producing a well worded article, or delivering an eloquent sermon, and yet it lacks the presence of Christ and that self abiding and that over spreading of the Holy Spirit. But in every heart and clime where this holy religion prevails you will find men and women laboring spontaneously for the Lord both in word and deed; but as this religion dies out, personal effort to save the church, and a personal effort for the real salvation of souls is at an end, and the aim is to tear down and destroy and build up other organizations, not with large spirituality, but with numbers, wealth, and popularity. This can be done by agreeing with the world and worldly contrivances, and by a standard of religion that requires no separation. Beloved in Christ, sin is in the world. Let us not lose sight of the dear transforming thought of eternal righteousness. In the days of Paul, "Men sought their own and not the things of Christ." How is it now? If we are ever qualified for citizenship into the kingdom, why will it be? Will it not be because we have the spirit of the Savior, whom we love? "He that hath not the spirit of Christ

is none of his." In proportion as the pure and undefiled religion prevails in the hearts of men, will envy, malice, hatred and passion stirring controversies, diminish, and be left outside of the sacred enclosure; instead of hearkening unto the commandments of men more than unto God, and seeking for liberty outside of the cross, men will in harmony labor with mouth, hands, purse, and life for the cause of Christ. Day by day are dear and loved ones leaving our embrace, and bidding us farewell; a few more days yet and some who read this must bid farewell to their home below, who can say with a clear conscience that "all is well," and that we have that pure religion, which alone can give us the assurance that we have a building of God not made with hands eternal in the heavens. We are yet in the school of Christ; if we have proper motives at heart and with such a rule and such a teacher as we have, we may all be trained for heaven. How many scores who read this, who have sung, prayed, and preached and bowed the knee, who need and must yet have sharp drillings before their graduation is completed. I, for one, feel that my scholarship is yet far from complete; but "let us look to ourselves that we have lost not those things which we have wrought, but that we receive a full reward." The Christian's law is to "do all to the glory of God." This includes eating, drinking, dressing, speaking and writing and how we spend our time and menses. Let it be our motto to do and live in a manner that our Christian manhood will not be misinterpreted. I believe such a life Christianity calls us to, and prepares us for, and such a life we may all live. Let us make greater efforts in standing apart from the world and not only produce the impression, but live a holy and separate life.

For the Brethren at Work.

THE EFFECTS OF DANCING.

BY J. F. HICKERSON.

WE consider it our privilege and duty to throw in our little mite on the above named subject, which is growing so rapidly and dragging hundreds, yea, thousands of young men and women down to degradation.

By the police reports of our cities, we learn that three fourths of the abandoned girls are ruined by dancing. Young ladies allow gentlemen privileges in dancing, which, under other circumstances, would seem improper and indecent.

It requires neither brains nor good morals to be a good dancer, and frequently little of either exists. In ancient times the sexes danced separately, and as alcohol is the spirit of revelry, so is sex the spirit of the dance. Take it away and let the sexes dance separately, and dancing will very soon go out of fashion, and the coming generation will know nothing of dancing.

If our Lord had ordered dancing in its present form as a part of worship, we wonder how many would appear on the dancing floor? Echo answers: Few—very few. It would then be looked upon and scorned at, as it is that sacred, that holy ordinance. "The Lord's Supper." But this minister of the Gospel says that there is no harm in our home "parlor dancing." Please allow us to say, parlor dancing is dangerous. Tippling and tasting of wine leads to low and degraded drunkenness; so "parlor dancing" leads to low, ungodly, and degraded balls; they both sow in chaff, but reap the tremendous hurricane of

degradation and shame. Put it in the vessel and apply the acids of sound sense, and it will vanish. Weigh it with pure religion as weights, and it will be "found wanting." If our local and even political papers condemn it so strongly, what had our religious papers ought to do!

We are sorry to say that ministers of the Gospel, who claim that they are working for the salvation of precious souls, will spend whole nights at entertainments that men of the world condemn as a place where thousands of pure young girls are wrecked and sent to ruin. Is it possible preachers of the Gospel are engaged in this ungodly work? Sad! sad thought!

For the Brethren at Work.

A SUPPORTED MINISTRY.

BY W. A. FISHER.

THE following affirmatives will be sufficient to bring our subject before the readers:

1st. Our ministers are called by the church.

2nd. The laborer is worthy of his hire.

3rd. Those that make the call must pay the hire.

Our first affirmation will be readily granted; the second and third, then, will only demand our attention. In presenting this subject on its scriptural basis and its logical deductions, we do not make it imperative, a fixed fact, a law from which there is no digression. We do not propose that all ministers shall demand or accept remuneration for their services whether they will or not. Such as are able and willing to give their time and services to the church without compensation as a free will offering, have the glorious privilege of doing so. But while the few have the time and means to preach and minister about holy things without partaking of the same, the majority of our ministers are in limited circumstances, and cannot devote their time and services without compensation of a substantial nature. We cannot say, brother, be thou fed and clothed, notwithstanding, we give them none of those things which are needful to make them comfortable and happy. That the minister has the right to and may with authority demand his hire is conceded by many, and certainly no one dare dispute the premises on Scriptural grounds.

While we believe and maintain that the minister has the right and should have the privilege to forbear working at manual labor, we do not believe in supporting them in opulence or extravagance or in a manner that would detract from their high calling or in the least impair the purity and efficacy of the Bible Gospel.

"The laborer is worthy of his hire." "Let your elders be counted worthy of double honor and those that labor among you, esteem them very highly in love for their work's sake." "Is it a great thing that they should reap your carnal things?" If we call them to serve and minister to us in holy things? If the minister must study and labor in order to be able to preach to us all the words of this life, must we not labor for his temporal support? If the minister has the power to eat and to drink, to lead about a sister or a wife and to forbear working at manual labor, also to eat of the fruit of the vineyard and of the milk of the flock, is it not evident that his claims on the church are just and legitimate? All laborers,

tradesmen, professional men, officials, or of whatever calling in temporal matters, are esteemed worthy of their hire; their time and services being compensated by their employers, unless they are engaged to a bad paymaster, which, I am sorry to say, is the case with some of our poor ministers.

Oh, how keenly does the poor minister feel this lack on our part and with what regret does he see that his efficiency and usefulness is to a great extent impeded by not being able to devote more of his time to the study and preaching of the Gospel. It is claimed by some that the minister can work six days of the week on the farm or at his trade or calling and can preach on Sunday without much sacrifice or expense. If we believed in an inspired ministry without the use of means, we could readily grant the claim. All students of whatever calling or profession, and especially the minister, although he may have acquired a knowledge of the fundamental principles and doctrines of the Bible must necessarily study them in detail. But in order to do this, much time and research will be required. Ancient history, manners and customs, proofs, comparisons, logical deductions, right conclusions and proper applications are essential elements and points in a discourse that cannot be overlooked or ignored by the successful minister. The injunction is, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. Neglect not the gift that is in thee which was given thee by prophecy with the laying on of hands. Meditate on these things; give thyself wholly to them that thy profiting may appear to all."

As well might the farmer try to farm without implements, the mechanic to work without tools, as for the ministers to try to preach without having time to study and prepare his sermons. And with as good prospect of success might the farmer engage in the practice of law or that of medicine as for the minister to farm or work at manual labor and try to preach. Either one or the other will be neglected or only half done.

"Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. In all things showing thyself a pattern of good works and of sound speech that cannot be condemned." Could we but feel the force and power with which these charges rest on the poor ministers, our sympathetic hearts would respond bountifully to their temporal wants and support.

"O," says one, "we do not believe in our ministers preaching for money." Just so; we do not either, but we believe in enabling them to preach worth money. Dare we call the poor brother to the ministry, demand of him his time and services to the neglect of his temporal affairs and the wants of his family, expect of him to prosecute his studies, prepare his sermons and meet his appointments, without any aid on our part? Or must he bear all of this burden and sacrifice alone? Destitute of worldly goods, many times even of the comforts of life, he is called upon to sacrifice the society of loved ones, many times with bleeding heart on account of the privation and destitution of the dear ones at home. Perhaps the wife, his bosom companion, whose begetting to cherish and support, has grown weary and faint on account of the many cares, privations, and the burden of do-

mestic duties. Or it may be that some of the little ones whose tender years have been exposed to poverty and privation, are delicate and feeble and require more attention than the poor mother with her over-burden of care is able to give. Yet with all of these stern realities ever pressing on his mind and heart, bleeding with sympathy he goes forth to preach the Gospel to you and I; takes the oversight of the church, calls sinners to repentance; and yet this same Gospel says that they that preach the Gospel shall live of the Gospel. Again, the injunction is, "Bear ye one another's burdens, and so fulfill the law of Christ." Could we give of our means to a cause more noble or for a purpose more laudable!

Gaston City, Nodaway Co., Mo.

For the Brethren at Work.

APPEARANCE, CAUTION, ETC.

BY J. F. HICKERSON.

GOOD looks are not so much in demand as good behavior and simplicity of manners. Young people will do well to make a note of this, and govern themselves accordingly.

Show me where the fox's head reared and I will tell you the direction he went; likewise actions speak louder than words.

Fashionable plumes and artificial are the weather vane of fashionable society and thousands rush out into the storm to see which way the wind blows.

If bread and butter, of which we are all so fond, is not considered worth laboring for in the church, it has a tendency to inspire one with the idea that they have a special call in which vision's future greatness and a big salary are seen hovering in the distance.

We see so many admonitions by our editors asking brethren to write plain, that we would think it sufficient to caution all against carelessness. If the letters are only made plain, it does not make so much difference about the spelling, but some have an idea that they must write what they call a business hand and construe the same to mean two straight marks then, dive off in the distance something like a cork screw.

THE MEN WHO SUCCEEDED.

THE great difference among men, of all callings, is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities and energy will make one man a conqueror. The want of it will see the other a total failure. Dead heat are all men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the way-side despondent and dependent. It takes nerve, vim, perseverance, patient continuance in well-doing to win a great prize. And the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag along through life with the help of friends, getting some credit with them for being a well meaning man, in delicate health and unlucky. The real trouble is, he lacks energy. All the learning in the world will not make a man for usefulness. It may give push, stamina, vigor, courage, resiliency, will, determination—in one word, energy—*Sel.*

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YOUR PAPER.

The date after your name on your paper shows to what date you have paid. It serves both as a receipt and a request for payment. The date after "18" is the date your paper has been paid for up to that time. "1 Jan. '83," shows that the dues will then expire. If your paper will not be sent you again within two or three weeks from time of payment, notify us at once.

WHAT RESULTS FROM IGNORING THE FORMS OF RELIGION.

ALL religions have some formality, but some of them have so little that they disclaim it. It has been very common for those who oppose the forms of religion, to claim for themselves an extra amount of the Spirit, and to assume that those who observe the forms, have less of the Spirit. But this claim of having the spirit without the forms, goes farther. It claims to have the spirit, while it runs into all the forms requisite to worldly pleasures.

When this doctrine is assumed, which claims the spirit without the form of religion, its result is to follow any popular form of pleasure or convenience, having the spirit without any god form, and having it regardless of a bad one. In fact it soon knows no bad form if it is popular; for the church, festival, the fair, the show, are not considered bad when it is once believed that the Christian spirit can be had and manifested in them. But we believe God has divine forms for the manifestation of the spirit. In fact every spirit seeks its manifestation in its own appropriate forms. The spirit of love and kindness does not manifest itself in harsh and unkind expressions, to wound the feelings of a brother. The spirit of meekness is not manifested in the foppish style and fashion of the world. The spirit of union does not manifest itself in self-will, and determination to have one's own way. The Christian spirit does not manifest itself in boasting of its own superiority; because when all the forms of its manifestation are gone, the boasting is about all there is of it.

"The spirit itself beareth witness with our spirits, that we are the children of God." This witness it bears, is something that can be seen and heard. To bear witness is to make something known as testimony. It cannot be known until it is manifested. In this way the church is the light of the world. Light in this respect is the spirit manifested. The influence of the church and the Christian spirit, are strong or weak, in proportion to the degree which is manifested by them. Then to ignore the forms which manifest the Christian spirit, is to destroy the light of the church, and leave it without the witness of the spirit.

Obedience to the ordinances of the Gospel, is evidence of submission to the Word of God, and shows an obedient, submissive spirit. Baptism, Feet-washing, the Lord's Supper, originated from an humble, obedient spirit in our Savior. They, with all the righteousness in His life, manifested the spirit in him which produced them as the witness of the Spirit.

To ignore the outward form, the obedience, the righteous example in the life of Christ, and claim the spirit still, would result in the foundation of Gilead in pretending that he had the spirit of Christ, manifested in the murder of Gailid. The truth is, there is no righteousness that can be known only when it is shown in a righteous form. The right forms of Christian character, or the proper conduct of the Christian, is the strongest evidence the world has that God will save his people and his truth from being destroyed by the world.

R. H. M.

IS THE BIBLE INSPIRED?

1. ASK were we called the reader's attention to a few points in regard to the whole of the Bible being inspired, and now wish to offer some additional remarks.

2. If we take the position that the Historical part of the Bible is uninspired, we degrade that part of the sacred volume to the level of other books, and can place no more confidence in it than is placed in works written by other historians in ancient or modern times. For instance, the Bible tells us that Solomon builded the temple, while Josephus says that it was erected by David. Now if that part of the Bible referring to the building of the temple is uninspired,—for it is history,—how do we know which to believe, the Bible or Josephus? If the historical part of the Bible was written by men at a time when they were not inspired to write the truth, and nothing but the truth, they were just as liable to make mistakes as any other set of historians, hence there would be nothing to induce us to believe their testimony any more than the testimony of any other set of men.

3. The four Gospels are mainly historical, and taking the facts into consideration as they are, it does not seem reasonable that this part of the New Testament should have been written without divine aid, or the aid of the Spirit. Matthew was with the Savior, saw and heard what was done and said, but did not write his Gospel for at least eight years after the ascension of Christ. With the best of memory he could not have remembered each discourse, each conversation and act done by the Savior, so as to have recalled them so accurately as he has done. Notice how carefully he narrates the sermons preached, the parables spoken, and each remark made by the Master. Certainly he would require the aid of the Spirit to do a work of that kind. Then suppose you can get me to believe that Matthew was not inspired when he wrote the historical part of his book, how do I know whether he wrote the commission just as the Savior spoke it? If the whole thing was entrusted to his memory, and that, too, eight years after Christ spoke it, how am I to convince myself, or any one else, that Matthew has given it to me just right? But say one, that part of the book may be inspired. But how are we going to prove it? It belongs to the historical part of the book, and if uninspired, is just as apt to be wrong as if the statement were made by some one else.

Then there were Mark and Luke, not apostles,—men who did not see much of the Savior's work. Where did they get their information, so as to write it? Was it told to them by uninspired men, and then came to us second-hand and uninspired? True, others may have told them all these things, and even more, but it would be to them as the statement of mere men, enabled by divine power. John did not write till some sixty years after the death of Christ. Do you suppose he could have told all these things so accurately, enabled by the Spirit? But happily we have plain Bible proof of all these things. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whichsoever I have said unto you."—John 14:26. Hence the apostles need the Spirit to teach them, or to bring to their remembrance the things Christ had said unto them while he was with them. He was not willing to leave so important a work in their hands, enabled by the unerring power on high. The book they were to write was to be for all times, nations and people, and to leave part of it in the hands of men,—while uninspired,—would be to endanger the very character of the work of salvation itself.

4. The New Testament is the will of God to man, and that will must be duly inspired in all its parts. Do you suppose a great king would leave the writing of his will to his secretaries, and not dictate to them what to say in each part of it? Certainly not. Nor do we think that nearly one half of a book so important

as the Bible would have been left to the mere memories and judgments of men, while in so uninspired condition?

4. There were many things which Jesus said and did, that were not written by the apostles, or any one else; but enough was written that we might believe that Jesus is the Christ.—John 20:30, 31. Now who dictated to the apostles how much to narrate and how much to omit? What left to their mere uninspired judgments? Do you conclude that men, unconsciously to writing books, could have written a work, narrating incident after incident, in a manner that would defy the ingenuity of the most skillful critics of all ages; in a style that would gain the admiration of even learned critics, enabled by the Spirit? Is it possible for men, unassisted in the use of the best language, to narrate incidents with the precision and beauty that are found in nearly every part of the four Gospels and the Acts? Would not this line of reflection alone teach us that all Scripture is given by inspiration, and that while the holy men wrote, the Comforter did bring to their minds what Jesus said, and what he wanted written? J. E. M.

EXPLANATION.

THE Gospel Preacher No. 11, puts some questions to us in a way we cannot well refuse to answer. Its present editors gave us to understand when starting out, that they would let these leading issues alone. But by degrees they have been getting into them deeper, until at last they have asked us to explain one of the leading issues. They ask, "Is it a test of fellowship?" Then say, "It has been frequently stated by brother R. H. Miller, L. M. Ebelman and others, that Annual Meeting never made uniformity a test of fellowship, &c." After which they refer to the decision of Annual Meeting, that sisters shall not wear hats; and that elders who do not enforce this decision shall be dealt with as transgressors. We think the Preacher is mistaken in the application of its argument to the subject. The subject is, whether unanimity has been made a test of fellowship. What would that require? Simply that a certain form of dress be prescribed, and all be expelled who will not adopt it. Now if Annual Meeting decide against sisters wearing hats, hoops or bonnets, it is not making uniformity a test of fellowship. Hats may be forbidden, yet the sisters wear different forms of bonnets. But the forbidding of hats would not make a uniform in bonnets, or of the bonnet. To get that, there must be a certain form of bonnets prescribed; and to make that uniform a test of fellowship, all the sisters must be expelled who do not adopt it. It is clear as anything can be, that to prohibit sisters from wearing hats, is a different test from making a certain form of bonnet a test of fellowship.

Annual Meeting has decided that brethren shall not wear soldiers' clothing; this prohibition however, does not and cannot make another form of dress or any certain uniform, a test of fellowship. We wish to enlighten the Preacher on this subject of uniformity, to see that it requires an affirmative, a certain form enforced, to make it a test of fellowship. A negative that forbids the wearing of a certain thing, would no more prove a uniformity as a test of fellowship, than the law of the land forbidding soldiers from wearing red coats would be making for them a uniformity.

If there were but two forms of dress, of any kind, and the one kind should be prohibited by expulsion, it would enforce the other. But suppose there be half a dozen forms of dress; any one can see that to prohibit one form even by expulsion, would not be making either of the other forms a test of fellowship; and it would not be making uniformity a test of fellowship. The only way to do that, would be to adopt one of the forms and expel all who did not accept that form. This is the thing Annual Meeting has not done. It has prohibited hoops, hats, bonnets, and other things that have no appearance of pride, and indicates the

beginning of it. But that is a very different thing from making a certain form a test of fellowship. Not even the cap has been made a test of fellowship; it may have been established by advice. Some Brethren may have made these things a test of fellowship, but we speak of Annual Meeting. It is not responsible, neither are we, for those who have gone beyond its counsels in making certain things a test.

These efforts to show that Annual Meeting has been rigid in its work, are all unjust, and any insinuation that we have been ultra and rigid in our course, is equally unjust. If we are to blame at all, it is because we have been too lenient and easy in the course we have taken. We hope this explanation will satisfy the Preacher in reference to this matter. We do not intend to be drawn into a controversy over it, but simply give our views and drop it.

R. H. M.

THE FIRST FRUITS.

IN number 11, page 3, in a note to the word "first fruits," in my essay on "The Resurrection," you say: "We think this part only of his article needs some explanation." I am glad that the editors think this part only needs explanation, and I am not certain that I can give that just satisfactorily. I wish it understood that I have given my hypothesis on the subject, and all I said is original with me. I am judged over untroubled ground. I am among the old men, and have long been a preacher, and have heard many brethren and others preach, but the text under consideration I have not even heard quoted.

Again, I wish it to be remembered that I asked this question: "Do the brethren hold Christ's personal resurrection to be the first-fruits spoken of by Paul? I cannot apply fruits plural, to Christ singular." But I obtained no answer, while I construed that the brethren had no defined mind on the subject, hence I hypothesized; and all that the brethren now have a right to do is to prove that the reasons I advanced are erroneous, and that will shatter it.

But to give the editors an explanation, I wish it remembered that I say Paul is made to say that Christ is the first fruits. I profess no knowledge of the original language, hence from that point I have no right to doubt the correctness of translation, but when I find translations in the epistolary writings in direct contradiction of express declaration of Christ, even I doubt that translation. In this case Christ emphatically said: I AM THE RESURRECTION, then he said with no purity of reasoning he the fruits of it.

In matters of this kind I have long since made the German translations of the Scriptures the standard of my faith. I have Luther's and Frobenius's German translations. Frobenius's is the Swiss version of the German language. They both translate this text alike, and neither of them use the word fruit. They have it *Der Erstling Christus*,—first Christ, this makes sense. The English translators make Paul say, "But now is Christ risen from the dead, and is become the first-fruit of them that sleep."

Dar editors, have you carefully considered the absurdity of this reading. It conveys the idea that the resurrection of Christ is the result, or fruit, of that death. But see the sense and harmony in Luther's and Frobenius's translation, *Was aber ist Christus auferstanden von den Toten, und der Erstling geworden denen die da schlafen*. This makes Christ the first in the resurrection, which He who is the Resurrection and the life truly is. Hence to apply fruits of the resurrection to Christ, I hold to be unmeaning, and not being sustained by Luther and Frobenius, I reject it as unwarranted.

D. P. SAYLER.

REMARKS.

We do not pretend to understand the German, but it seems to us that where "first fruits" are spoken of elsewhere in the Old Testament that the same form of expression is used as in the passage under consideration. If these expressions always mean the first one, omitting fruits, then Bro. Sayler has the German on his side.

However, we see nothing inconsistent about calling Christ the resurrection, and also the first-fruits of it. It was the resurrection in

the sense of opening up the way with the divine power invested in him, but the first fruits because he was the first one in that resurrection. His divinity neither did nor was buried, but his humanity was. The fact of being resurrected was in his divinity and not in his humanity in the sense of power, for he said, speaking of his body, destroy this people, and in three days I will raise it up again; that is, the divine power would cause the humanity to be resurrected.

But on questions of the kind, we can simply give our own views, which every man has a right to do; for the Brotherhood does not have a commentary giving interpretations of the different parts of the Scriptures, nor would it think it wise to have anything of the kind; for that would make it too much like machine work. We are decidedly in favor of studying the Scriptures and digging up some of the precious things therein found and enjoy the learning of them.

J. H. M.

FREEMASONRY IN PROPHECY.

The "Image of the Beast Explained"—the Reading of His Name Demonstrated. All the Characteristics of the Beast of Pagan and Pagan Rome Found in Freemasonry. If Freemasonry does not Perfectly Image the Beast, please show us what does.—Rev. 13: 1-18.

The following we copy from the Gospel Banner. The statement is ingenious to say the least of it.

"[E]t him that hath understanding (that he can read and count) count the number of his name, for it is the number of a man, and his number is six hundred, three score and six, (606) according to the number of a man (that is, according to angels) as a man reckons.

Now, if we find a name or names that fit in the numerical value of the letter, composing them, forthwith the answer 666, then we have evidence to show that we have discovered the "image of the Beast."

Again, if page and page Rome united to turn the Beast of prophecy, and Freemasonry is true image, it must also contain the other characteristics. It must have a government that claims universal empire, united forces, common rules, and titles, with great pretensions to goodness. If all these are found in Freemasonry then undoubtedly we have discovered the true image of the Beast, and should overcome it "by the word of our testimony, and through the blood of the Lamb."

The numerical value of each letter by the Roman mode of reckoning is as follows:

A, I, R, T, C, Q, S, D, E, F, G, H, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z, 1000; 2, 500;	S—100	I—6
0—0	E—5	M—40
D—4	C—3	A—1
U—50	H—80	E—5
E—5	S—5	A—1
0—0	T—200	O—60
6—6	P—6	F—6
M—40	A—1	N—50
A—1	N—50	F—6
S—100	D—4	E—5
0—0	J—1	R—10
S—50	O—60	G—7
S—100	G—7	K—5
666	S—100	A—1
	666	T—200

Published by request of many patrons.

666

MOSQUE OF ST. SOPHIA.

A N architect has reported to the Minister of Public Works at Constantinople that the Mosque of St. Sophia is about to fall at any moment. St. Sophia is situated just outside the gardens of the S-raglie, or royal palace. It was built as a Christian church by Justinian between the years A. D. 531 and 538, and was converted into a mosque by Mohammed II, in 1453. It is considered the finest example of the Byzantine style of architecture, and is the principal mosque of the Mohammedan world. The face of Jesus was executed in rare mosaic work just above the altar site by the original builders, but was covered by a thick coat of paint when the building became a mosque. The paint is now wearing off, and the despised picture is appearing. This fact has revived a

superstition, current among Mohammedans, that Moslem power in Europe will continue until the face of Jesus appears in St. Sophia. But this is not the only superstition connected with this Moslem edifice. The Turks have a popular belief that its fall will herald the destruction of the empire; hence the architect's plan has caused great consternation in Constantinople.

CONCERNING BROTHER STEIN.

BELOW we give a copy of a letter received on the 13th inst. from Mr. Freilinghousen, Secretary of State, in regard to researches that have been made under the authority of the State Department, for Brother Stein. It will be remembered that a letter was received from him, dated at Vienna, July 1st, 1881, and since then, no word has been had of him. It will be seen by the following letter that he was in Vienna at that time seemingly traveling alone. As time goes by, and it will soon be a year since he left us, we ask ourselves the question, Where is he? And we have for answer only the mystery that surrounds his disappearance. A mystery that will in all probability only be solved in eternity.

DEPARTMENT OF STATE.

Washington, April 10th, 1882.

D. L. MILLER.

Mount Morris, Ill.

SIR—Referring to previous correspondence concerning J. W. Stein, missing, I have to inform you that in a report, dated at Vienna, Austria, on the 13th of March last, Mr. Deplaine, the Charge d'affaires, states that he has made diligent search, both through the Police Office of that city, and at the various hotels, as well as in the passport register and record of visitors kept at the Legation, but can find no record of that person.

Mr. Deplaine says, however:—"I was informed by the clerk of the [United States] Consulate that he had a recollection of having seen Mr. Stein, or about the first of July last, who came after five o'clock in the afternoon while he [the clerk] was alone in the office and mentioning the intention of proceeding to Constantinople, expressed a desire that a passport for the journey should be prepared. Mr. Stein was in reply informed that a passport could be issued only at Legation, of which the address was then given him. Thereupon they together left the Consulate, and on reaching the street they separated, Mr. Stein remarking that he should then visit a family with which he was acquainted." Mr. Deplaine says again, in the report already quoted:—"I read in one of the last journals of large circulation on them, that the disappearance of an American named J. W. Stein, and that information in regard to him was desired."

I am, Sir, Your Obedient Servant.

FRED K. T. FREILINGHOUSEN,

Sec'y of State.

WHAT GOD CALLS IT.

GOD chooses his own words to convey ideas to mankind. When he names a thing or gives expression to thought, it is beyond the power and ingenuity of man to improve it, to make it clearer or clothe it with better meanings.

When God desired to show man the way of salvation, he gave commandment thus: "Work out your own salvation with fear and trembling."—Phil. 2: 12 Here God does not use the word "progress" for expressing Christian growth and development, but the word work. God knew that when a child of his would go on developing the soul, he must work. Of those who were to be blessed in their efforts, he said it was the *deed* of the word and not the hearing. Now when a man turns to Christ, God calls it conversion. Men are inclined to call it "joining the church." When converted God says, "go on to perfection." Heb. 6: 1; "add to your faith virtue; and to virtue knowledge, but men give it the name "progression." If progression be the same as "going on to perfection," then "going on to perfection," is the same as progression, and if the same why not prefer the Lord's words and there will be no wrangling over the matter.

God says, "hold fast to that which is good;"

1 Thes. 5: 21; "hold fast the form of sound words." 2 Tim. 1: 13. But this by some is called "conservation." Why not use the Lord's words to express the idea of preserving or holding fast, and then there can be no wounded hearts as to preference of expression; for we must all accept what God chose to call it.

God says, "Let all things" (which includes growing in the Lord) "be done decently and in order." 1 Cor. 14: 40. Here it is simply "order," but men put the word old to it and make it "old order." Why not use God's words and come adding words of his?

God sets a man to "repent," that is the term to use, and the whole body may justly be termed Repenters. Now suppose some one concludes that repentance means "change of actions," and forthwith gives out "I am a changer!" would he not get some followers? If he has truly changed his actions why will not God's word express it fully?

When a man repents, God calls it repentance. When he believes, God calls it faith. When he goes on to perfection, God calls it growing in grace and knowledge. 2 Pet. 3: 18. In Christianity man has a beginning. God has a name for this. As he continues in obedience, God has words to express it; and no man needs to put other words to express Christian growth or soul-development. When born of water and the spirit, God says, "be subject one to another." This produces order in God's house, and there is no need of inventions to express it better than God does.

Here you have our positions. We accept not the word "conservation" as expressive of our faith; for that word is not found in the Book of God's will, but He expresses it better by the words, "Hold fast the form of sound words," "holding fast the faithful word," "keep my commandments," "endure hardness as a soldier," "keep himself unspotted from the world," "be ye steadfast." If we hold to these words, God will be pleased with us; for they express what we shall do in order to be.

We accept not our use to express our growth in Christ, the word, "progression." It is not found in the Book of God's will. The idea is fully expressed by God in the following: "Grow up into him in all things," "grow in grace and in the knowledge of our Lord." These are God's words expressing what we shall do, and how to increase in Him. There is no use for the interjection of other terms with the hope of bettering the expressions.

You see what God calls these things. Is it not better to use God's words to express our work, duty, and state? Or, there, there will not likely be any dispute; for to be accepted of Him we must "grow," must "hold fast," must be "in order." Come, brethren, let us hold fast God's words—O's ideas, and then love and peace will prevail among his people.

M. M. EHEKMAN.

BIBLICAL ARITHMETIC.

BY A. W. VANIMAN.

THE Science of Arithmetic consists of four fundamental principles: addition, subtraction, multiplication and division.

In referring these operations, we use characters called figures. We can learn some beautiful lessons from the study of figures. One is, "Figures cannot lie." One does not add or subtract except just at the right time or the figures will show the error. We have also an operation called proof, by which we can test the correctness of the work. Let us apply arithmetic to some of our doings.

First is addition. There is a custom in the church that has, after much thought, been set as a custom in the process of addition. In presenting the 18th chapter of Matthew to applicants for baptism, it is customary, after giving the Bible formula to say something to this effect:

"As we are all liable to err, in case you would a brother's feelings and he comes to you in the spirit of love, will you hear him, etc." It seems to me that if we apply our proof, it will not exactly correspond. The Bible asks

me to go to my brother if I feel hurt, but it does not demand of him to hear me, for I may feel hurt without a cause and demand something unreasonable. As everything in arithmetic agrees with everything else, so with Christ's law. If he had demanded our brother to hear us why should he have given two other steps; the first would have been sufficient. If he had commanded this, in failing to do so we would break a direct command and would have to be dealt with as transgressors, thus leaving "take one or two more with thee" out of the question entirely. There is another addition which men are trying to make, to this effect: "Thou shalt not interfere with thy brother's belief," or in other words, every one should be allowed to interpret the scriptures to himself. This is all very good, so far as it does act, effect a fundamental principle of the Gospel. To advocate pliancy, and leave every one to decide for himself what is plain, would be like sowing a mixture of grain and expect a clean crop of wheat. Some will add to the Bible the decisions of Annual Meeting, and even take them before the Bible. This will subtract from the spirit of the Bible, the idea that the church has the power to interpret the Scriptures. The church certainly has a right, and it is her duty to lay down some rules of government. But because the church in Annual Conference has passed a rule of practice in which no principle is involved, is no reason why we should carry on it so much now. The Annual Meeting gives her decisions in accordance with the best interests of the church for the time being. Whenever anything better can be found, let the church as a whole accept it, and in this way we can have union. Some have so divided the scriptural injunction, "Pray without ceasing," that prayer is a very small fraction of what it should be. Some have so divided the command, "go into all the world, teach all nations," until it is divided into a number of parts corresponding with the number of ministers. We are inclined to be too liberal on this subject; we will just dispute part of the work to our ministers, and not even give a dime to get rid of the job. We should like to see a church house in St. Louis, we think it would be a good thing, but we will not lift a hand to help build it. Could not each one of us give a brick toward building a church-house in St. Louis? By multiplication of donations a good work can be done. I fear many are practicing what we might call inaction.

The Bible says, "Lay not up for yourselves treasures where moth and dust corrupt, etc.," again, "Be ye given to the poor to the Lord." Men will lay up their thousands, but will not give anything for the purpose of preaching the Gospel to poor, hungry souls. We can never expect to find that people will make no mistakes in this kind of arithmetic; but let us add the Christian graces: faith, virtue, etc. Subtract the works of the flesh. Multiply our gifts for good purposes, thus multiplying our treasures in Heaven. Divide our time and talents to the glory of God, and we shall be lost in our deeds.

Mr. Morris, Ill.

FROM THE GOSPEL PREACHED BY

A QUERY.

WILL Bro. Huber please explain, whether the command of Feet-washing should necessarily be in the imperative mood, to make it binding upon all Christians, with the grammatical construction. LEWIS HANG.

ANSWER.

It is not necessary that the command of Feet-washing be in the imperative mood for the following reasons:

1. The Greek word *epitelo*, means originally, to owe, to be under obligation, to be bound, translated in English with *ought*, in German, *Soll*, *i. e.*, shall, and is not used in this sense in the imperative, because both duty and command are in the meaning of the verb itself.

2. In Greek the present infinitive may be used for the imperative in expressing a command which is conceived as already carried into execution, therefore it is a duty and command to Christians to wash one another's feet according to the spirit of the original language.

3. In short, the verb "ought" and the original verb has no Imperative. L. HUNSA.

Home and Family.

MARY O. NORMAN, LEWIS, MINN. - EDITRESS

Mary.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18

CHILDREN AT CHURCH.

CHILDREN should attend preaching services in part of their parents because that service is one of God's most approved agencies for spiritual improvement. Even though some parents be beyond the child's comprehension, yet he should be there, for he can realize that the solemnity speaks of God's presence, that the hymns uttered by his presence, that the prayer is addressed to him, and that the sermon is instruction in the truth of his Word. The habit of church-going can be formed in no other way. In the neglect of early church-going the later non-attendance is established. We may rear a generation of Sunday-school pupils who become Christians in their youth and who abandon even this when they are grown. This is the danger we have cause to fear.

Some persons plead that Sunday-school and preaching services are too much for the child in one day. If so, keep him from that which as an adult he can best spare. But what are the results? On five days of each week these children spend five or six hours in secular school, and three hours at a stretch is quite usual. True, there are changes, intermission, etc., but every wisely managed church and Sunday-school service will furnish the same in substitution.

The fact is that the sin of this failure in church-going lies at the door of those parents whose children fail. They are not conscientious in this matter; they are not as prompt in arranging for the Lord's business and Lord's school as for their own business and the secular schools. Time is reckoned in sleep on the Lord's day, and in intimately and elaborate meals, which if wisely employed add a worthy conscientiousness would remedy the whole matter.

From Zion's Watchmen.

CHURCH FAIRS.

WE have so often expressed our views upon this subject that our readers know full well where we stand in relation to church fairs. In a local paper informs us that a church in this vicinity made a "trifle over \$3,200," out of its "fair." Frequently we meet with such items giving the rounds of the secular press. All these who have "enjoyed" the various delights of a church fair will appreciate the particular attention of certain young ladies to a faithful youth. The story is told by the Brooklyn Eagle: It was at a church fair and he came there at the special request of his "cousin," who was at the head of the flower table. He opened the door halfheartedly, and stood, half in hand, looking at the brilliant scene before him, when a young lady rushed up to him, and grabbing him by the arm, said:

"Oh, you must, you will take a chance in our cake. Come right over here. This way."

Blushing to the roots of his hair, he stammered out that "really he didn't have the pleasure of knowing—"

"Oh, that's all right," said the young lady. "You'll know me better before you leave I'm one of the managers, you understand. Come, the cake will all be taken if you don't hurry," and she almost dragged him over to one of the middle tables. "There, now, only five cents, and you may get a real good ring. You had better take three or four slices. It will increase your chances, you know."

"Y-e-e, very good," he stammered. "But I'm not fond of cake—that is, I haven't any use for the ring—I—"

"Ah, that will be ever so nice," said the young lady, "for now if you get the ring you can give it back, and we'll put it in another cake."

"Y-e-e-s," said the young man, with a sickly smile. "To be sure, but—"

"Oh, there isn't any but about it," said the young lady, smiling sweetly. "You know you promised?"

"I promised?"

"Well, no, not exactly that, but you will take just one slice?" and she looked her whole soul into his eyes.

"Well, I suppose—"

"To be sure. There is your cake," and she slipped a great slice into his delicately gloved

hands as he handed her a dollar bill. "Oh, that is too nice," said the young lady, as she plastered another piece on top of the one she had just given him. "I know you would take at least two chances," and his dollar bill disappeared across the table, and then she called to a companion: "Oh, Miss Larkins, here is a gentleman who wishes to have his fortune told."

"Oh, does he? Send him right over," answered Miss Larkins.

"I beg your pardon, but I'm afraid you are mistaken. I don't remember saying anything about—"

"Oh, but you will," said the first young lady, tagging at the youth's arm. "It's for the good of the cause, and you won't refuse," and once more the beautiful eyes looked soulfully into his. "Here we are. Now, take an envelope. Open it. There; you are going to be married in a year. Isn't that jolly? Seventy-five cents, please." This time the youth was careful to hand out the exact change.

"Oh, I should just like to have my fortune told. May I?" said the first young lady.

"Of course you may, my dear," said Miss Larkins, handing out one of her envelopes. "Oh, dear, you are going to be married this year. Twenty-five cents more, please," and the poor youth came down with another dollar coin. "No change here, you know," added Miss Larkins, putting the greenback in her pocket.

"Oh, come, let's try our weight," said the first young lady, once more tagging at the bashful youth's coat sleeve, and before he knew where he was found himself standing on the platform of the scales. "One hundred and twenty-two," said the young lady. "Oh, how I should like to be a great heavy man like you," and she jumped on the scales like a bird. "One hundred and eighteen. Well, that is light. One dollar, please."

Now it is this kind of trickery which crushes all the spirituality out of the people who participate in church fairs. How low must be the standard of morality, say nothing about morality, in the young ladies who thus could make themselves familiar with a young man whom they never met. And what need he think of a religion which inculcates principles so utterly repulsive and shocking to his idea of modesty? If the Savior was ever wounded in the house of his friends, surely such scenes as the above described, must make wounds which a life time may not heal—it may not only wound the cause, but ruin souls.

WOMAN.

GREAT indeed is the task assigned to woman. Who can elevate its dignity? Not to make laws, not to lead armies, not to govern enterprises, but to form those by whom laws are made, armies are led, empires are governed. To guard against the slightest taint of bodily infirmity, the frail yet potent creature whose soul so far exceeds the physical, must be derived from her; to inspire those principles, to inculcate these doctrines, to animate these sentiments which generations yet unborn and nations yet unborn shall learn to bless; to soften firmness into mercy and shew honor into refinement; to exalt generosity into virtue, and by something else to ally the angel of mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sighing under his toil; to be compensation for friends that are perfidious, for happiness that has passed away; such is her vocation. The coach of the spiritual sufferer, the prison of the deserted friend, the throne of the rejected Savior—these are the theatres in which her greatest triumphs have been achieved. Such is her destiny—to visit the forsaken, to attend the neglected; to show monarchs abasement, when counselors betray, when justice persecutes, when brethren and disciples fly, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant and unfeeling, which in another world we are taught to believe the best of virtue.—Blackwood's.

Would you teach for eternity rather than for the passing day, teach thoroughly. Thoroughness engraves its lessons on the rock, and it abides forever; superficial haste writes its lessons in the sand, and the next wave effaces it.

MATRIMONIAL.

RALPH-BUNGARO—By Ed. D. D. Horner, at his residence, April 2d, Mr. David Ral. to Miss Beulah C. Bungard, both of Fayette Co., Pa.

FALLING ASLEEP.

WAMPLER—In the Moscow church, Augusta Co., Va., Mar. 20, 1882, sister Susan, wife of Bro. Daniel Wampler, aged 71 years, 7 months and 10 days.

Funeral discourse by Bro. Isaac Long from Hab. 13: 14 to an attentive congregation.

LEVI A. WERNER.

NEAD—Jan. 2, 1882, Bro. Daniel R. C. Nead, born April 9, 1829; baptized Aug. 1, 1858; elected a deacon July 6, 1864; advanced to the ministry, Aug. 20, 1863; second degree, July 25, 1866; ordained August 4, 1870.

Funeral was preached by Daniel Vaniman, from Jos. 4: 14.

MONROE—In the Green town church, Howard Co., Ind., March 22, 1882, Bro. Thomas D. Monroe, aged 68 years, 2 months and 23 days.

Disease, contraction of the stomach. May this soul reach its solemn call to rest. A wife and seven children are left to mourn their loss.

OLIVER CAPRON.

GISH—In the Limestone church, Jewell Co., Kan., Feb. 2, Albert Gish, infant son of Bro. John and sister Mary Gish, aged 1 month and 24 days.

HEMET K. DALE.

ALBERT—In the Weddams Grove church, St. Albans Co., Ill., sister Christina, wife of Bro. John Albert, March 29th, aged 68 years, 4 months and 25 days. Funeral services by the brethren from Hab. 4: 10.

ALLEN BOYER.

JUDSON—In the Monroe church, Monroe Co., Iowa, Jan. 23, Ira N. Judson, wife of Bro. John and sister Adela Judson, aged 13 years, 9 months and 19 days.

Funeral discourse by the brethren, H. Berkman and D. Miller. MARTHA A. BREL.

Correspondence.

MORRO.—"You say that the Lord placed His love on us as a father and the Lord loved the world upon us, and a book of remembrance is written of our names. The Lord said that thought upon his name.—March 3: 16.

A Reply.

To Our Beloved Old Uncle and Brother in Christ, Leonar, in respect to the Consolidation of our Periodicals.

Your article is amiable and contains just what every true child of God wants, but it is to accomplish the much desired effect is probably understood differently by different persons. But in our limited experience and ability we think, a better way to do away with prejudice, is, not to consolidate our periodicals, but to consolidate all of our preaching in harmony with the Gospel, and our order in harmony with the councils of A. M. and when the councils are not respected, let the congregation deal with the case according to the Gospel.—Math. 18, let the violation be individual or public, and if the congregation will not take up the case at home, let other congregations bring it up at A. M. through District Conventions and that if it is a public violation, let A. M. can take the case in hand and do as it seems best to it; and let the periodical stand as an individual minister, and be responsible for what it preaches and its general department, and we will further state that there are many other ways that have caused different elements and that it is in the church's best interest, in saving and ordaining to the full ministry without the Gospel qualification, and then push them ahead in church work, which is an error. Then this error continues until it brings about the different elements that we now have. We can't say that we are, but fearing that we weary your patience, we will only say, Let us all try, by the help of God to be more careful in the future than in the past, and pray for Zion now and on the way to A. M. and until death and a Crown of Life will be our reward.

K. HERRMAN.

Idell, Ill.

From South Pacific, Colo.

Dear Brethren:

We searched Pacific to find some Brethren, and succeeded in finding Bro. M. V. Sward, who was charitable enough to take into his own house sister McNulty who is lying very sick with consumption,—not expected to live.

any length of time. Upon visiting her, we requested to be accepted, and her request was complied with by Ed. D. J. Shaffer, who is living at our present. His family is yet in the East, who heard since that time that there are three more in Pueblo, Bro. P. May and two sisters belonging to his family. As soon as we can find these we expect to organize a prayer-meeting. Our little band will be the eighth in number. We think if five or six persons would have saved Sedom, right across the Red Sea, and the city of 250,000 inhabitants, which is almost a second Sodom.

We solicit the prayers of all God's people who may chance to read this, for our sister McNulty to help her through her afflictions since it is said by the apostle that the righteous shall save souls. Sister McNulty in the faith, Mr. McNulty is standing outside of the ark of safety, but believe that it is counting the cost, and we soon come over on the Lord's side.

H. J. BERRY.

From Arcanum, Ohio.

On the 25th, at a council meeting in the Painter Creek church, Dark Co., Ohio, Bro. Jesse Stutzman was ordained elder, David H. Wampler and Jacob Brumhagen were put to the visit. Tobias Crick was ordained elder. Sister four years after William Cassel resigned his office. Sister Gileman was in the presence of Abraham Menich and Jacob Eidenberger were put to the visit at the same time. The church here is in a more prosperous condition than has been for years, twenty-five being added to the church by baptism and letter during the past four years. Since the ordination, the churches are more united, with more devotion for each other, than with former, with better feeling than is generally supposed.

E. A. HOSSELL.

From Belleville, Kan.

Dear Brethren: Our little church here is known as the B. V. church or congregation. We number about thirty-five or forty members, but are scattered over a large territory. The calls to ministerial help are many, and who will come and help us work for the Master, and help give the Bread of Life to hungry souls?

When we last met, we were in the peace and union, and we stand firm in the faith for the general brotherhood. About three weeks ago, in company with our dear Bro. Isaac Hillery and our father and mother were permitted to attend a council-meeting at the White Rock church, of which Bro. John Switzer has charge, and we were glad to see the brethren and sisters in love and peace with each other.

As Bro. John Kinsley requested the members to write to him, and tell him where to find them, I would say, that our post-office address is Belleville, R. public, Kan., and our nearest railroad station is Scandia. We have miles east of here and would be truly glad to see you come.

Oh, dear brethren and sisters, pray for that we may grow in grace day by day, as here for Jesus, and finally be saved in our Father's kingdom, is the wish of your ever-loving sister,

CATHERINE GOSWICK.

Notice.

Notice is hereby given that at the late District Meeting of Northern Iowa and Minnesota, missionary plan was adopted to supply ministerial aid for the destitute. Informed that the Brethren, who desire preaching, the Brethren will take notice and make application to any of the undersigned, who were appointed missionary board, and their wants will be supplied.

E. SHAWALTER, Waterloo, Iowa.

M. RIGGS, Waterloo, Iowa.

S. ANSLY, Grundy Center, Iowa.

Wm. LEWIS, Leota, Iowa.

SMITH SHOOK, Preston, Minn.

Missionary Board.

S. H. MILLER, Clerk.

From H. P. Britain, worth.

Left Burr Oak the 10th inst., and arrived Republic City, Harlan Co., on Saturday next. Stayed with Stephen Workman. We for worship in the M. E. church. Good attendance. Next morning heard the M. E. speak from Rom. 8th, last verse. By request addressed to the people of that city, again on P. M. From there we went to Maple Grove colony, N. D., Kan. I found all well as usual. Bro. N. C. Workman spoke on "Close Co-

Edgings from the Field.

Partial and communications submitted for the department. Reports of baptisms especially desired.

The Debate.

The debate between Theodore Johnson (Campbell) and myself, commenced March 18th, and ended March 19th.

The following eight propositions were discussed:

1. The Supper in St. John 13th, to which feet-washing was connected, took place the night Jesus was betrayed.
J. Forney, Affirmative.
T. Johnson, Negative.

2. The Supper in the 13th chapter of John agrees with Mark 14th in the house of Simon the leper, two days before Jesus was delivered up.
T. Johnson, Affirmative.
J. Forney, Negative.

3. The bread and wine, as taken by us as a church, is the Scriptural Lord's Supper.
T. Johnson, Affirmative.
J. Forney, Negative.

4. It takes a full evening meal before or in connection with the bread and wine to constitute the Scriptural Lord's Supper.
J. Forney, Affirmative.
T. Johnson, Negative.

5. Feet-washing, as practiced by us, according to the Scripture, and is obligatory on the members of Christ's church.
J. Forney, Affirmative.
T. Johnson, Negative.

6. The Kiss of Charity or Holy Kiss, as taught by the apostles, is binding on the members of Christ's church.
J. Forney, Affirmative.
T. Johnson, Negative.

7. One immersion in water, to a proper subject, is Scriptural Christian baptism.
T. Johnson, Affirmative.
J. Forney, Negative.

8. It takes three immersions in water, to a proper subject, to constitute Scriptural Christian baptism.
J. Forney, Affirmative.
T. Johnson, Negative.

It is not for me to say who got the victory on the foregoing propositions. But I am told that Johnson and some of his members boasted that they would take some of the brethren and sisters into their church at the close of the debate. My opponent was preaching over a week in the same house before the debate, and said he would preach a week or two following. The brethren baptized two on Sunday after the close. And one lady about sixty years of age, who was a member of that church since she was fourteen years old said, she is no longer a Campbellite, but has been baptized now. The Elder got to me, and he only preached on Sunday night, and went back to Nebraska from whence he came. JOHN FORNEY.

Mr. Jackson, Va.

Church men are appreciated by most of us, and I will give you a few lines. Bro. S. B. Myer and self visited some isolated members in the counties of Clark and Jefferson. We had ten or eleven meetings among them. No difficulties, but I think the members were built up, and others made to think of the need of seeking rest in God's Word.

E. B. Shaver was with us a short time, two weeks the good man, and others almost persuaded. Thanks for his kindness. Hope the Lord will bless him for his labors. B. W. NEFF.

St. Martin, Mo., Apr. 8.

Bro. John Harty has been here and preached five sermons, and a collection of church, and warning of sinners to turn to God. Two were made willing to follow Christ in the baptism. And we hope, to witness of him. The church is in quietude.

DAVID BOWMAN

Gilboa, Ohio.

On the even of March 4th we met with the Brethren of the Donnell's Creek congregation. Our first meeting was in the Church room in New Orleans, where we continued morning and evening services with a growing interest, until the day of the 10th; we then went to their church-house on Donnell's creek, April 5th. The brethren were encouraged with a good feeling, and we enjoyed most attentive. This branch is under the care of elder Kaufman, who, in

his time has labored much in the ministry, but of late much of his time is taken up in that unpleasant task of "setting things in order that are out of order."

The withdrawing element here was very active in their efforts of proselytizing, talking about eighty days. They are making arrangements to build a house for worship. Our visit to Donnell's Creek was pleasant. As this was the first continued meeting they ever held, we were pleased to see that they were doing something of this advantage; all seemed to give their prayers and influence in support of the meeting. In this church, as in many others in the valley, there has been a decided change, but that has rendered the progress of the church very embarrassing; at present there seems to be much animosity among them, and their prospects are encouraging. The meeting closed on the evening of the 13th, with twelve additions. J. H. BOWMAN.

Lea, Ill.

In No. 15 B. A. W. in the last column of the first page, you wonder why the Mission Board does not report, and think it should, quarterly. The Annual Meeting only requires us to report annually; and report to be entered on the Minutes. But as brother S. B. Shaver, the Secretary, has reported from the Annual Meeting last Spring, the Board was not qualified to make the required report. See last year's report of Annual Meeting, page 10, for explanation. We feel sorry that the year has not been done in the last two years in that direction; but experience has taught us some things in this, as in most all other business, that we could not well learn in any other way. We still hope for the better, and expect a satisfactory report will be made at our next conference. The harvest is great but the laborers seem to be few. Some districts have been doing commendably, however. ENOC EAT.

Dallas, Kas., April 3.

The number of papers received for missionary purposes during the month of March B. A. W. sixteen, P. C. one. All papers gladly received and faithfully distributed. Any tracts which the brethren have read and do not care to read again, could also be distributed to those silent presbyters. Brethren, there is a large field here.

R. R. MOON.

NOTICE.—The Brethren of the Bethel church, Holt Co., Mo., have changed their time from the 17th of June, to the 10th of July, 1890, at 4 P. M., at the house of brother W. G. Anderson, six miles north of Mount City.

JOHN H. MITTEN

Sabetha, Kas., Apr. 8.
We met in council today at Albany, for the purpose of organizing our new district, and organizing the same rather late and inconvenient to get the members together at church council. For the convenience of all the members, it was agreed to divide the Pony Creek church into two districts, north and south. The district out to the Sabetha church. Elders Martin Myer and W. A. H. Bowman, from Morrell, were present and organized the church. The church is in full union and love and is in a prosperous condition, for which we ascribe all honor and praise to Him who has power to control such things. We have the growing wealth; plenty of rain. Grain and all things are promising a heavy harvest at present. Peaches and cherries are in full bloom. From appearance there will be a very large fruit harvest. Health is reasonably good at present.

E. H. BECKLEY.

NOTICE.—The members of the Waldman's Grove district, of Northern Missouri have decided to have a Communion in connection with the D. M., on the 5th of May, at 4 P. M. Also an all day meeting on Saturday evening and Sunday and Sunday evening previous. Hope the members generally will make a note of this, especially the maintaining of brother by rail will stop off at Leona on Illinois Central R. R., two miles from place of meeting. Passenger train from Leona on the 5th of May at 4:30 A. M., except Sundays, and 8:00 A. M. We hope there will be a good representation to our meeting, especially from Northern Illinois. BOWEN EAT.

Announcements.

District Meetings.

April 28th, North Eastern Kansas, at Granville, Jefferson.

April 28th and 29th, North-western district of O., in the Silver Creek church, Williams Co., O. Come by way of Butler, Ind.

May 1st, at 10 A. M., Southern District of Iowa, in the English River church, three miles east of South English and west of Boone, Iowa.

May 4th and 5th, "second District of Va. at new meeting-house, Page Co., Va.

May 4th, in Elk county, Southern District of Kan., 15 miles north of Grenola, at brother J. C. Ulrey's.

May 9th, at 8 A. M., Southern Ohio in Salem church, Montgomery Co., about 5 miles north of Union, about 3 miles west of West Baltimore, E. & W. R. R., about 3 miles west of the narrow gauge railroad, Baker's station.

May 9th, at 8 o'clock A. M., Northern District of Ill., in the Walden's Grove church, Stephenson county.

May 11, Northern Missouri, at Bro. S. Clark's, two miles north of Nevada, Vernon Co., Mo.

May 12, at 10 A. M., Middle District of Iowa, in Fawcett church, Dallas Co., Iowa. Dallas Center is the nearest R. R. station.

May 22nd, North-western district of Kansas and Colo., in the North Solomon church, Osborn Co., Kas.

May 21, Michigan District Meeting in Newberry church, Cass Co., Mich. conveyance at Cassopolis and Dowagiac, the day before the meeting.

Love-Fests.

April 30th, in the English River church, Ia., commencing 11 A. M.

May 12, at S. M. Clark's, a mile north of Nevada, Vernon Co., Mo.

May 21, at 4 P. M., in Solomon church, at Lancaster church, 10 miles south of Huntington, Ind.

May 24th, Cherry Grove, Carroll Co., Ill.

May 24th and 25th at 1 P. M., at Hickory Grove, Carroll Co., Ill.

May 24th, at 10 A. M., in the Panther Grove church, Woodford Co., Ill.

May 24th, at 1 P. M., in the Turkey Creek church, at 2 P. M., at the house of brother A. W. Miller, seven miles South-east of Pawnee City, Pawnee Co., Neb.

Apr. 30th, in the Sack Brook church, Huntington Co., New Jersey.

May 17th, at 10 A. M., in the Clear Creek church, Hugen Co., Ind.

June 2nd, at 8 A. M. in the Massawissa church, Delaware Co., Ind.

June 10th, in the Weaver church, O., at Bro. George Heald's, near Smithville, Ohio. JAS. STEEL.

July 17th, in the Walnut church, Wash Co., Ind.

May 13th, at 4 P. M., in the Bethel church, Holt Co., Mo., at the house of brother W. G. Anderson, six miles north of Mount City.

June 21st and 22nd, at 1 P. M., in the Mingoletta church, one-half mile east of Lost Nation.

Baltimore & Ohio Railroad Arrangements.

The next Annual Meeting of the German Baptist church will be held at Mt. Zion, Indiana, on the line of the Baltimore & Ohio R. R., commencing Tuesday, May 30th, 1890.

Arrangements have been made with the B. & O. R. R. to sell tickets from all stations on the line of this road at one rate for the round trip.

Tickets will be placed on sale as early as May 20th, allowing a stop-off at any point on the road, and made good to return until June 30th, to a accommodation. Those desiring to visit friends, or after the meeting.

The R. & O. R. R. will also be prepared to furnish tickets at the meeting to those who may then desire to visit their trip.

Mr. W. E. Rupert, Columbia, Ohio, was passenger agent of the Trustee of the B. & O. R. R. will make all necessary arrangements to accommodate the Brethren residing on the line of connection, including the sale of tickets, railroad, in securing round-trip rates from each route to Junction.

Persons desiring to visit friends, or after the meeting, will be pleased to give this road a liberal patronage.

Those tickets will be made to those of the Brethren church and their families.

For other papers will please enquire.

W. R. DIXON, Committee.

J. H. ARNOLD.

Advertisements.

In this column a Brief notice of first-class advertisements is given. For full details of our advertising character will be supplied.

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BOOKS AND TRACTS.

Publication of Herman, List, by A. Withall, 18th St. Railroad Station, by J. B. Mohler, Superior. Commencement published in the Bulletin and Western Messenger, J. H. Moore, 2700 Ave. North—moderately to the World, by J. W. White.

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that we also are compassed about by a great cloud of witnesses to make our faith strong—the works of God in creation, the Providence of God in history, the revelation of God through his word, in miracle and prophecy, the life and character of Jesus Christ, and of his followers.

3. There are things that man must do and God will not do for man. A man cannot run fast with a load on his back. He must prepare to run the race. He must "lay aside every weight," hindering canvas. He must retrace his habits, dyes his carnal desires, exercise his spiritual powers, believe in the Word and promise of God, abandon his sinful course, and enter upon the race by the "strait gate" into the "narrow way." Now the race begins fairly. The race is set before him, and the reward—eternal life—at the end of the race.

4. The Christian is required to run with patience. If he should stumble and fall, let him rise up again and go on. If he should be so unfortunate as to get out of the way, let him retrace his steps to the way of holiness, look to Jesus and press onward. This is a life time race, and we become impatient because we do not realize immediate results. We turn our attention to the affairs of this life because we obtain visible and immediate results in land and merchandise. Patient endurance is a great Christian virtue. "Be patient, therefore, brethren, unto the coming of the Lord." James 5: 7.

5. We must learn from one who is able to teach. Man's teaching is imperfect; Christ's teaching is perfect. His word is his teaching; his life is his example. He has set the race before us, and we are to look to him. If we fail to see a Christian model in the church, let us look to Jesus. In all our undertakings, let us look to Jesus. Let us engage in nothing in which we cannot look to Jesus and ask his blessing in its performance.

Of the Christian's faith, Jesus is both the Author and Finisher. He is the originator of it; no one conceived it before him. It does not say of his faith, but "of our faith." It is a mutual faith. It descends with time; it reaches heaven. Men have originated faiths, but never finished them. The author of the "Age of Reason," started a "faith" (1) but failed to finish it. It became a wreck at his death. But Jesus lived by his faith (our faith) died by it, and rose triumphant in it, and God be praised, millions of Christians have lived and died in that faith—lived and died happy.

The world are spectators in this race; and seeing the mistakes that Christians make, they begin to wonder whether their chances for the prize are not as good as many who seem to see striving for the prize. Unconverted souls, let me undeceive you. You have not the least claim to the prize. You have not submitted to the first conditions. You have not entered the list. You are not running, and have not the least hope of a title to eternal life. What keeps you from Christ? Your associates? Are you waiting for them to start first? Move, and others will move; get out of the way, and others will follow after. Look not at the mistakes of others. Look unto Jesus. Enter the race. Run, there is plenty of room; run patiently and perseveringly, and the prize will be yours.

We would words so easily that we are apt to forget their hidden power.

IS "POURING OUT" BAPTISM?

BY SAMUEL SALA.

THE *Herald of Truth*, Feb. 1st, '82, page 41, says, "For fifteen centuries or more have immersionists been trying to make the world believe that baptism means immersion, whilst at the same time God says that he will pour out of his spirit, and that this pouring out is baptism." But the *Herald* failed to give the chapter and verse where God says that this "pouring out" is baptism. A very significant failure, indeed. The apostles were baptized with the Holy Spirit on the day of Pentecost; but by no means do we learn from the inspired account of that occurrence that pouring out is baptism, because the pouring out took place in heaven, while the baptism took place on earth in Jerusalem. From this we can plainly see that pouring out and baptism are two different things. When this spiritual baptism, with which the apostles were baptized on the day of Pentecost occurred, the Holy Spirit filled the house where they were sitting; hence they were entirely surrounded or immersed in it. So in water baptism, which the *Herald* says is the type of the spiritual, must Christ's disciples be entirely surrounded or immersed, otherwise the type would be destroyed.

In another item on the same page, the *Herald* gives Chrysostom's cure for swearing; hence I conclude that Chrysostom must be pretty good authority, else the *Herald* would not go back 1400 years and recommend his cure for swearing.

Chrysostom is said to have been the most renowned Greek scholar that ever lived; that he could repeat the entire Bible. He read and preached the identical language in which the New Testament was written by the apostles, and he says that "Christ delivered to his disciples one baptism in three immersions of the body."

Wabasha, Ind.

For the Brethren of Work.

FROM C. H. BALSBAUGH.

Dearl Beloved Eschelman, and heart-blessing fellow-sufferer in the kingdom of God.

YOU are not forgotten, notwithstanding my protracted silence. I am in constant pain, and a huge pile of work on brain and heart, and my pen goes daily as fast as my vitality and nerve and muscle can impel it. My inmost soul groans over your afflictions. Perhaps no one feels your retirement from the editorship more keenly than I do. You have in very deed been a brother to me, although you did reject some of my essays.

You say you would send me stamps, but have none. No, my noble brother, I want you to keep all your money for your personal comfort, and the use of such moneys as may contribute to your recuperation. I pray for your restoration to active usefulness, and am willing to share my last dime for this end. Stamps I need as urgently as my daily bread, having not one left for my tobacco, and know not whence any are to come. But I have learned to believe and to wait.

God has called you into the solitude of Cherith, and He will have revenge for your service no less than for the fiery, chafing Tishbeite. I know how hard it is for such an earnest, enthusiastic nature as yours to be idle. And

you need not be; but the cessation of mental labor for the present is imperative. You are like a drained mill dam in a season of drouth: you must let the sluices down, stop grinding ideas, and allow the vital current to fill up by slow degrees the exhausted reservoir. God now calls you to practice the religion of muscle, which requires as much grace as the higher services of brain and nerve. Magnify your office of preaching with the hoe and axe and rake and mattock, and let meo and angels be cognizant of your patience and humility in being buried alive for a season, and comparatively forgotten. If seven times must pass over you before your resumption of public labor, so be it. Let these words be ever in your heart and on your tongue: "Even so, FATHER." The proximate and fragmentary has vital connection with the remote and absolute. Rest assured, my dear brother, that John 13: 7 is for you. Natural law brings disease and suffering and death, and no less health and joy and efficiency. There is a vast stretch of numberless causes and effects between the Great First Cause and the last result, so that we have ample room for prayer and faith and hope for recovery from physical ailments. Do your best in the whole circle of physical, social, intellectual, and spiritual life, pray earnestly, unceasingly, and in the calm confidence of filial trust, and the sequel will prove the continuity of the faith marvels recorded in the eleventh of Hebrews. Psalms 103: 3, is a universal and eternal truth. Let not your fervent interest in the issues of the day carry you beyond the bounds of prudence. Hold still. Let others work who have organic ability. God has said, retire, rest, and "glorify me in the fires." I believe God has work for you yet after you have shown yourself worthy of the cross.

Thousands of hearts offer up incense in your behalf, and if their prayers are the fruit of the Holy Spirit, they will not only ascend to the Mercy seat in the Upper Holy of Holies, but they will also appear at Larnak in such form as your physical and pecuniary circumstances demand. The reality of redemption means sacrifice. God not only loved us, but gave Himself even to the death of the cross, as the evidence of his gracious Paternity. Less than this among the suits for each is hypocrisy. We are not our own, we are bought with a price. Our money is all the Lord's. Christ's blood claims every cent. None to spare for tobacco, or fineries, or gewgaws. Love one another means help one another. So God spells the word in the incarnation. Let us not slip L-o-v-e, and pronounce self-interest.

Be of good cheer: pain and poverty and death are ministers of grace, and are needed in the seminary of the higher education.

For the Brethren of Work.

SUCCESS.

BY J. N. MOHRER.

THE word success falls very pleasantly upon the ear. It has a large application. It means to realize in full, all that we had anticipated in any business that we have engaged in. The captain who brings his vessel safely to port has been successful. The merchant who from small beginnings, establishes a large trade from his own financial basis has been successful. The farmer, who through his industry suc-

cesses a home and the comforts of life, has also been successful. This kind of success, however, is merely temporal. Its blessings end with this life.

Sometimes we hear the remark, "that we should so live as to make life a success." This saying is susceptible of various interpretations. Riches, with many, is considered the ultimatum of success.

To be really successful is to so live as to lay up treasures in heaven. Earthly treasures at the expense or neglect of the heavenly are comparatively worthless. It ought to be our highest aim to be successful as Christians. Better be worth less by one-half, in this life, than be unsuccessful in heavenly riches.

Successful as we may be in this life, even to the gaining of the whole world, we can take nothing with us. But if we lay up treasures in heaven, these will never be taken from us; but eventually we can go to enjoy our treasures. The good are the only ones who are successful in the real sense of the term, no matter how little they may be worth in this life, so far as earthly riches are concerned.

The regenerated person, who subdues his will, controls his temper, purifies his desires, corrects his motives, regulates his appetite, and predispositions, and cultivates the graces and virtues of our blessed Christianity,—that man is making life a success.

The term success is sometimes applied to ministers. If through the efforts of a minister a number unite with the church, we are ready to say, "That meeting was a successful meeting," or "that meeting is a success." We are always glad to hear of persons uniting with the church, and would by no means undervalue the missionary efforts of the minister; but it is our opinion that the pastor who holds together the discordant elements of a church, (and such elements exist in all churches) and through patient effort, long-suffering, and moral and spiritual training, lifts the church up to a higher and purer life, thus lifting them to glorify God, and to glorify him in the world to come, is a greater success than the evangelist, who may be instrumental in bringing hundreds into the church. To train a soul for heaven is a more difficult work than to bring a soul to Christ.

May God enable us all so to live that we may make our life a success in the Gospel sense of the term.

While the term success is pleasing, the term failure grates harshly upon the ear. Earthly failures we may correct; but we can remedy the failures of those in the final day, when the great Judge will say, "Depart from me ye cursed into everlasting fire, where there is weeping, wailing and gnashing of teeth!"

We never reach the true nobility of our nature until we are anointed sons of God. A nature so ennobled is self-poised. It is not swayed by interest, nor disturbed by opposition, nor fretted by disappointment. Passion does not sway it, nor fashion betray it, nor flattery nor fear move it.

Monks with his decalogue could never accomplish what has been achieved by Christ and his cross. The bonds of the old morality could, like green withies, be easily broken; but the ties of this new morality are strong, just because they are tender.

Grimm's *Lexicon of the New Testament*, one of the highest authorities now in use, says:

"*Baptizma*—A word peculiar to the New Testament and the church; immersion, submersion. It is used first, figuratively of dis-
tresses and distresses with which one is from all sides overwhelmed; second, of the baptism of

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third, of Christian baptism; but this, according to the apostolic idea, is the rite of the submersion commanded by Christ, etc. (L. First, properly immersion repeatedly, I immerse, I submerge; second, by entering or submerging, I cleanse, wash, purify with water, equivalent to *bathe* [Heb. *batul* and *kt* 1:34].

III. In the New Testament it is used especially in the rite of holy washing, especially by John the Baptist, after this, through the command of Christ, received by Christians and conformed to the import and nature of their religion; this is immersion also, we are enough for the purpose that it might be a sign of faith and crimes wiped away; and it is by those who, led by a desire for salvation, were to be admitted to the privileges of the Mesianic kingdom."

Now, if Grimm's Lexicon of the New Testament, is one of the highest authorities in use, and it says *baptizo* means to properly immerse repeatedly, how is the editor of the *Standard* going to care for his own reputation, by saying that this testimony is worth nothing when it goes to deciding the number of actions required to constitute the Christian baptism commanded in Matt. 28:19? Does he believe that *baptizo* properly means to immerse repeatedly? If he does not, then how does he account for the best Lexicon giving it that meaning? We patiently await his answer.

COMMITTEES.

WHAT are committees for? In the solution of this important question, I would like to see no means ignore the order of the church—the right of appeal to the higher authority for a final settlement, when absolutely necessary. Fifty, if not eighty per cent. of the cases, could be settled just as well without a committee, if the parties just thought so, and would go to work and do even half as much as the committee will advise them to do. Sometimes it would cost the matter; and time, money, and sometimes hard sayings and hard, unpleasant feelings would be saved. Remember that the committee can only give you counsel how to proceed, and you must still do the work at last; and it is just as easy to do it before they come, as after. The brethren sent, have no more wisdom, nor more of the spirit of Christ, or are in any way better qualified to make peace after their appointment by A. M., than before. Why not agree to call in some brethren to help you, if you differ in judgment; and then agree to stand by their decision, as you are compelled to do by an Annual Meeting Committee. The only difference is, the one is voluntary matter, the other compulsory; and the Lord is always best pleased with voluntary service. Generally about the first thing a committee discover is, a wrong spirit manifested in one or the other, and not infrequently in both parties; a spirit of hatred, instead of love; a spirit of revenge, instead of forgiveness; a spirit of victory, instead of truth; and when the committee succeeds in getting the conflicting parties to that point, the work of reconciliation is soon accomplished. Get the right spirit, and your judgments will not differ much. There are, therefore, we admit, that assume a form or magnitude,—both with individuals and churches,—which can not well be dispensed of justly and satisfactorily, without calling in disinterested parties, but I think they are rare.

With the above considerations before us, we hope that brethren desiring aid in counsel, will at least give the matter due consideration, and first try with brethren of their own choosing; if not, apply to the District Meeting for a committee, and agree to have the decision final, and save the A. M., or Standing Committee much perplexing labor and expense of being partial and selfish in the appointment of committees. After doing all for the good of the cause, according to the best of their judgment, and their knowledge of the circumstances in the case, they must bear severe censure and reproach, from those of whom they should receive sympathy. It is generally, if not invariably, those who have no experimental knowledge of the perplexing labors and responsibilities connected with

that body who speak so lightly and imprudently about it; therefore while such things give us pain, we willingly bear it, knowing that "our judgment is with the Lord, and our work with our God."—Isaiah, 40:4. ESSAY BY.

THE WILL, THE JUDGMENT, AND THE AFFECTIONS.

THE above being the principal attribute of man, the question may be asked, which of these shall be sovereign or ruler, to determining the course man will pursue? It is clear to my mind, that either the affections or the judgment will rule, and the will must be bent to the one claiming the sovereignty in the case. Let us illustrate: The young man or woman determines to pursue a certain course in life, but the parent, having more experience advises to the contrary, and apprises them of the dangers in the way, and the evils attending their proposed enterprise. They step and view the case, and in their minds are satisfied their parent is right, their judgment is convinced that the advice given is good, but their affections for the proffered project are strong, and they say to their judgment, "You may sit in the back ground; my affections shall be sovereign in this case," and the will is forced on the side of the affections against the judgment, and so they go on, only to reap a miserable harvest of sorrow and disappointment. But again others act directly to the reverse, and by following their better judgment, instead of their affections, they soon rise up in the scale of moral worth, and soon become men and women of fame and influence; simply because the will was bent to the judgment as the ruling attribute. Is this not a true picture of many in their religious life? They, like the Protestants, are pierced to the heart by the power of God's Word and spirit, and they begin to look into the law of the Lord. And their judgment is convinced that they ought to obey the Gospel. Their judgment says that is right, and not only right, but is infinitely safe. But here is where the contest begins. The affections are strongly attached to the gay pleasures of this world, and cannot give up their claims to those gilded toys of earth, and the man or woman begins to look around to see the course of others who are professors of religion, and they at once begin to soliloquize, "You, I see it; that preacher is a little proud, too, and that brother deacon, he has a good deal of taste about him; and sister A. is a little starchy, also; and so they go on, and all this, may be true, but their weaknesses be an excuse for you? No; they have only done as you are trying to find some excuse to do; that is to give the affections the sovereignty over the judgment. Thus hundreds of cases are constantly occurring, all of which only declares that they are not willing that the man Christ Jesus shall reign over them. They are just like the man who said to me once; "I fully believe your church has the apostolic mode of worship, but I think I could enjoy myself better in another church, where they are not so much circumscribed in dress, etc." Now what does this argue? Nothing, but that the judgment must take the back seat, and let the affections have free course and be glorified. The desire for gay pleasures must be gratified, and the affections for sinful pleasures must rule, and the will is bent to the affections, and they become over all; and on they go till the blackness of darkness convinces them that they have made an unwise choice, and all they can do will be, to repeat that doleful sentence, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. This doleful cry will doubtless be made by many in the last day, simply because they allow their affections to rule, instead of their judgment. Now what we have said refers to cases where the affections are set on things that are not in keeping with the divine will. To occupy safe ground, we should "set our affections on things above, not on things on the earth."—Col. 3:2. When this is done, then the judgment and the affection both unite, and it will then be an

easy task to have the will to conform to the two, and the man or woman who thus concentrates all of their powers to the service of Christ, will be happy in time and eternity. Who then can be so unwise as to suffer the brief pleasures of earth's vain amusements to rule their destiny, and forever keep them out of the heavenly home which Jesus has prepared for all who will set their affection on him. May each reader be so blessed as to enter into the joys of our Lord, is my prayer.

A. HUTCHINSON.

Continued No.

HERESIES.

ALEXANDER Campbell uttered no greater truth than when he used the following language: "Factionists, or opinionists, or those who seek to attach men to themselves because of their opinions or talents or personal actions, whatever they may be, are to be regarded as the very roots of bitterness in the Christian Church—seeking their own interests, honor, and profits, and not the things of Jesus Christ. By such spirits as these the ancient sciences and sects began; and by kindred spirit of which every generation can furnish its proportion, they are kept alive. All such persons have not the power of effecting much; but now and then one arises and succeeds in drawing away disciples after him. We can suggest no better remedies or preventative than those commanded by the apostles. Let us hold fast their traditions; contend only for the faith; allow differences of opinion; suffer no dogmatists; countenance none of the disciples of Diotrophes; and walk in love, guided by that wisdom which is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good faith, without partiality and without hypocrisy."

M. M. ESHELMAN.

For the Brethren of Work.

SOUND DOCTRINE.

BY J. C. ELLIS.

DOCTRINE to be sound must be free from defects, solid, firm, pure, and in the meaning of Paul's language, (second Tim. third verse), the word of God as applied to men under the Gospel dispensation. To Timothy the injunction was to "Preach the word....reprove, rebuke, exhort, with all long suffering and doctrine." Doctrine then must be preached, as it is the fundamental principle or foundation upon which we build the house of Christian faith. If the foundation be sound, and the building erected in accordance with the general principles of the teachings of Christ, wisdom will dictate in regard to the minor details, there should be a harmony existing, consistent with the general plans and specifications. Sound doctrinal principles are one thing, an application of the same is another. Sound doctrine must first be preached before it can be expected that it will be used in the building of a house of faith, and its application be manifest in the finishing touches of Christian character.

A builder is governed by the plans and specifications of the architect; if his employer wants a house after the order of a Gothic design, you will see a building erected in accordance with the varied plan, and the builder in applying the principle of adaptation, touch a hammer will see that everything even to the building itself, that nothing inconsistent or unsuited mar the appearance of the building.

Just so with men and women, accepting sound doctrine—Bible doctrine, the teachings of Christ, the "faith in true sound doctrine," all of which is true sound doctrine. His or her house of faith will be built after the heavenly pattern, according to the principles governing this style of architecture, so that the man of God will stand approved of Him, who Himself is the foundation, or well as the chief corner stone. In all the details of Christian character, or as the finishing touches of the "new man" there should be a harmonious blending of the same principles that govern the general plans and specifications. Pri-

ciple applied is where the beauty comes in, in the appearance of the Christian.

To undertake to put up a building following plans and specifications of two designers, inconsistent with the other, a miserable, unsightly looking habitation would you have; the vestibule built by one rule, and the inner chamber by another. In our judgment of the fitness of things, we would be disgusted with such a state of affairs. The foundation of a house may be stone, laid in the best of mortar, but if the rest of the building be not of good material, can we expect the habitation to continue, or be available as a safe retreat when the rains descend or storms beat upon it? So sound doctrine may be a basis upon which we undertake to build for eternity, but if the rest of the building is shaped after the order of carnal desires, following the plans and specifications of worldly architecture, the designer of which is the "prince and power" of this sinful world, we become painfully conscious of the fact, there is a sad deficiency in the house of faith. Inconsistencies are of such a glaring nature, that he who runs may see them,—yes to be sure! for upon the platform stands the streamer of worldly pleasure; self-appeal; and the motto is, *my will not thine* must be done; as it comes in default terms in answer to the demands of the true principles of the Gospel, and the application of the same as required by the church.

The church or body of Christ, only requires, that the principles of sound doctrine be applied to the lives of its members from an inward sense of the fitness of things, in harmony with the general terms of a holy life, nay with the general terms of a holy life. And when this loyal inwardness permeates throughout the whole being, we notice an application of the principles of sound doctrine to character in a way we can readily discern what it takes to live a Christian, what a separation from the world means; what is the significance of, "Be not wise in your own conceits;" "are ye not of this world;" "strangers and pilgrims;" and so on to the end of the apt and logical saying of Christ and his apostles. Where this light is wanting, and all the exhortations with "long suffering," fails to convert the heart, or "make wise the simple;" why should there be fornication with a dead member, or "what agreement hath light with darkness;" or "what concord hath Christ with Belial." That the unconverted world might see the light of the Gospel reflected through the members of the church, all should be an expression of its pitch in that oneness of mind, and obedience, so characteristic of Christ, and all who have His spirit. Thus sound doctrine would be something more than a theory—it would be a reality, in the lives of Christians. The Gospel truths would be a written epistle in the lives of Christ's followers.

What the eye wants, what the church wants, what the Lord wants, is, a house of faith in the hearts of the children of men, that is of sound doctrine from the foundation, to the top round of the attic ladder—yes that the hammer of a Christ crucified may ever be at it, and under its folds we may rest in peace, though suffering the reproaches of a sinful world, or the harsh judgment of "captive" within the church, who led by their perverted judgments, would add demoralization to the long continued peculiarities, as true to the order of sound doctrine, or the needs to the pole. May sound doctrine be the Alpha and Omega of our faith.

Lamont, Colorado.

THE *Prophets* says, and we think wisely, that tendency of church fairs and uppers, and strawbery festivals, for the purpose of raising money for church work, is to produce Christian selfishness, if such a term may be used. The people purchase pleasure, all love for giving to the Lord is lost, and charity cut off by the roots. Let all the members of our churches be trained, even from childhood, to give to the Lord from the love of it, and they will receive a rich blessing on their own souls, and the church all the money needed to carry on her legitimate work.

Home and Family.

REPRO. And the first of rejoicings is even in prison of them that make peace.—James 1:19.

I'LL TAKE WHAT FATHER TAKES.

BY W. HODGE.

"Twas in the flower-time of June,
The sun was in the west,
When a merry, blithesome company
Met at a public feast.

Around the room rich banquets spread,
And gaily frolics and gay;
Peculiar frolics fitted joyously
Upon that festive day.

The loaves were filled with choicest fare,
The guests, out down to drink;
Some called for "wither," some for "stout,"
And some for "any other."

Among that joyful company
A modest youth appeared;
Scarcely sixteen summers had he been,
No specimen rare he seemed.

An empty glass before the youth
Saw drew the waiter near;
"What wilt you take, sir?" he inquired.
"Stout, better, milder, or clear?"

"We've rich supplies of foreign port,
We've fine old wine and cork;
The youth, with golden look, replied,
"I'll take what father takes."

Swift as an arrow went the words
Into his father's ears;
And soon a conflict deep and strong
Awoke terrible fears.

The father looked upon his son,
Then gazed upon the wine;
Oh God! he thought; were he to taste,
Who could the end divine?

Have I not read the strongest fall?
The fastest lead astray?
And shall I on my only son
Bestow a cure this day?

No, God forbid! "Here, waiter, bring
Bright water from the well;
My son will take what father takes,
My drink shall water be."

From the Independent.

EASTER IN JERUSALEM.

BY MISS LYDIA M. FINESTEIN.

EASTER is observed in various forms by the Christian world, but nowhere is the season more exciting than at Jerusalem. The Roman Catholic Church perform a ceremony of crucifying a life-sized image, which is borne on a bier across through the church, and taking it to the city in the tomb, amidst the weeping of the devoted pilgrims. But the Greek Church does not recognize images. They perform their services by carrying large silk banners, bearing, painted on them, representations of the crucifixion. Their great excitement day in Jerusalem is that of the Holy Fire. There is a tradition which says that once, centuries ago, fire was seen issuing from the tomb of Christ, and ever since then it breaks out every Saturday before Easter.

The city on that day is in great excitement. Thousands of pilgrims and spectators hurriedly find their way through the crowded streets to the church of the Holy Sepulcher. Almost every complexion is heard, and every style of features, complexion, and attire may be studied in this motley assemblage. Every nook and corner of this great complex church is filled with crowds, having hardly breathing-room to hand; they are packed against each other like sardines. Galleries, windows, balconies, chapels, the rotunda—in fact, all standing-room is occupied. Boys and agile young men climb up the lofty pillars and cling to the capitals in a marvelous manner.

The domed chapel enclosing the tomb stands in the middle of the rotunda. A mass of pilgrims are pressed against its walls, totally encircling it, and a narrow passage is kept clear between the pressing crowd and the other sides by Turkish soldiers, with bayonets, who stand against the multitude like a solid wall. This would be lost in clear for the procession to pass through. All the lights in the church are put out, and every pilgrim carries a large packet of wax tapers, lighting to light them with the holy fire. Meanwhile the noise and confusion is terrible. Hundreds of young

men, bare-headed and scantily clothed, rush, in the clear space, round and round the tomb, yelling, clapping their hands, and shouting in Arabic: "Oh! Jesus! your flesh is the Devil's! Our flesh is Christ's! He redeemed us with his blood. He bought us. To-day we are happy, and you Jews are miserable."

Jews are not allowed ever to enter the Church of the Sepulcher, and would be driven out and beaten if one accidentally strayed into it; but on this Holy Fire day the fanaticism of the so-called Christians is so great that a Jew would be torn to pieces if recognized there.

A great many gymnastic feats are performed by the young men such as standing on each other's shoulders, sometimes four at a time, and then they thus run round the Sepulcher at a headlong rate, shouting, yelling, and clapping their hands, some throwing their pillar in the air, while the women sing that pillar the Oriental "La, li, li" in a very high key. The service commences with a grand procession of priests and chorists, gorgeously robed, some swinging golden censers, the incense rising in clouds of smoke; others bearing immense silk banners, with representations of the sufferings of our Lord. Following these are a procession of laymen, who are descendants of the oldest Greek families in the country. Each one bears his family banner, having painted on it representations of the Passion scenes. These banners have descended from family to family for generations, and some of them display real artistic taste; many of them are also elaborately embroidered in gold.

Then comes the Patriarch of Jerusalem, an old man, with a long, white beard and snowy locks hanging down his back. He is clad in pure white, flowing robes and wears a jeweled crown on his head. Bishops, priests, and deacons follow, in their magnificent canonicals of purple and gold, and their long hair streams down their backs. In the Greek and Russian Churches priests and monks undertake the growth of their hair, and some of them have such beautiful, thick, long tresses as to rival any woman's. This grand procession goes around the tomb three times, solemnly chanting. Then the Patriarch passes before the entrance of the Sepulcher, and a bishop removes his crown, while two others lead him to the door, where he kneels for a short time, then rising, he crosses himself and enters alone, and the door is closed.

Ten thousand of exultant voices are hushed for a moment, and only prayers are uttered in whispers. Everybody is holding their bundle of tapers in readiness. Near two apertures on each side of the tomb—one belonging to the American congregation and the other to the Greek—stand the shouting young men, with outstretched arms, holding the tapers. A clear, warm passage is formed through this crowd, so that the first one obtaining the fire can rush out. This person is a priest, from Bethlehem, who stands with a large bunch of tapers near the aperture.

Suddenly a light shines out, followed by a shout from the throng and singing of the women, which seems to shake the whole stone building. The priest rushes madly through the crowd, waving his lighted torch over his head, and, mounting his horse, standing at the court-door, hastily speeds off to Bethlehem. The pilgrims and worshippers seem frantic, as they dance, leap, and shout, rushing at headlong pace round and round. In a few moments the Holy Fire spreads from hand to hand, and the whole Church, from top to bottom, blaze with a thousand of lights. Every corner and crevice is ablaze and the yelling, screaming, shouting, ringing of the bells, and singing is deafening. An angel, wishing to paint a picture of hell, would have a better illustration from one of the balconies overlooking this scene. The glaring flames; the clouds of smoke; the glittering gold on the robes of the priests; the gleam of the soldiers' bayonets, who were trying to keep order; the frantic yells of men, women, and children, clothed in most every imaginable costume; people of all nations and colors, dancing and waving their hands; it re-echoes around their faces, as they finally believe that it is a pure light from Heaven, make such a picture as never seen anywhere else in the world. Hundreds rush out into the streets, wildly waving their lights, and shout: "We are joyful to-day and the Jews are miserable."

To an unexperienced eye it would seem as if this excitement would never abate. The whole city seems to be in uproar; but an hour after this, a stranger coming into the city and church would never dream that such an exciting scene has taken place, for the church is now empty and a perfect calm rests everywhere. The streets are crowded with quiet people, and those young men who made the most noise are calmly attending to their business in their stores or quietly smoking.

At night the church is again crowded and is brilliantly illuminated from top to bottom. Thousands of lights appear in the immense out-glass chandeliers, which are suspended from roofs of the chapels, and cast quaint and weird reflections on the worshippers. At midnight, again the grand procession circles the tomb three times; then the Patriarch, raising his jeweled scepter, stands near the tomb door and sings, in a fervent voice: "Christ is risen! Halleluiah!" All the carrying banners strike the poles and whirled them round, singing: "He is risen, indeed! Halleluiah!" The bells ring, and then all proceed to kiss each other—men, women, and children—with the salutation: "Christ is risen!" No person can take offense at being kissed on Easter Day, for in the Greek and Russian Church it is permissible on that day and the succeeding week. Anywhere and at any time any one can go up and kiss whom he pleases, saying, "Christ is risen!" and the party kissed must return the salutation, answering: "He is risen, indeed."

ABOUT OFFICE.

THERE are different kinds of offices. There is the newspaper office, the business men's office, and office in the church. It is not of these that I write, but of holding office at Washington and of the smaller kind, such as clerkships, etc.

There is no means of telling how many hundreds of thousands of young and old men and young women—there are no old women, you know—are willing to sacrifice themselves on the altar of the country in the way of a clerkship.

Now I want to tell you something about clerical life. I know something about it for I have held the position and may now, unwittingly, too, strange as it may seem, unwittingly, too, strange as it may seem.

First about getting into position. It is not very easy to secure a place. There could be mustered a hundred for each place, and, of course, at least ninety and nine must fail.

If you want a clerkship and write so, to say the Hon. Secretary of any of the departments, you stand about as good a chance of success, as you do in drawing the grand prize in the Havana Lottery. If you are a Jew, it is personally easy to take money enough ahead to pay your railroad fare home the week after.

How, then, do you get in? The biggest thing about Washington is what they call influence. Observe that influence is spelled with a capital I, and merit has only a small m. I will tell you what influence is, and how it comes about.

Suppose you have a representative in Congress, and the appointment is that you have. If your venerable father has hawled himself honest at convention; if you have carried a sparkling lamp in the sickly procession in honor of your congressmen; if you can convince him that the perpetuity of the office is what he wants, the same thing, his return to Congress, depends upon the votes your cousin and uncle, and the influential voice of your aunt and relatives generally, he will take hold for you.

Now mark my words. If you have no influence, you are making the first mistake and you might as well stop before you have begun, or, to use something that has less of the usual of Ireland about it, never think of it. But if you can make your honorable representative think you have the whole Smith Legion at your back, he will haunt the Secretary's office and never stop till you are appointed to a sine paid dollar clerkship.

Suppose you are a nice young man, able to teach your district school, and something of a character in your own social peck measure at the cross roads. You will feel that you have a big thing in you. Your younger brother will look up to you with awe, your mother will be proud of you and your father will remark, "Yes, John, he got an office down at Washington along with the other congressmen and senators."

When you get to Washington you will, if you are observant, see a good many new things,

You may see the President driving down avenue. You may see your honorable brother, the lobby of the hotel, and you don't look anything like the man who has come down the plowed ground last fall to the horse on a sick bed and he will think it more of you if you keep away from him. Don't forget though, that he owes you, according to the tacit agreement that you would hold to the best of your ability, the consideration of your browning on the lobby.

The first thing your honorable clerk wants is a boarding-house. Now in Washington there are boarding-houses by the bundle. There are hotels and hotels. If you want you will exercise care in the selection of a boarding-house. A good one is a room, among them, occupy a room, and board is free. Now again, there are rooms and rooms. Don't be too fast about it. It is well to be friendly a policy man and a dyed-in-the-wool order man in this matter. About a third house has its sign out, "Rooms with without Board," and to say that it will take you in, is only a double truth.

A peculiarity of Washington boarding is, that everything goes by the month. If you are in a room for a month, you will rise and fall and be as satisfied as you get away with much as you can get. The room the water is occupied was a month, cheapness at fifteen dollars per month and the hotel at which he boarded at fifteen dollars, month additionally, was a fair one and not much of a bargain. The advantage of a room is that you can come and go at any time of the night and at all hours of the day, and all you can get a hold of, and nobody could tell.

In the capital of your country you will find very eccentric hours. When you awake in the morning at five o'clock, you may as well turn over and sleep for two hours and a half for nobody is up and only the milkmen and the early street-car men are on the move. Breakfast you may eat at eight o'clock and then go to work in the great live. You will find all sorts of people about you. Briefless lawyers, preachers without charges, college professors, ministers, ladies, fools, bullies, the sickly wife, the young woman and all that element—all of them have quarters above the average, but they have no heart in their work, for not one knows but that he or she will be turned out on the fifteenth as thirteenth of each month.

If you were somebody at the crossroads, you are worse than nobody now. The work you have to do varies, of course, with your place, but none of it is hard and it is mostly routine, and you are of about the same value as a lead on a tree, or a pig on the street. If you could get a school at home, or worked on a farm or in a shop, you would be a good deal compared to the average department undersecretary, who is liable to be turned out at any time.

Work, or what passes for work, begins at nine and ends a half hour at noon for lunch which you may bring along or do as most do, go out and buy it. Then work till four, except on Friday, when you get off at three. Then you can go and get your dinner at five to six to nine.

Dinner in Washington is what is called in Christian communities, supper, and is the chief meal of the day. Dinner as you understand it there is noon, because of the deprivation and tediousness of the day.

After dinner you can while away the hours to suit yourself and go to bed when you please. But a hundred to one, from the healthy nine o'clock home, you will fall into the customary eleven and twelve habit.

Your president is not going to invite you to his state dinner, but your Senator will, or your lady who is the first or the fifth of the month, has more interest in you than anybody else. From being an honest and reputable youth, the chances are, that you will port your hair dandy-like, buy a cane and an eye-glass, and be generally, not only who go to Washington to see the chances in that direction are many and good.

Ten years of a Washington clerkship are ten years of your life lost. At best it should be regarded as you would a plank to help you learn many things. When you are over, let the dirty thing go.

The only advantage there is in it, is in the access to libraries, schools, collections, etc.—Outside of this, the whole affair is a juggler's show with repeating axes.

But you can't hold on forever. The whirligig of life has many a turn. You will have to go to Washington to see the chances in that direction are many and good. Ten years of a Washington clerkship are ten years of your life lost. At best it should be regarded as you would a plank to help you learn many things. When you are over, let the dirty thing go.

pen through the thousand holes and leaks, the doors are shut on you and you are of the same importance as a big dog.

I will give you some good advice now, and it is all summed up in the phrase, Don't. Don't get down back of it. Better get it at home or in a king among them, then go to Washington and be a load among kings. Finally, Don't Go.

HOWARD MILLER.

FALLEN ASLEEP.

JARETT.—In Cedar Church, Cedar Co., Mo., March 29th, 1882, of typhoid malarial fever and apical affection, Marion W. Jarrett, son of Bro. David and sister Sarah Jarrett, aged 19 yrs. 1 month, and 5 days.

Services by the writer from 1 P. M.: 24 to a large assembly.

T. J. ALLEN.

Correspondence.

Others.—Then they that heard the Lord speak came on to adore him, the Lord heareth and heareth him, and a book of remembrance was written before him their names. (Malachi 3: 16)

To Our Relations in America.

Your kind letters are at hand and we feel to thank God that it is so well with you spiritually and temporally as you express. We feel for you, and sympathize with your longings and wait for a Danish minister, as we well know that the Gospel proclaimed in our mother tongue has more power and comfort than in any other tongue, for it really sets her desires in a word for her people. As you say, "I am glad to be a father to you all, as Mary and our children and perhaps too, as you have always manifested real love towards me." On the other hand we are subject to similar longings and feelings, and especially in this hard on Mary at times, and no wonder it is so; but as to when the Brethren will say, "Come home to us," is unknown to us as when death knocks at our doors.

It we look at the Brotherhood sending us, as God's doings, we should let Him, through it call us back. We do not wish to visit in Denmark one second longer than we waste us, nor desire before he releases us of our work. Trust our friends, the year we were called on to go is getting longer than a common year, yet God's ways are not always our ways.

Perhaps if the Brotherhood had anticipated that it would take so long and require so much money they would have dressed the task, hence to satisfy merely paid over their way as well as our own, but undoubtedly it was all for our good and is still, as well as it was for the good of the cause. God has shown, however, by this that the last will of Jesus, "Go ye and teach all nations," is yet binding on the church, because God has in every nation those who are ready to receive the Gospel.

Hence, if the church now, like in the beginning, does not fully understand her liberty and her duty in this respect, he will make it known as then, even if he has to do it by a miracle. For me there has been a necessity to labor, and thank God, the Brotherhood has accepted the fact and taken hold of the work.

For, we have suffered, and in many ways, as we are offering for us, and I feel that our dear Father-holders with us will feel that our dear Father has made all our trials and temptations, so that we could endure them. As we failed us from America, God graciously offered more change for a season, so we only were more than we could give him. In one way we were not to be puffed, for we have a thousand-fold more learned to know God and his children's love than we could in any other situation. Then too, we have our spiritual children here; we love them and are concerned for them as our own children, and stand at a place where we can see the day when we shall be. The education of our children prompts us to leave more than anything else; we fear the corruption of old Europe shall enter into their young hearts before we get ready to go. Then, on the other hand, we feel that when we go, all who can go, will go along or follow us to a place where we can see the day when we can go enough to build up a Danish church in America, and he very desirable and useful in many ways, yet it would weary or offend our labor, as well as our beloved Brethren. It would do more harm than good. It is not our effort to evangelize old Europe. It would do more harm than good. It is not our effort to evangelize old Europe. It would do more harm than good. It is not our effort to evangelize old Europe.

temporarily and spiritually. I have decided, at present to leave all in the hands of God, and you will please do the same. Perhaps we are much older our release than we think.

Let us admonish you to one thing: "Do regularly together to worship God, do the very best you can to build up one another by song, prayer and words of comfort, and you will find Him in your company who promised to be present where two or three are gathered in his name. Speak only of plain and simple things, things you all can understand and all need, and I'll keep things and doubtful questions between you and God personally."

We are all prone to force on one another some personal hobby, and this always destroys social meetings and makes us dread instead of look for association. Let not any one think this is hard of the other if you discover some guilt or infirmity.

We all have faults and we ought to know that others may think just as hard, and we say just as hard to lead with us as we with them, and further, we ought to believe that just as we with our wants and wrongs can belong to the Lord, others have the same privilege.

Let us so live that we can make all our surroundings happier, purer and better, and we will soon be very happy ourselves. How sweet once more to meet and have attained to Christian conduct and to perfect stature in this respect. Let us all be glad that if it is good for us, and to the glory of God, then he brings us together once more, and if it is not, let us patiently submit and say, "They will be done."

I hope the brethren will take care of you as well as you can and see the necessity of making some effort to get our Danish grants, as facts show that they get parted and spread all over America before they can speak the language, prevalent in the country, it often causes spiritual death.

Now may the blessings of God rest on you and the Brethren, and may we, soon have an established Danish church among you in our prayer. Remember us at a throne of grace.

Copenhagen, Denmark, Europe.

Bro. Eschmann's Fund.

In response to an appeal to help Bro. M. Eschmann to meet his financial obligations, the following sums have been received:

J. C. Lohman	\$ 5.00
J. D. Trostle	1.00
Dr. P. Fahrner	10.00
Nancy Wacker	12.00
Jacob Acker	2.00
A. Brother	5.00
D. S. T. Bitterhaugh	5.00
Agnes Young	3.00
D. Heise	2.00
A. D. Undermyer	2.00
W. K. Simmons	5.00
D. D. Horner	10.00
G. O. Schult	5.00
Daniel Vaniman	2.00
Samuel Harley	1.00
B. F. Moorman	5.00
J. R. Spacht	2.00
Catharine Supple	5.00
Wm. Isenberger	2.00
G. E. S.	2.00
J. Sudler	5.00
Samuel Shawver and others	5.00
Total	\$163.00

D. L. MILLER.

From Cherokee Co., Kan.

The Cherokee church, (formerly known as the City Creek church) and situated formerly at Liberty school-house and reorganized. The church, without a dissenting voice, agreed to stand by the principles of the general brotherhood, non-conformity, uniformity, etc. Eld. Geo. W. Stadelker has the oversight of the church. Bro. Charles Appleman and S. Edgewood are ministers in the church. The writer in the first degree; James Adamsen, deacon. We number about 40 members.—Brethren Robert and William Edgewood of Nebraska Co. were present. We elected G. W. Stadelker delegates to the District Meeting of September.

The weather is fine—just rain enough to keep crops growing. Health is good. The prospect for fruit is promising. Wheat bids fair to be a plentiful harvest. The farmers are in the midst of corn-planting. If any of the brethren would like to see our country, I would refer them to Bro. G. W. Stadelker, who lives in the city of Columbus. He can direct you to

any of the Brethren living in the county. We have a beautiful country and mild climate. In some places in the coal districts the water is not very good. Pray for us, Brethren, that we may as a church remain in peace and harmony and united on the principles of the Gospel.

HENRY SHIELDS, Clerk.

From Mt. Jackson, Va.

Dear Brethren:—I have been reading a good deal for the last year. I have attended the last conference, and have gathered many important things. But, whilst this is a fact, I have been pained to see in some cases, not that Christian fervor, some manifested that belongs to our beloved brotherhood. I do not claim to be wise or perfect, but I do claim that if any Bible means what it teaches me, we surely let our light be seen, in some of our proceedings. We claim to be the children of God, not only by adoption, preservation and redemption, but by election, and I feel confident we are, when we carry out the principles of the church. But I do fear we lose sight of those principles sometimes. If we would speak more of love and union, and not of it, I feel confident we would not have so much trouble in the church. We would be more closer united, and I think nearer to God.

I don't want to condemn any one, as I have no one in view. But I hope it may do some good, as there are all kinds of elements in the church. One thing I would suggest and that is, Brethren, do not bring so many queries to our Annual Conference; for the following three reasons:

1. Our Conferences are expensive and burdensome.
2. It is always easier to settle a question among a small body than a large one.
3. Those who are not acquainted with the facts are not as well qualified to attend to the trouble as they who are acquainted with all the attending circumstances.

I think much time, trouble and expense could be saved in this way every year, and the amount saved given for the advancement of the Gospel would be better for all and meet God's approbation. May God help us to love each other more, live closer to His Word, work for the church, pray for one another, so that at last we may be received of Him, in my prayer.

B. W. NEZ.

From Mill Creek Church, Ill.

Dear Brethren:—Bro. D. B. Gibson commenced a series of meetings on the 21st of March, and continued two weeks. At first the attendance was small, but the brother soon awakened an interest in the community which increased at the meeting progressed. The brother is gifted with great reasoning powers, through which he holds the attention of his audience very closely.

The manner in which he presents the condition of the two main points in the unconverted state, is truly astonishing—only the most depraved can withstand such powerful appeals and still refuse to turn in with the people of God.

After the brother's sixth discourse one stood up for Jesus and on the following day, after a short discourse by the brother, the congregation repaired to the water near by, where prayer was to be made and the applicant baptized with Christ to walk in newness of life. May the sister prove a faithful servant in the Master's cause.

The following evening one more stood up for Jesus. The next day being Sunday, baptism was postponed until Sunday. Saturday evening one more came out on the Lord's side, and the following day, being Sunday, after the morning service, the multitude again repaired to the water side, and three young soldiers of the cross followed Christ in baptism. This was truly an impressive scene. The candidates varied in age from eleven to fifteen years, but all started from the same point in the water. Some thought they were too young, but they strongly insisted to be baptized and would not be put off; and I will say right here that all C converts were Sunday-school scholars, and probably better informed in regard to their duty to God than many of the mature years. Our prayer is that they will prove faithful sisters and continue steadfast in the service of the Lord.

The brother continued services till the evening of April 6th, when one more was reclaimed that had left the fold for a season.—Thus ended Bro. Gibson's labors among us; he takes up his journey home, and his best wishes for the welfare of the church. We were highly gratified both by the church and the community

as large, and prospects are good for additional success in the future.

Right here I would speak for the benefit of this church, and for information of ministers traveling from East to West, that this is one of the oldest churches in Illinois, and probably receives his calls from traveling ministers than any other church in the State, owing probably for being a considerable distance from the railroad station. Any one traveling on the Sangamon & Western or C. & B. Q. R. R., by stopping off at Catfish or Camp Point and dropping a card to the undersigned, will be met at those stations.

Fraternally,

SAM S. HUMMER.

Death of Wm. Provost.

Bro William Provost was a native of Pa., and while young in years, his parents moved to Ohio, where he spent about twenty years of his life, afterwards moving to Carroll county, Ill., where he resided until the time of his death, which took place the 7th of April 1882.

He was a very consistent member of the church for twenty-eight years, and a minister for twenty-two years. During the twenty-eight years he was in the church, he never was brought before its consistory as a transgressor. This speaks loudly for the character of the deceased brother. Not many brethren and sisters who lived so long in the church, can truthfully say the same.

The ministerial labors of Bro. Provost were only in his home district. Although he was not gifted with extraordinary oratorical powers, yet he was an earnest, unflinching and devoted minister of the Gospel, and the Gospel only, and, what is more to be prized, a true Christian!

He was not a life of extreme pleasure, because in later years he was often very sick, once meeting with a rather serious accident. The brother has perhaps also this realized the fact that this earth is not the home of happiness, but the place where a character is formed that can and will enjoy the joys of true brotherhood in the life to come. He was born in the Middle-western country, his spirit has made a step onward and upward. He leaves a widow and four children to mourn their loss; but their loss has been his gain.

His last hours were bright and encouraging. Oh what joy to the Christian, a bright prospect for the future. The bereaved family has the sympathies of the entire neighborhood.

Z. T. LITZWOOD.

From Brownsville, Mo.

Just home from a visit to sister Mary A. Turner's, who lives twenty miles north of us in this county. She is located in the midst of the finest section of country that I ever saw in my travels. It is known as the Keshaw Plains, and lies on the Missouri River, in the Northwest corner of this county, and could properly be termed a "third bottom." It embraces a large scope of country and richly remunerates the farmer that tills it. Lately there has been from \$20 to \$80 per acre, and is decidedly cheap in consideration of its vast richness, its abundance of good water and the beauty of its general appearance. It is strange that there are not more brethren here, — only four members are here now, one brother, and sister Turner and two daughters. The youngest of them, we united in marriage to one Robert Utas on last Thanksgiving day in November. They are formerly of the Brush Creek Church, Ohio, and related to the Garmans. Sister Turner and family, has been living here for twelve years, but from a widow about ten years.—Brethren that are able to go land, we would like to their advantage to examine this part of the country. We would love to see a good, efficient minister or two settle in this locality and establish and build up a church. Can it not be so?

DAVID L. WILLIAMS.

Call for Help.

While the church was desiring ways and means to have the Gospel preached in the cities, that old veteran over of Cerro Gordo, accompanied by the Lord, without a Secretary or Treasurer or any program, went down to St. Louis and commenced the work. Many here heard and were baptized, a church has been organized, and now this little band of believers asks the church to assist in having a house in which to worship. Let every brother and sister that has the prosperity of Zion at heart, send in as the Lord has prospered them.

N. C. WORKMAN.

[illegible]

Religious Essays.

Here, we write our own things into you, thus what we
 know, or acknowledge, and I trust you will acknowledge even
 to the end.—C. R. D.

BEHOLD HE COMETH.

As were the days of Noah's flood
 Shall be the coming of the Lord.
 The Savior told us clear
 We should be wise and understand
 The day of Jesus is at hand,
 When all these signs appear.

The midnight cry, just now is heard,
 "Go out, ye sons, to meet the Lord;
 In Jesus' name go out!"

The walls are crumbling down,
 The virgins are returning now
 To Jesus' word alone.

The Lord showed Daniel in the night
 How Christ the rock would come and smite,
 The image great and tall;
 The king of earth be broken down;
 The king of glory take the crown
 And reign as Lord of all.

And tribulation's loudest cry:
 The sea was dark as India's dye;
 The tidal wave did roar;
 The moon refused its shining too;
 The stars have proved his word is true;
 Christ's coming at the door.

The forest trees are budding now;
 Behold the light and humbly bow
 To Jesus' sacred word.

He will descend from worlds on high,
 And all the armies of the sky
 Are coming with the Lord.

The time surely is not far off,
 For Auld Christ's now mock and scoff;
 Oh can it not be seen
 That men are loving self too well,
 And for their actions loudly tell
 Their love for Christ is cold?

The infidel is getting bold;
 The faith of Christians growing cold;
 Iniquity abounds,
 And soon we'll lift our ears and hear
 The crashing in the clouds to near,
 By Gabriel's trumpet sounds.

O brethren, can we not unite
 As hand in hand to stand the fight?
 In Christ's own appointed way
 Let's step upon the gospel ground,
 Prepare to hear the trumpet's sound,
 Proclaim the seventh day.

Glory to God in Jesus' name,
 The Son of God will come and reign,
 And give them all a crown,
 Who suffered here for his dear name,
 Remembering all the works of man,
 Accepting Christ alone.

Then all our friends will meet up there
 Who have been true and faithful here
 The Savior to obey;
 But we dear sinners unto you,
 Who all our wickedness pursue,
 For you'll be turned away.

—Selected by Geo. B. Shurtle.

For the Brethren at Work.

THE SAME OLD THEME.

By C. D. BAILEY.

To an aged sister in Illinois:—

WE will never, never get done with
 it, the theme of the cross.
 Through all Eternity it will still be—
 "The Lamb that was slain."
 The heights and depths and infinitude of
 Divinity are bound up in it. No platitudes,
 no surerites, no canons in the Creed
 God incarnate hung there, and for a
 purpose. Immortals had been poisoned
 by the virus of Hell, and this was the
 only antidote—the blood of a Divine
 human Propitiator. Who else sign for
 flesh-trappings and lust-gratifications
 and world-honour when this great and
 awful truth is once burned into the soul
 by the blaze of holiness that flashes in
 to the very heavens and over all the
 earth and into the pit from the summit
 of Golgotha? And this monster of ur-
 nality vanishes itself as the vanguard of
 the Christian host. God has not forgot-
 ten Ps. 2: 4, 5. We need not worship
 Paul, or Peter, or John, as our Model
 and Guide, and much less any dinner

light of the present day. Boeher, Tal-
 mage, and Rogersall give more honor to
 day in the United States, than Father,
 Son, and Holy Ghost. Man-worship is
 devil-worship, for we are all infected
 with an and need a Savior. The in-
 finitely pure and good and mighty God
 has himself become man, has revealed
 His life, His very ego, in the flesh of
 Emmanuel, so that we may see what
 kind of character and deportment will
 qualify us for the fellowship of the Al-
 lough. In Him we may know all we
 need to know in our probationary state.
 No danger we will be progressives over-
 much in the direction and under the im-
 pulse of the Incarnation. Here I am a
 progressive of the most radical type,
 howbeit I am far from the shibboleth,
 Eternity-piercing goal of "the high calling
 of God in Christ Jesus." I am in very
 deed not meet to be called a saint. But
 I believe in the possibility of knowing
 God even as we know ourselves. This
 is my hunger and thirst and constant
 endeavor, and I humbly trust, in some
 measure, though very imperfectly, my
 attainment. This much I deem it dis-
 creet and necessary to say of myself in
 answer to some who regard my constant
 reference to personal holiness as un-
 seemly boasting. Let such take note
 that my holiness is never in considera-
 tion, in commendation of the charac-
 ter which God has given us in Christ as
 our standard.

The higher and deeper love is
 reserved for the unending school-
 term of the Sanctuary beyond the
 seen and temporal. "To me to
 live is Christ, and to die is gain,"
 is worth ten million times more than
 all the wild guesses and ravings and
 hubbings that have gained currency in
 the name of Christian progress. De-
 velopment is the *Moloch* that just now
 rules the scientific world, and holds
 Christendom about in even scales with
 orthodoxy. Darwin and Tyndall and
 Huxley, et al, must be glorified even if
 Genesis must be pronounced nonsense,
 and Jesus Christ, the son of Mary and
 Joseph, the son of David, the son of
 Abraham, the son of Adam, the son of
 a baboon, the son of a tadpole, the son
 of a moneron, THE SON OF DIRT. Alle-
 lula, mud and slush and fire and vapor
 are Omnipotent. This is progress, this
 is the new gospel which is to supersede
 the New Testament of the Son of God,
 the Man Christ Jesus. Nothing is pro-
 gress in the higher life but what enters
 deeper into God and molds us more
 like God. Be it understood that I mean
 not the higher life apart from the low-
 er. Man is a unit, and must go with
 one way or that in his totality. "Our high
 calling" is to live as Christ lived, and
 trust God in the dark, and we need not
 fear the issue. Is 50: 10; Ps. 112: 4.
 You and I need not battle long; for
 but a span at longest, and we are near-
 ing the western horizon. But the com-
 ing conflict may be the sharpest of our
 lives. Christ fought the devil hand to
 hand all along his mandate pilgrimage,
 but when he reached Gethsemane, Gab-
 betha, and Golgotha, his own prophecy
 found terrible fulfillment: "Many souls
 have compassed me; strong bulls of
 Bashan have beset me round. They
 gaped upon me with their mouths as
 a ravening and a roaring lion. I am
 poured out like water, and all my bones
 are out of joint. Dogs have compassed
 me; the assembling of the wicked
 have enclosed me; they pierced my
 hands and my feet." Ps. 22: 12-16.
 And this is Jesus: this is He who died
 for our sin: this is the immaculate Me-

dator, whose very agony and blood
 and God-satisfying, sin-atoning cruci-
 fixation are made the loud and clamorous
 plea for carnal license. "Let us sit
 that grace may abound." This is the
 substance of many a sermon, many a
 book, many an article, many a private
 conversation, and the real significance
 of thousands of lives nominally Chris-
 tian.

Our solemn armageddon, the death-
 bed, is not far distant. Our personal,
 immediate audit before the tribunal of
 Jehovah will shortly take place. It be-
 lieves us to keep our eyes steadily fix-
 ed on the cross where the blood of
 atonement flows, and on the Throne of
 Grace where our Great High Priest in-
 tercedes for us. Holiness to the Lord
 must be written by the finger of God
 in our inmost hearts, and on our fore-
 heads, so that earth and hell may read
 our Divine lineage. "Living epistles
 known and read of all men," as the
 hand-writing of the Holy Ghost with
 the blood of the Lord's Christ. The
 saints are a peculiar people; and this is
 their peculiarity, that they inhine
 very God, and walk the earth as minis-
 ters of Emmanuel, and are not ashamed
 of the reproach of the cross. The pure
 in heart are so close to God, so like God
 in the integrity of their purpose, have
 such a clear, self-verifying, exalting in-
 ner-beholding of God, that they are at
 rest when all the world goes upside
 down. Ps. 46: 1, 3. "Hereby we
 do know that we know HIM, if we
 keep his commandments." 1 John 2: 3.
 "If any man will do his will, he shall
 know of the doctrine, whether it be of
 God." John 7: 17. "Why do you not
 understand my speech even because ye
 cannot hear my word?" John 8: 43.
 "Do good, O Lord, unto those that be-
 lieve, to them that are upright in their
 hearts." Ps. 125: 4. Here is the Al-
 pha and Omega of salvation, the whole
 philosophy of "the peace which passeth
 all understanding," even the sweet, in-
 effable, eternal peace of God. This can
 be ours only in one principle, by one
 method—"not as I will, but as Thou
 wilt." The consummation of God's
 purpose in the Incarnation is at one-
 time, the indissoluble wedlock of the
 Divine and human.

For the Brethren at Work.

SCIENCE FALSELY SO CALLED.

By R. P. SATELER.

"O Timothy, keep that which is committed
 to thy trust, avoiding profane and vain bab-
 blings, and oppositions of science falsely so
 called." 1 Tim. 6: 20.

THIS charge is as applicable to the
 ministry to-day as it was to the day
 Paul addressed it to Timothy. The
 rule of practice given by Christ in Matt.
 18 is given to all before admission into
 the church; and a covenant promise to
 hear the church required of all. The
 church being the pillar and ground of
 the truth, the gospel is committed to
 her charge, with authority to teach all
 nations, and "no prophecy of the Scrip-
 tures is of any private interpretation." We
 must hear the church in the inter-
 pretation of the Gospel and in the ap-
 plication of its discipline. And the
 preaching the Gospel must be commit-
 ted by the church unto faithful men,
 who will be able to teach others also.
 All this Paul charges Timothy to keep,
 and to avoid profane and vain bab-
 blings, and opposition of science falsely
 so called.

Science falsely so called. Science
 literally is knowledge. The ancient

authors had seven sciences, which were
 grammar, logic, rhetoric, arithmetic,
 geometry, astronomy, and music. A
 perfect knowledge of these is attain-
 able, and I fail to see how a knowledge
 of these would or could oppose itself
 against true religion, or be termed sci-
 ence falsely so called. But to teach
 that all animal life is of spontaneous
 origin, and that man evolved from the
 lowest form of animal life through a
 gradation of millions of years; and
 that our earth evolved from a molten
 mass, and was millions and even bil-
 lions of years in forming, are sciences in
 direct opposition to the teaching of the
 Bible. This is science falsely so called
 and is infidelity; and not to believe the
 Bible unless sanctioned by such falsely
 called science is atheism. All science
 apart from the Bible is guess work, and
 may be all classed with falsely so call-
 ed.

Witness the science of the water, the
 cry of sound as taught by scientists has
 stood as truth for 2,500 years; now
 comes Wilford and proves that the the-
 ory is not true, and substitutes another
 which at once seems reasonable. But
 how long will it be till another select-
 set will come up and prove that Wil-
 ford's science is not true? Newton's
 law of gravitation is shown not to be
 faultless. All systems ignoring the Bi-
 ble are false sciences, and are all the
 fancies of educated infidel minds. Yet
 I venture the assertion that in no age of
 the church has there been so general a
 clamor for a college educated minis-
 try as the present. It is urged as a ne-
 cessity to combat infidelity. To fight
 the devil on his choice of ground with
 his own weapons is sure defeat. With
 Paul it was, "King Agrippa, believest
 thou the prophets?" In this error the
 world must be combated.

In testimony I will give a short edi-
 torial from the *Daily Herald* of Balti-
 more, Feb. 8th. "However lamentable
 it may be considered, it is not surpris-
 ing to learn that Rev. M. —, of
 Chicago, has announced from his pulpit
 his disbelief in the personality of a
 Deity and the immortality of man.
 The pulpit is teaching so many strange
 doctrines at this day, and the world is
 so satisfied that the above announce-
 ment is neither strange nor startling.
 There is but one shelter this side of the
 sulphuric lake for those who 'leave the
 old landmarks, the plain doctrines of
 the Savior, and that shelter is infidelity.
 It is the sure ultimate retreat. The
 world, wicked as it is, is thirsting for
 the truth. It doesn't care for particular
 systems or churches, or dogmas, and
 has no faith in those who make these
 things their meat and theme. The
 world can be reached and reformed only
 by the truth as taught by the Re-deem-
 er." To which I say Amen and Amen.

Here is another from the same paper,
 Feb. 7th: "It is not alone in the mem-
 ory of the old when any person who
 failed to kneel in a Methodist church
 during prayer was classed among the
 godless, and was considered on the
 borders of heathenism. Something has
 changed the minds of the pious about
 this matter, for in many Methodist
 churches, kneeling is no longer a popu-
 lar attitude. The *Herald* will not pre-
 tend what has caused the change. It
 may be that the ladies are afraid of get-
 ting their costly dresses soiled, and gen-
 tlemen do not care to take the trouble
 to brush the dust from their spotless

brotherhood, and the old veterans may be getting stiff in their joints, or it may be that a goodly number do as usual to act hypocritically so far as assuming the attitude of prayer, without any thought of entering into its spirit. Whatever the cause, the change is gradually being wrought. Yesterday in a congregation of perhaps 300, only eleven were observed to kneel. Most of the audience reverently bowed their heads, while some sat upright. No reflection is intended by this statement, but it is given to show that *tempus fugit* (time flies) and customs fly with it.

The *Herald* does not pretend how this change has come about, but many know that while the ministry was with the humble, pious and zealous brethren of the Methodist church it was not so, and when we read the warning and earnest protest of the fathers of the church, and their predictions what would follow the introduction of a college ministry, the cause is not hard to know. It is a notorious fact that infidelity is with the learned; but for them, infidelity would be unknown in the world. The heathen is in the most abject and benighted state of atheism, without letters or a written language, knows by instinct that there is some great over-ruling Power, and some grand destiny for him in the future; hence he buries his dead with the implements of the chase with him, to have them ready when he enters the grand favored hunting ground in the future. Yet this learned Chicago pulpit-flier knows not of a personal God or a future state for man. And all the result of false science. The science of the Bible would have taught him to know all he is ignorant of.

For the Brethren at Work.

THE LORD KNOWETH THEM THAT ARE HIS.

BY H. P. BAINSWORTH.

BELOVED in the Lord, allow me the privilege of talking to you a short time upon the fact contained in the quotation of our old brother Paul to his son Timothy. It is a fact, it cannot be denied, that the Lord knows. Man forms no idea, builds upon what he sees, hears, etc.; the Lord knows. Man has often a great reason to change in his belief, to turn from, to form anew, and build upon another foundation. "The foundation of God standeth sure." You ask, why? It has this seal: "The Lord knoweth them that are his." Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3: 14. "But," says one, "don't you believe in the right of private judgment? Will you destroy my interpretation of the holy Scriptures? Won't you grant me my opinion, my belief? Is it not as good as yours?" Alas! my brother, my sister! Hear Peter, he is far better on this than Brinkworth, or Moore, or Balaban.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." 2 Pet. 1: 19, 20, 21. What! Peter, can't I have my own

way! Oh yes, you can! Hear the Lord: (Luke 11: 2) "When ye pray, say, Our Father," etc. "Thy will be done." Oh Lord, no! Not thy will in this matter that is contrivance my nature, my faith, my belief; Lord, only this once: not Thine, but mine. "But," says one, "have I no rights which cannot be respected? My belief torn entirely down by those who intend to Lord it over God's heritage. I cannot, I will not submit." Thank God, the church doesn't save. Christ saves Paul. Eph. 4: 5. "One Lord, one faith one baptism." I think Paul was a little inclined to be narrow-minded; brother B., don't you? What I think has nothing to do with the matter, my opinion must be submitted and criticised, but will stand no test. Jesus says, "Pray, Thy will be done." Whose will? The Father's. Well, then, how stands my opinion against the will of high heaven. "The Lord knoweth them that are his." Blessed be God he knoweth the secret thoughts of all hearts. We may dissemble and hide before men, but God knows. He sees, and not as man. Shall I start out and organize another belief, another faith? Why I have a perfect right. Other good men before us have done so, and they have died in the triumphs of a living faith. Brother, sister, what did you vow to your God once? That you would be faithful until death. Have you broken that vow? Before God and these witnesses, the world, the Brethren,—yes before all, I ask solemnly, in the fear of God, have you transgressed this pre-requisite of baptism? If so, for God's sake return. He promises to heal your backsliding, and to love you freely. Hosea.

For the Brethren at Work.

EVIL SPEAKING.

BY LOTTE KETTING.

THE sins of the tongue, are, perhaps, more numerous, than any of our other outward offences; and faults of this kind are very common with some persons. We often meet persons that are very fond of talking, and where there is much talking, there is commonly much sin. Very few persons feel the importance of keeping a strict watch over their tongues; hence much of their time is employed in idle, unprofitable, and wicked conversation. I will not speak of lying and profane-ness; but there are vices allied to these, and partaking of their character, into which some persons are very apt to fall; their wickedness is not so open, and therefore they are committed without compunctions.

When persons are talking together in high spirits, nothing is more natural than for them to converse about their neighbors and acquaintances; and they are more likely to speak of their faults than of their excellencies. In this way the habit is formed of remarking too freely on personal character, and thus many, before they are aware of it, fall into the vice of slander. Even when we know of an offence committed by another, it is right to say nothing of it, except where silence would plainly be a sin. "He that covereth a transgression seeketh love." Prov. 17: 9. Charity or true Christian love rejoiceth not in iniquity—"believeth all things, hopeth all things." The less we speak of absent friends, the better; especially the less we speak of their faults. Some persons are in a hurry to repeat everything they hear about the misdeeds of their neighbors. This shows a low, de-

praved temper. We may slander even by speaking the truth; and if we loved our neighbors as ourselves, we should try to conceal their faults just as we always try to conceal our own. The character of a slanderer is justly abhorred; try to avoid even the appearance of being such. The Scriptures describe the good man as one "that backbiteth not with his tongue." (Ps. 51: 3), and they class together, "backbiters and haters of God." Rom. 1: 30.

In order to keep clear of this vice, beware of tattling. There are some things which are our duty to reveal, and this ought not to be called tattling, but faithfulness. What I mean by this, is to guard against the disposition to tattle about every fault or misdeed of our neighbors and friends. So far as it is practicable or lawful, let us be the last persons to carry the bad tidings of a transgression. How careful we ought to be not to say anything about others, which we would not be willing they should hear, or which we would not be willing they should say of us. Harsh and reviling language used towards others is a kind of slander. It injures the feelings and the character of those to whom it is addressed; and it is perhaps more common among quite young persons than among others, for as we grow up to maturity, we learn the imprudence and the danger of abusing our neighbors with violent words. Let us always bear in mind that revilers shall not inherit the kingdom of God. (v. 1: 10).

A very crimson sort of indirect slander is the ridicule often heaped by some upon the foibles of their neighbors. We often hear persons laughing at the peculiarities of some unfortunate persons, and amusing themselves with their looks, walk, pronunciation or their dress, and where there is a talent for mimicry, this disposition is still more encouraged. Very few persons seem to regard this as wrong; but a little consideration will convince us that it is so; for we always think less of any one who is thus held up in a ludicrous point of view, and this is the effect produced by slander. The offence becomes a crime when the ridicule is aimed at the natural defects or misfortunes of others. None but the most hard-hearted will sport with the infirmities of others, and I think it would be advisable to have little to do with persons who are in the habit of laughing at, or mimicking the natural and unavoidable peculiarities of those around us.

Dear brethren and sisters, let us be very careful how we censure the faults of others. Perhaps we are guilty of the very same; or, if not, perhaps the report we have heard is untrue; or even if it is true, there may be circumstances of which we are ignorant; or even at the very worst, if it should be all that we might imagine, it can do no good to remark upon it, and we may be inflicting an injury which we can never repair.

There is nothing in the world so dear to man or woman as reputation; and when this is once stained with calumny, it is hard, and often impossible, to remove the spot. We are forming habits for life, hence we ought to avoid the habit of evil speaking. It is one of the most wicked sins, and therefore very necessary that we avoid it. We ought not even to listen to slander. Let all around us know that it gives us no pleasure to hear our neighbors traduced. We find slanderers in all communities; we find them in the churches, and

am sorry to say we have them in the Brethren's church, and when we come in contact with them, it is our duty to tell them of their faults in a kind manner.

Last of all, the surest way of avoiding this bad habit of evil-speaking, is to maintain sincere love and respect for all our neighbors, brethren and sisters. We never willingly injure those we sincerely love, or we never speak slanderously of our dear relatives, and so far as we have true charity for all persons, we ought to avoid the very appearance of evil-speaking.

For the Brethren at Work.

DIFFERENT SECTS.

BY SAMUEL SALA.

"There is a way that seemeth right, but the end thereof is death." Prov. 14: 12.

IN the 13th century, there was a religious sect in Germany and France and other parts of Europe, called the "Brethren and sisters of the Free Spirit." They maintained that the children of God were free from all law, treating with contempt the ordinances of the Gospel, alleging that they were perfect and had no need of such things. They went from place to place singing and shouting, and begging their subsistence, respecting with horror all kinds of labor and industry. When burned at the stake by the Catholics, they enjoyed it with cheerfulness and joy. Another branch of this sect who claimed to be wholly sanctified, held their meeting in a state of nudity or nakedness, saying decency and modesty were signs of inward corruption and depravity.

About the middle of the 13th century, there was a body of Christians in Germany called "Flagellants" or "Whippers." They believed that a good whipping was of equal virtue with baptism or the Lord's Supper, and that a whipping severe enough to cause the blood to flow from all parts of the body was a baptism of blood, and would atone for sins without the merits of Christ.

In 1373 there were Christians in the Netherlands called the "Dancers." In their meetings they would spring up suddenly, hold each other by the hand and dance and sing until, entirely exhausted, they fell, fainting. Afterwards they would declare they had seen wonderful visions and received extraordinary revelations.

There was in Scotland a sect called the White Brethren. They clothed themselves in white linen garments down to their heels and had white caps drawn over their faces with holes cut in them for the eyes, nose, and mouth, which certainly gave them a hideous appearance; marching from place to place in gangs of from ten to forty thousand, singing hymns, praying for mercy and begging bread.

In 1529, some Anabaptists in Holland, were engaged in worship, when one of their number, fell into a trance, preached and prayed about four hours, tore off his clothes, threw them into the fire, exhorted his brethren and sisters to do the same, which they readily did. He then marched at the head of them through the town of Amsterdam, shouting, "Woe to the inhabitants of Babylon." When clothes were offered them, they refused saying they were the naked truth and needed none. When brought to the scaffold they danced and sang with the greatest enthusiasm. Such are the fatal consequences when men and women abandon the Gospel and trust in their own feelings.

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WHERE THE WORD IS SILENT.

MUST we keep silent where the word of the Lord is silent? That depends upon circumstances. There are things concerning which the apostles kept perfectly silent, yet we dare not do it in this age. Had we lived in their day we too would not need to have said some things that we must now say. But let us pause and explain.

Not one word is said in the Gospel about infants yet. It is a subject concerning which we have not a single thing to say the Lord, or any of the apostles. It is a subject about which they did not need to say anything, it was not then introduced. But we dare not be silent concerning it. It is preached in our own day, and we must meet it, and show that it is not Scriptural; show that such a doctrine was never taught or practiced by either Christ or any of his apostles. We dare not plead silence on a subject of this kind just because the Bible is silent as the grave concerning it. If we did, then men could introduce and teach any error not mentioned in the Scriptures, unsupported by the faithful ministers of the Gospel.

Let's the question of horse-racing, gambling and billiard playing. Neither Christ or the apostles ever said one word about them; concerning these things the good Book is as silent as the grave in words. If some of our members should attend these races, gamble and play billiards, must we keep quiet about it? If we must keep quiet where the word is silent, and speak only where the word speaks, then neither the minister nor the church dare say one word concerning these evils. If the Gospel had said, without any interpretation, is to be our only rule of faith and practice in every particular, then there is no way under the heaven of preventing these things. A man was once brought before his church for having a billiard table in his house. He simply said his church for a time say to the Lord against the use of a billiard table. He held that the Gospel was as silent as the grave on that subject, and the church should remain equally silent.

Take for instance a steple on a meeting house; the Bible is as silent about it. It is only a waste of the Lord's money to build such things, and it is of no practical use. Under the sun, only to encourage vanity and cultivate pride. This worldly affair, which a Christian in the apostolic age would never have thought of doing, hence there was no necessity of the apostles saying anything concerning it. Must the church now keep silent, and let evil of this kind be introduced? If we must, then I would like to know what is to finally become of her? She would soon be as corrupt as the world itself.

If no one had ever introduced infant baptism we then could keep as silent as the grave concerning it. The same may truthfully be said concerning other things. If that man had never used a billiard table, there would have been no necessity for his church saying one word about it. If no one had ever placed a steple on a meeting house, we could be as silent as the Gospel concerning steples, and the cause would not be injured by our silence.

There, and many other things that we might name, are never mentioned in the Gospel; yet

the church dare not keep silent concerning them; she must take some action concerning such things that do not prove detrimental to the cause of our holy religion. If none of the members would ever do wrong by practicing the evils never mentioned in the Bible, then the church and her ministers of course would be in duty-bound to keep silent.

No organized body of people on earth can exist and prosper, without consulting together regarding the spirit and intent of the law by which they are governed. If they will allow the members to do every thing about which the Gospel is silent, it will not be long till the church will be worse than the world, for some of these things are so evil in their nature and tendency, that even the world will not permit the people to practice them. By exercising proper judgment and prudence we may know what to condemn, and what to approve of.

J. R. M.

CRITICISM.

IN THE BRETHREN AT WORK of April 11th, I have read an article written by brother Bashor, in which he took the position that there were some things written in the Bible that were not given by inspiration. Your remarks objecting to his premises I also noticed. Are you sure you are right in your objections? When men speak by inspiration, they told things which exceeded the powers or laws of nature, being infused into the mind through the power of the Almighty. Many things are written in the Bible which transpired, were seen and understood in a natural way, by the senses which man in a common way possess, and without the aid of supernatural power. You say that Paul settles the question. 2 Tim. 3:16. I was instructed many years since that our translation in this does not agree with the original. I once asked brother Stein in regard to this Scripture. He also said it was not according to the original; but did not recollect how it was. I then said, "All Scriptures that are given by inspiration of God are profitable." He at once said that was it. I have a translation before me which says, "Every Scripture inspired of God is profitable for teaching," etc.

J. FARNSTOCK.

Corington, Ohio.

ANIMADES.

In my own mind I am confident that the sacred writings were inspired to write even the things of common occurrence that they mention in the makeup of their part of the work. Any other conclusion would give us a large book with only an occasional patch of inspiration. Since they wrote only a very small part of what they actually knew, it would seem most reasonable that the Spirit would aid them in selecting the very things that would best answer the object of their writing. Take, for instance, that remarkable sermon delivered by Stephen; nearly the entire discourse is historical, narrating things that were learned from the Old Testament. Stephen was full of the Holy Ghost, and we must conclude that his words were the words of the Holy Ghost, which the Jews resisted. Will we say that the greater part of the sermon was not inspired just because the most of the things therein contained could have been learned by simple study? If we do, then much that Peter said on the day of Pentecost, we must also conclude was uninspired. This theory carried out would teach that at least four-fifths of the book is without inspiration. The greatest trouble that I see in the theory is, that when we once commence applying it, we never know where and when to stop. It comes so near denying the inspiration of the whole book that very little is left to be credited to the Holy Ghost.

2 Tim. 3:16 may be applied in either of two ways, and the result will be the same. "All Scripture is given by inspiration of God," is the way it is rendered in the common version, and is correct if we take the word *scripture* in a limited sense, and apply it to sacred writings only. But if we allow the word to have its general meaning, and mean anything that is written, then the other rendering would seem proper. "All Scripture given by inspiration

of God," would imply that there is some scripture not given by inspiration, which is a correct idea, but does not prove that the original uninspired is in the Bible, for the original word can apply to writings not in the Bible as well as those that are in it. To make this idea a little plainer, I will give the quotation in the following form: "All writings that are given by inspiration of God are profitable." The phrase, *all writings that are given by inspiration*, would mean the Old Testament, and so much of the New Testament as was then written; it would mean nothing outside of this, for all outside were writings not given by inspiration. Paul did not aim to show that one part of the Bible was superior to the other, but that all divinely inspired writings were superior to those not inspired; the inspired writings are what we call the Bible, while all uninspired writings are outside of the Bible. Had Paul meant to teach that a part of the Scriptures is inspired of God, and the other not, he would likely have expressed himself about this way: "All of the sacred writings that are inspired of God," etc. Had he said it that way, then I would be compelled to admit that there are portions of the sacred Scriptures that are not inspired.

J. R. M.

WORKMEN WANTED.

THAT our readers may see how things are moving in the religious circles of New York, we give the two following items clipped from *Zion's Watchmen*:

"Many of the churches in New York who can only afford to pay small salaries are without ministers. Many 'calls' are extended but none are accepted. Can it be that the spirit of the times is more commercial than theological?"

"While the secular papers tell us that pastors will not accept work unless large salaries are paid, the same sources of information inform us that New York is full of pastors out of employment—men who have had fine charges, good salaries, and have known better days, but who now have a struggle to keep soul and body together. Men old in service, who have all their days lived well, are now poor, and many are in want. They peddle books, get insurance policies, write a little for the press, get a clerkship, and do anything they can. One of this class, who had been a city missionary, suddenly the other day, died in want and destitution. It would be hard to say it was starvation; but he came near it. And yet, how many churches are praying the Lord to send them a pastor!"

SOWING AND REAPING.

MOST people are wisdom in temporal matters, but wisdom that of spiritual things from a reasonable standpoint. In temporal things they are careful to consider the outcome of all their actions, but spiritually are not inclined to look so far ahead. Permit us to relate a circumstance that illustrates the lesson forcibly:

"A Christian gentleman was staying a few days with a farmer, who, though a man of sound sense and many amiable traits, was a neglecter of religion, and known to be both passionate and profane. He was an excellent farmer, priding himself not a bit on the fine appearance and thorough culture of his farm, and evidently well pleased with his guest, who was a man of winning manners and extensive information.

One day, as the gentleman walked out where the farmer was scattering his seed broadcast in the field, he inquired:

"What are you sowing, Mr. H.—?"

"What," was the answer.

"And what do you expect to reap from it?"

"Why, wheat, of course," said the farmer. At the close of the day, as all were gathered in the family circle, some little thing provoked the farmer—the husband, the father, and the head of the family—and at once he flew into a violent passion, and forgetting, in his excitement, the presence of his guest, he swore most profanely.

The latter, who was sitting next to him, at once in a low and serious tone, said: "And what are you sowing now?"

The farmer somewhat startled. A new meaning at once flashed on him from the question of the morning. "What?" he said in a subdued and thoughtful tone, "do you take such serious views of every mood and word and action?"

"Yes," was the reply, "for every mood helps to form the permanent temper; and for every word we must give an account; and every act outside of mere habit, and habits are to be ruled with the reins and arteries are to be blood, the course in which it moves, and will move forever. By all these little things we are forming a character, and that character will go with us to eternity, and according to it, will be our destiny forever."

It was a new and startling view to the farmer, who, though sensible and thoughtful on most matters, had given little thought to the subject of religion. And it led him to a train of thought which, it is to be hoped, left him a wiser and better man.

The lesson is one that is full of meaning to all, and especially to the young; that probation extends to every thing, and everything is but part of our probation; that in and through and by all, we are forming character; and according to what that character on earth shall be, will be our destiny for eternity. "He that is faithful in that which is least, is faithful also in that which is much," and "he that despiseth small things, shall fill little by little." "Whosoever a man soweth, that shall he also reap."

PERSONALITIES IN THE CHURCH.

IT is deplorable to see the efforts made to injure the reputation of some of our leading Brethren. Brethren who have spent thirty or forty years of faithful labor in the church, who have won for their headsip spent their means and given a boy's life for nearly half a century to build up the cause, and have so long helped to hold the church together and spread it from the Eastern States to the Pacific coast, are now to suffer attacks upon word-out-better the world against them, not taking the Gospel of Jesus to go and tell your brother his fault between them and him alone, not bringing the case before the church where each one must stand accountable for what has been done by him or her; but hunting up old things that never have been brought up for trial in the church. Are these old brethren to be smitten down and ruined? We believe in honest, public, and a faithful Brotherhood will love such old brethren better and stand by them closer when they are so unfair and unscriptural means used to break them down. A certain sister has went far in this work in some articles in the *Prog. Christian* against brother Quinter and myself. We shall not attempt a reply to such attacks. We are willing, and we have no doubt but brother Quinter is willing, to be tried for all we have done. She thinks a kind of inspiration leads her to do, what she calls it a "God-ordained work." When persons run so far into extremes as to believe that God ordains what they do, we feel that often they are more to be pitied than blamed. But we are surprised and grieved that some brethren commend such work, and at the same time plead for peace.

J. R. M.

INFANT SALVATION.

BY JOHN HARRINGTON.

By the request of some of my brethren, I have undertaken to write an article upon the subject of Infant Salvation.

Some persons conclude that they need salvation on account of original sin; others think it necessary on account of the flaming sword having been placed at the East of the garden, to keep the way of the Tree of Life, thinking that infants were also affected by it. Salvation signifies, to make safe, or the act of saving from destruction; to release from bondage

and eternal death. This would imply that the little innocent infant is not safe, but is exposed to eternal death, which would involve the theological doctrine of infant destruction or damnation. We may perhaps be able to bring this matter out of obscurity, into daylight and the sunshine of the Gospel. In the first place we notice that there is no such a thing in existence as original sin, but there is *actual sin*. There is one sense only in which the term *original sin* is proper, and that is to speak of the first sin, as having originated with Adam, and that was the result or effect of having transgressed law. To hold that original sin exists in children, would require an innate or inborn principle entailed or transmitted from Adam to the present, and would require a special promise or miracle to remove it; this would destroy the whole Bible doctrine of free grace and free moral agency.

If the time and means unnecessarily spent on the imaginary theories of infant salvation were appropriated in preaching the true Gospel doctrine to adults, there might be many more souls saved, which otherwise are likely to be lost from the fact that the influence of the human invention of infant salvation prevents hundreds and thousands from owning Jesus Christ upon the terms of the Gospel; after having arrived at an adult age. Out of this infant salvation doctrine have grown all these erroneous ideas of applying the means to save them. It only wants a little common-sense thinking and every sane mind must from the teachings of the Bible be made to see that infant children were never stained with sin, but are new and always have been innocent, sinless, and as holy as the angels of Heaven; in fact in this respect they are a part of the Divine Being himself who created them through his divine law from Adam to the present time.

The greater portion of the religious world hold that they are to be regenerated, sanctified, cleansed, and saved somehow or other through and by the blood of Christ. There can be no good sense in talking about saving anything that is not subject to destruction, calamity or loss, and as all honest Bible students must confess, that infants who die in infancy are not subject to either; hence there can be no sense in trying to establish infant salvation upon any principle when the fact is, that they are already safe and always have been.

We think the Savior's language directly to the point here, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." Matt. 19: 14.

Now the flaming sword to keep the way of the Tree of Life, was directly to Adam and Eve, and did not concern the then unborn infant children, neither one way or the other; nor does it concern them to the present, but they still remain entirely free from the sin or transgression of Adam, for he did not entail or transmit upon his infants or posterity; but through and by it came death, which implies mortality, and has entailed this human depravity which is only brought to perfection by the transgression of *rational adult beings*; hence requires an application of the blood of Christ through the Gospel to bring them back again into a state of innocence and harmlessness like infant children. The Savior's language to adults is true: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

Grand, Ill.

OUR CONSTITUTION AND LAWS.

BY N. A. HARRIS.

THERE is at this present time a deep interest felt in our church, polity, and an earnest inquiry made to know what our constitution and laws are by which we are governed. As far as we can ascertain there are three views advanced. Some hold that the New Testament contains all the fundamental principles which govern us as an organized body, and, at the same time, contains all the laws we need to

carry out those principles. In short, it is both our church constitution and church code; that any decision made by District Meeting or by General Council, should be regarded simply as advice, unless such advice is embodied in the express language of the New Testament. They further hold that each congregation is a complete ecclesiastical body and that neither the District Meeting, nor General Council has any right to pass decisions and enforce them, but may express opinions on queries presented and give advice, but neither of those bodies contains legislative authority. Another position agrees with the first in maintaining that the New Testament contains all the fundamental principles of our church government, but the manner of applying those principles is not always written out fully in detail in the New Testament. That the District Meeting and General Council exist by virtue of their necessity, and having been created by the consent of the entire Brotherhood, their decisions carry with them a certain moral if not legal force, which demands that they be duly respected and, as far as practicable, be carried out.

A third portion of our church agrees with the others in saying that the New Testament is our only church constitution, but holds that to the entire church or its representatives in General Council, is entrusted the power to bind or loose Matt. 18: 17, 18; and in matters not explained in detail by the New Testament, it becomes the duty of the church at large through its representatives at General Council, and according to Acts 15, to decide such matters according to the *spirit of the Gospel* where no express language can be found in the Scriptures to cover the case, and such decisions should be made "*mandatory*," and enforced in all the congregations. It will be observed that there is no difference of opinion as to what counts as our church constitution or body of principles on which our church rests. We only differ as to what should constitute our laws or rules by which those principles are applied. A careful study of the New Testament will convince any intelligent unbiased mind, that it is an expositor of principles which from their very nature never change, but the application of some of those principles may vary according to the age in which we live, and the circumstances by which we are surrounded. The principles of Christ's church do not command circumcision, yet Paul circumcised Timothy, that he might conform to the demands of the age and circumstances, and be in harmony with the sentiment then prevailing in the church; laying down a precedent that we should conform to the general usage of the church even if there is no command in the Bible for so doing, *provided such act is no violation of any Gospel principle, and the omission of the act would do more harm than its performance*. On this principle our church acted a hundred years ago. There is no "thus saith the Lord" against the slave trade or the holding in bondage as a slave a human being. Paul may even be said to have given countenance to it in his day, by sending back Onesimus to his master Philemon; but in 1787 our church decided that it was wrong according to the spirit of the Gospel to own a slave, hence passed a decision and made it "*mandatory*," that no member of our church could hold a human being in bondage, yet we believe the entire membership endorses that decision although it is nowhere said in the Bible, "Thou shalt own no slave." In like manner did the General Conference decide that the manufacture and sale of intoxicating drink be made a test of fellowship, and the church has carried it out as a law for over ninety years. The word "grange" as applied to a secret order is not found in the Bible; yet by the decision of Annual Meeting, no one can remain a member of that secret order and be held in fellowship by any congregation in the Brotherhood; all practically concluding that there are some decisions which the General Conference can make that are enforced as a law of the church.

But the question may now be asked, "Are all the decisions of Annual Meeting to be con-

sidered as legal enactments, or should some be regarded simply as advice, and if there is a difference where is the dividing line? That some are intended only as advice, may be readily seen from the language in which they are couched. Others that were for time enforced, at least in a mild way, are by the General Conference declared obsolete as will be inferred from the answer to query 18, minutes of 1880 which is as follows: RESOLVED—That all the brethren should labor for or, if they can, to observe the decisions of Annual Meeting, and that the officers of the churches should labor carefully and judiciously to have the churches carry them out until they are changed, if a change is desirable and will bring us nearer the Gospel. In the above we have reference to decisions that pertain to the present condition and circumstances of the church, and not to those that *time and circumstances have made obsolete*." (Italics ours.) On this point hinges the diversity of opinion in regard to the decisions of Annual Meeting. With some, these decisions become obsolete in an exceedingly short time; while others hold them sacred through lifetime and enforce them almost as well as they do the commands of the New Testament.

In regard to our church constitution we all seem agreed; while in regard to some of our rules of church government we differ. We grant that all are sincere in the views they hold, and the fault lies largely in this, that we did not abrogate those rules when we found they did no longer serve our purpose, but left them stand in statu quo. Now, does it not strike every reader forcibly that a committee ought to be appointed by next Annual Meeting to revise those decisions, setting forth which are based on the letter and spirit of the Gospel, which are simply advice or judgment in regard to matters on which the Gospel is entirely silent? Could not next Annual Meeting appoint such a committee, making it sufficiently large to embody some brethren representing the various shades of opinion, and thus bring into harmony all the wisomts of our church, and report their labor at the following Annual Meeting.

LOVE.

"We know that we have passed from death unto life, because we love the brethren." He that loveth not his brother, abideth in death. 1 John 3: 14.

WE learn from the above that the apostle declares in plain words, easy to be understood, that if we who have been translated out of the kingdom of darkness into the kingdom of light, do not love our brethren, we abide in death. Then we should be careful that we possess mutual love, and that must be connected with the love of Christ. We should love as brethren to the extent that we should be ready to "lay down our lives" for them if circumstances should require it. Dear brethren and sisters, let me here remark, if this mutual love existed among God's children, every where, it certainly would produce mutual fellowship and communion, combined also with love to God our Father and with Jesus Christ our Savior, which is wrought through the medium of God's Holy Spirit, which has both gifts to abide with us forever. O could we by the power of God's Word awake those who seem to be cold and indifferent toward their dear brethren and sisters to a true knowledge and adoption some of their future danger, it seems to me they would try by a renewing of their first love show to the world that they have passed from death unto life.

The apostle has given us a test whereby we may know whether we possess love or not, and that is to love the brethren. Again, "Whoever loveth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Ver. 15. True evangelical love does not consist only in word, but in deed and in truth, which is exhibited to the world in acts of kindness. Do not tell me that you love your brethren when at the same time you are trying to tear down their reputation by circulating false reports, and also wound their feelings by harsh words, and unkind actions towards them, and ever fading faith with them.

Such conduct does not come from a pure, unadulterated heart. Nay; but a heart full of envy. Such persons have not peace with God, but their own hearts condemn them. God is greater than their hearts, and knoweth all things. (Verse 20) "My little children, let us not love in word, neither in tongue, but in deed and in truth." "But whose hath this world's goods and sooth his brother have need, and shuteh up his bowels of compassion upon him, how dwelleth the love of God in him?" (Ver. 17). The Scripture just quoted is a test whether the love of God exists in the hearts of professed followers of Christ. Therefore if we possess the love of Christ, it will be limited in our affection for each other; but if we lack this love it will be made manifest by selfishness of heart; especially of temper, and a lack of benevolence. O what a false candor, or rather a loose, vague profession of religion which exists among many. How many have as Paul expresses it, "without Christ," and at the same time profess to know him.

It should be remembered that to know of Christ, is one thing; and to know him is another and vastly different thing. If we have a knowledge of Christ which is real and personal, we certainly will love him; and he says if ye love me, keep my commandments. Again he says, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4. He rejected the feast of the Jews as solemn mockeries because they did not leave the bands of wickedness, and made the heavy burden and let the oppressed go free. Nor would he accept their offerings, "Will judgment run down like water, and righteousness like a mighty stream." Amos 5: 24. Hence a due regard to the works of eternal truth is demanded; for unless we adorn the holy doctrine by a holy life, our religion is vain. Then let no man hate or defraud his brother, for the Lord is the avenger of all such.

Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love. 1 John 4: 7, 8. God will surely accept and reward every labor of love. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye did it unto me." Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

It is he who acts like a brother, That meets with a brother's reward; Thus he not despise one another, Give honor, where honor is due; The brethren ye lead to such glory, With interest reward to you.

MARY C. NIXON.

A GOOD PLAN.

A CORRESPONDENT from Connecticut to the Manchester Mirror says: When I moved from New York to my small farm, everything was new to the children. It was away from noise and bustle, and I thought they would soon get tired of it. I purchased a stock of books, and for most of my time was occupied away from home. I wanted the children to take care of them. They did well for a while, but soon grew weary. The thought came to me that I could get them interested by giving them a share of the profits. We purchased a stock of books, and for most of my time was occupied away from home. I wanted the children to take care of them. They did well for a while, but soon grew weary. The thought came to me that I could get them interested by giving them a share of the profits. We purchased a stock of books, and for most of my time was occupied away from home. I wanted the children to take care of them. They did well for a while, but soon grew weary. 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Home and Family.

Morro.—And the fruit of righteousness is seen in peace of them that make peace.—James 3: 18.

VIOLETS.

BY M. ANKER MARKE.

In a quiet corner school-house,
One bright, sunny morn in May,
Stood a slender girl in prayer,
In the sacred dew-dew.

Though she gazed far out,
On the fields rich and fair,
She was thinking of a home,
And her friends—"O'er There."

Soon the children came along,
With their hands full of flowers,
Fresh gathered that morning,
In nature's fair bower.

Said kind beauteous Frances,
"My teacher, you look sad,
I will give you my violet,
Perhaps they'll make you glad."

After kissing her pure lips,
Which had uttered those words,
The teacher's soul that morning
Was as joyous as the bird's.

In some vases on the table,
She placed the flowers fair,
And they brightened the school-room,
And she forgot its care.

The fairest the child had given,
Very soon it faded away,
But in memory's fair casket,
They are shining gems to day.

And the types of modest truth,
Are, to a friend, a blessing,
Of respect kind, and true,
Which may never be broken.

If to the weary and sad,
We give us violet fresh and blue,
To each and every one,
We may speak words kind and true;

For little deeds make up the sum
Of goodness here below,
"Little acts of kindness,
Which even a child may show."

DIVORCE IN AMERICA.

AUGUSTA MORRO, writing in the *Exchange*, says: Took up a daily paper one day and saw sixteen divorces. I took up another and saw five. I went to a certain church and found there in full communion a woman and her two husbands. I visited the house of "the very nicest people" in a church and found there a minister who has divorced one wife (a virtuous woman) and is married to another woman. I know of a minister who married a doctor to a woman for whom he had divorced his excellent wife. This was in Clinton, Conn. Time would fail me to particularize the cases of this sort that I know, and I live among the best people that are in the world. These cases are as plenty everywhere as they are about me—indeed, much more so in some localities. A friend writes me from California that it is hardly safe to say "divorce," so many of "the very nicest people" have two or three husbands or wives living. Now, is not this an encouraging state of things? Is it any wonder that some ministers are telling us how fast the world is growing better, how the very millennium is upon us? It is to be feared we can hardly exert just the moral influence that is needed over the Mormons till the States are reformed. Prof. Austin Phelps says: "We are not half awake to the fact that by our law of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism, ten-fold."

A HAPPY THOUGHT.

THIS happy thought was deeply impressed upon my mind, once I am isolated from the church, that it is precluded by the two angels or men "that this same Jesus which is taken up from us into Heaven, shall come in like manner as ye have seen him go into Heaven. Acts 1: 11.

This may seem a strange tale to build a consolation on in an isolated condition. But since we are a promise of the coming of our blessed Lord and Savior in this, we believe that we will be permitted to come forth with his saints, though we may arrive from any organized church,—just so that he finds us in Christ when he comes.

Wand a consolation to think that we will be permitted to see that Jesus were the thorny crown,—yes, to see that Jesus that walked and talked with the saints eighteen hundred years ago! Yes, that Jesus that washed the saints' feet, as the Lord's Supper and gave to them the Holy Communion. Yes, a happy thought to think that we will be permitted to see the face of God that looks after the dust of the whole world. No matter where we are or what we are,—if we do the will of our Father which is in heaven, we will be heirs of God and joint-heirs with Jesus Christ, of whom it is written by the Word of Inspiration that he should go into Heaven, and prophesied, that he taken up, in like manner, come again.

Brethren and sisters pray for us that the God of our salvation may keep us safe in the midst of an ungodly generation of two thousand, as he did Daniel of old in the den of lions. We are praying the God of hosts that he might send us a David to save the uncircumcised Philistines, that Israel might inhabit the land, or, at least, that he might by hold of the Jew of the lion of sin that pollutes the people and by him waste, that at least a little sweetness may come forth out of this adulterous generation to the honor and glory of God.

Now, we greatly desire that the mission board will consider our case, and if they think us worthy, send some brother that is out afresh to preach the whole truth, and is able to stand the test when assailed. We will find the house, and will gladly entertain any such brother that give us a call. H. J. BENNEY.

South Pueblo State Works, Colo.

PRAYER.

PRAYER is one of the most important duties that we owe to God. We are told that we should pray without ceasing, and be thankful in all things. We should not wait to thank Almighty God daily for the many blessings we are receiving and enjoying.

When we think of the many blessings we are receiving daily, we find that we are not thankful enough to God. Although we have troubles sometimes, still they are nothing compared with what our Savior did for us while here below. Christ says that if we ask in faith we shall receive. Whatever we ask on his name, he will give it unto us. Then let us try to be more watchful and prayerful to God for the many blessings he still bestows upon us, and not forget to pray without ceasing.

—S. D. MILLER.

A TIME FOR EVERYTHING.

YES, there's a time for everything. To do anything to perfection, it must be done in the time allotted to it. For instance, take the farmer. If he wishes to raise corn to perfection, he must plant it in the Spring, (the time appointed for it) of course he wouldn't plant it in the Fall; if he did, you would think he was quite silly.

So it is with everything else. If we wish to get the best out of our time, we must keep when the time comes. There is a time for us to eat, a time to sleep, a time to talk, a time to keep still, a time to laugh, a time to weep, there's a time to be merry, a time to be sad, and a great many others; in fact, nature has set a time for everything, and we all know how much better it is, to do each thing in its time.

Reader, there's a time to turn to God. Did you ever think of it? You, sinner, and you, my dear young friends who are yet out of the Ark of Safety, do you not hear that still, small voice whispering to you? Do you not often hear some knocking at your heart? If so, that time has come, and you should give your hand and heart over to him who so kind as to give you life.

There is a time appointed for you to close your eyes in death. And there's a time appointed for this world to come to an end, and that time may be near at hand, you, much nearer than we think. It is our duty to be ready. Are you ready, reader? If so, all is well; if not, strive to get ready.

Dear brethren and sisters, let us not put God off. We may weary each other on this earth, but if we live faithful while here below, we shall see each other after we cross the cold river of death. Thank God, the grave could not

ways hold us; for there is a time appointed for the resurrection also. JOSEPH B. MOATS.

GETTING ON IN THE WORLD.

NOT long since a contributor to one of the Brethren's papers suggested that ministers might admonish the people, or, rather, teach them the Laws of Health, etc. This might be very well; indeed, they might also the laws of the land, together with wisdom and philosophy; but there are some who think ministers have enough to do by preaching the gospel. But if there must be a link between religion and secular matters, then the press should be that link. At any rate, as brethren, we might as well compare our ideas through the religious press, as to do it verbally at our home on a Sabbath afternoon.

Parents, in the past, never had greater cause for anxiety concerning the temporal welfare of their grown-up children, than at the present time. Forty years ago the question was, what trades shall I give my boys? Now parents are wondering what they have to do at hand. A man may have succeeded very well in the past at a trade that was profitable until last week, when it was superseded by some patented process. For instance, horse-drawing was formerly regarded as a permanent trade; but now they are making the shoes and nails by steam-power, and all the shoe has to do is to adjust them. In Berlin, Prussia, street-cars are now run by electricity; in Paris, omnibuses are propelled by the same motor; and on State street, the great thoroughfare of Chicago, trains of street-cars are seen moving along with apparently nothing to move them. On farms we see threshing-machines in motion and even drawn from one farm to another by their traction engines, and as soon as stored electricity can be applied to buggies and carriages, then the horse and horse-drawn will be something of the past.

Men can get employment in shops, it is true, but out with the hope of ever setting up shop for themselves. Then again, the ships that are propelled by steam, and lighted by electricity, are bringing emigrants by the thousands, and many are skilled laborers, who can and will work for less wages than the American-born. It is a grim fact that almost every trade has been revolutionized by steam and electricity. I myself have used the electric pen to a great extent. In Chicago some of the printers are using type-setting machines.

Getting on in the world in the future, is a problem that can only be solved in the future. The everybody will be busy and very busy; there is no doubt, but just how they will be employed, is not certain. But more than likely the work will be intellectual rather than physical, and it does seem that thoughtful persons cannot help but see the importance of giving each one of their children a liberal education, and thus, to a certain extent, enable them to meet emergencies in the future. I see, almost daily, instances where men fail in business, owing to a want of proper education. Nearly one-third of my mail-matter is in relation to business that is of no interest to me; and comes from three classes, viz:—

1. From the one who want favors of some kind in the way of some business transactions.

2. Begging letters from persons who are collecting for charitable purposes.

3. Young men who want situations or start in business.

Of the latter class fully nine-tenths of them betray a lack of proper education in their own letters, and they cannot hope to get any situation. Again, some write a good hand and spell well, and thus, to some extent conceal their ignorance, but they are far from being educated. What a young man wants, in connection with good schooling, is a general knowledge of things. An education is to business whatever leverage is to mechanics.

It is claimed that there is much opposition to education amongst our people, but this opposition is not so strong as is generally believed. I have no doubt that the oldest of the old brethren will concede that education, coupled with common sense, is desirable; for it is acknowledged education that has not with the opposition attributed to the brethren of the old order.—Dr. P. Fahmy, in the *Preacher*.

From the Christian Standard of
TEMPERANCE NOTES.

PROHIBITION IN KANSAS, KAN.

MUCH has been written for all kinds of people by all kinds of men about prohibition in Kansas. We must remember that there is nothing in the law prohibiting the importation of liquor. Also that there are fifty articles written by whiskey men to one by men who are temperance men. There is much in the law injurious to the whiskey interest, or whiskey men would not talk so much about it and work so hard to defeat it. No man should ever imagine that all whiskey selling and drinking could be done away with by any law, however perfect. This law of God does not bestrogy sin in the world, and Christ, though perfect, was crucified by his own countrymen. The teaching of Christ has moved the world and weakened the power of sin, in a degree unknown before; so we may say of prohibition, it has moved the world and weakened in a great degree the power of whiskey.

Another thing: The cause of Christ has suffered much at the hands of its friends. So with prohibition—its professed friends hurt it by abusing its weak points, without working to enforce its strong ones. We must admit that man cannot produce anything that is perfect, and that he must learn by the slow process of experience. Wisdom would say: "Do all you can to make the law have a success, and thereby leave where it is lacking, and labor to have that which is wanting added." We may admit that there are places in the state where as much whiskey and beer are shipped, and sold as before the law came into force. Yet we know that there are almost hundreds of places where the law is strictly enforced. Wherever whiskey men are in power, whiskey will be found, sold and drunk, regardless of the laws of man or God.

Again, all know that Kansas is the butt-ground of the nation, and whiskey men are spending an immense sum of money to defeat prohibition in Kansas, and make all think it a failure. Thousands of dollars are spent to defeat the law to one to enforce it. Brethren and friends must not expect us to accomplish it all in a single year, with the combined forces of rank against us. Give us time; hold up our hands by work, words, and prayer. Brethren of Kansas, let us not show our weakness by talking about the law, pointing out every law, while we should be putting every law to enforce the strong ones. Brethren ought not to say that more beer and whiskey are sold and drunk in Kansas than before the law came into force, because they have seen much of it in some places.

Remember that every State in the Union is trying to fill the state with whiskey and beer, to bring the law into disrepute. We know that most of the towns in the State are free from saloons and drinking places. Of course the border towns have more trouble than those in the middle of the State. We have written the above as suggestive rather than for controversy.

We shall now give a few facts about ourselves, and things which we know. As soon as the law went into force last May all saloons were closed, but while the state was being tried in Topeka, the whiskey men became a little bold, and sold quite openly. A few cases were tried by calling up men who were seen going into such places every day, but nothing could be proved by them. So a few of us got together and decided on a plan to reach them. Men went in and bought that would swear to the truth. Since that time we have closed every saloon and place of the kind, and preceded all my reports with the following results: There have been seventeen cases tried before Bro. C. B. Behrler, J. P., resulting in fourteen convictions, with \$3,500 fine and some imprisonments. Under the city ordinances, before the police judge, nearly every case resulted in conviction. 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Gidings from the Field.

Special correspondence solicited for this department. Reports of laymen especially desired.

Waynesboro, Va., April 10.

The time of District Meeting has been changed from the 15th and 14th of April to the 24th and 25th of May. The agent of the S. & O. R. R. will come to the same excursion routes on the 24th and 25th of May, good until the 15th. It is probable that their time-tables may be changed before that time.

—C. A. BROWN.

Osaho, Kans., April 10.

The Osaho church now numbers sixty members; all in love and union. Last Saturday we had our church council all business passed off lively and pleasantly. Five members were received by letter, and more coming soon. After a business was disposed of, brother Isaac Studebaker and Isaac Critt were elected as delegates to the District Meeting of North-eastern.

Monksie, Ind., Apr. 22.

We held our quarterly church meeting today. The weather being very inclement, there was not a very large attendance. There was not much business to transact. The church council seems to be moving along smoothly here. Still some coming out on the Lord's side. We concluded to hold our communion meeting on Friday May 25th, beginning at 1 P. M. Those attending Annual Meeting and travel that way, are invited to stop with us.

J. A. WEAVER.

Herring, Ohio, April 16.

Two were baptized on the 12th, a husband and wife. We organized our Sunday-school today; brother William Lantz was chosen superintendent, and brother Amos M. Baker assistant. The church is at peace and is for the general order of the Brethren.

Keota, Ia., April 22.

To those going to our next Annual Meeting to be held at Milford, Ind., I will say I have the following from the general ticket and the excursion ticket to the Chicago, Rock Island & Pacific R. R. They agree to sell tickets at reduced rates from any point on their road, from May 15th to the 25th, and good to return until June 25th. You may get the ticket at the station agent at the place you wish to start from, to order as many tickets as you think will be needed; unless that is done, there will be no tickets.

Gambier, Ohio, April 21.

You may say to your readers that we are here in the midst of an interesting meeting. The Brethren's doctrine is comparatively little known here, but the work for future years from here is sure to be good. The church will be 15th and will leave for a week's labor in the Southern Ohio, on the 25th. May the Lord bless all who are sent for the defense of the Gospel. I. D. PARKER.

Chenoweth, Ohio, Apr. 22.

The Brethren of the Butler County church, held their council May 13th. Elder John Shultz presiding; all passed off pleasantly. Our meetings now at Chenoweth are getting to be very much enjoyed. We usually well attended and interesting. Spring had quite a blow from the East yesterday; weather cool and wet. Hope the delicate system of representatives at Annual Meeting will meet with favor and pass next Annual Meeting. That the business of that body in the future may not be done by legal power, but by a representation direct from all the churches. This is a general feeling too that our church's influence ought to be regulated by Annual Meeting. We have too many papers; coats too much to get all the news, and in getting all the news we get too much news. We would be better off without; too much cash. Love the Brethrenhood. Live in peace. JOHN ZUCK.

Herridon, Mo., Apr. 24.

At about 4 P. M. on the 18th of April a cyclone struck Herridon, Missouri, demolishing the town, totally wrecking several dwellings and several business houses. Some houses are torn into splinters, eleven persons killed outright, and many badly wounded. The damages are estimated at \$250,000. After passing to it bounded from the East and struck down again about six miles west of town in the farm of James A. Williams. Our road was cut off, and we are all to the ground, and destroyed

ing his property badly. His family was not much hurt, but our son Joseph was there and was badly hurt; he was unconscious for some time and it was difficult to bring him home. A Mrs. French was there from Brownsville, and was seriously hurt. Our son is getting along well at this time. If any of our Brethren feel to lend a helping hand to assist our sons to regain his health, we will be glad to have them. There are many here to be helped.

DAVID L. WILLIAMS.

Lost Creek, Pa., April 25.

The Brethren of the Lost Creek church purpose, the Lord willing, to hold their annual meeting on the 24th and 25th of May, commencing at 1 A. M. and continue next day till noon. A hearty invitation is extended to all the brethren and sisters that desire to be with us on that day, and especially ministering brethren. Any one coming to us by railroad, will be met at the station the day and evening previous to the meeting, by dropping a card to the nearest south of Salem, about 2 miles east of West Baltimore, D. & W. R. R., about 3 miles west of the narrow gauge railroad, H. K. station.

JOHN ZUCK.

May 1st, at 10 A. M., Northern District of Illinois, in the Waldman's Grove church, Stephenson county.

May 12, at 9 A. M., Middle District of Texas, in Fannin church, Dallas county, Texas. Dallas Center is the nearest R. R. station.

May 16, Western District of Pennsylvania, in Jacob's Creek congregation, near Mt. Pleasant, Westmoreland county, Pa.

May 17, at 10 A. M., in the Wolf River church, North-western district of Kansas and Colo., in the North Solomon church, Osborna Co., Kans.

May 18, Michigan District Meeting in Newton Grove church, Cass Co., Michigan. Conveyances at Cassville and Bowling, the day before the meeting.

Love-Feasts.

May 12, at 8 A. M., 3 miles north-east of Nevada, Vernon Co., Mo.

May 13th, at 10 A. M., in the Wolf River church, North-western district of Kansas and Colo., in the North Solomon church, Osborna Co., Kans.

May 19th, at 1 P. M., in the Bethel church, Holt Co., Mo., at the house of brother O. W. Aude, six miles north of Mount City.

May 20th, at 2 P. M., Naperville, DuPage Co., Ill.

May 20th, in the Chapman Creek church, 24 miles south of Clay Center, Clay Co., Kans.

May 20th, at 10 A. M., in the North American church, Hancock Co., Mo.

May 21, at 10 A. M., in the Salisbury church, 10 miles south of Huntington, Ind.

May 22nd, Cherry Grove, Carroll Co., Ill.

May 23rd, at 10 A. M., in the North American church, 10 miles south of Huntington, Ind.

May 24th and 25th, in the Turkey Creek church, at 5 P. M., at the house of brother A. W. Millers, seven miles south-east of Pawnee City, Pawnee Co., Neb.

May 25th and 26th, at 1 P. M., in the Lost Creek congregation, at the Good Will church, near Millington, Juniata Co., Pa.

May 26th, at 10 A. M., in the Panther Creek church, Woodford Co., Ill.

May 26th, at 10 A. M., in the Missinewa Valley church, Delaware Co., Ind.

May 27th, at 10 A. M., in the Clear Creek church, Hamilton Co., Mo.

June 4th, in the Wooster church, O., at Bro. George Heestand's, near Smithville Station. JASAD STREET.

June 5th, in the Waldman's Grove church, O., at Bro. George Heestand's, near Smithville Station.

June 21st and 22nd, at 1 P. M., in Monksie church, one-half mile east of Lost Lake.

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Religious Essays.

More—We write none of these things into you, than what ye read or acknowledge; and I trust all saintly actions lodge even in the soul.—1 Cor. 13:3

MY LIFE ON THE OCEAN WAVE, MY HOME ON THE ROLLING DEEP.

BY O. D. ZOLLERS.

We dwell amid the walls of ice in the frigid
and

In the dismal waste where the winds of Winter
moan,

Isolated from the civil world, cold and dreary
is our northern home,
With little relaxation of physical toil,
Nature's powers grow weary.

What a strange regime,
Where for a lapse of time no night appears.

O wondrous power that planned
And controls the rolling spheres.

The sun emits his distant oblique rays,
And sails around the icy world for many days.

Above the horizon, descending towards the sea,
Then rising high,

Performs his destined journey in the sky.
At last as if he failed his equipment to keep,
He dips his golden disk beneath the deep.

On a very short night appears,
Gradually crescent to the equinoctial year;

Then *ex eorum* declines the light of day,
Till the empire of night holds the entire sway.

Congest structures with turrets towering
high,

Present their changing aspects to the curious
eye,

A city of ice is a frozen world,
Mansions crystallized and gaudy cathedrals,
Surpassing human art by nature's powers de-
vised.

For the Brethren of Work

BE NOT CONFORMED.

BY H. P. BRINKWORTH.

As a people, as a church, and as Christian brethren, we have ever been recognized amongst the world as not conformed to it. In its practices, in its forms, in its customs, in its fashions, and its various departments, we have ever been taught, and have considered that the Word of God sustains us not in following after, and conforming to the ever-changing fashions and customs that the world follows, and also a great part of the so-called religious world.

We are aware of ingominy to which we are subjected, to the abuse that we be heaped upon us, to the invectives that seem to be thrown with all their strength against these principles of the Gospel, and duties of Christians, as followers of Christ, who was himself non-conformed in person and practice and teaching, and all the duties pertaining to godliness and honesty and justification and sanctification through obedience to the truth as it is in his Word.

Brethren and sisters, cannot we see that the church is degenerating? Cannot we believe that the declension of the church is due to the departure of the same from the true vital principles of godliness? Christ says, in Matt. 23: 29, "Teaching them to observe all things whatsoever I have commanded you." Are those "all things" taught amongst us, among the organization of the hand known as the churches, etc., etc.? I ask, in all candor, cannot we see that these plain commands are neglected, are not taught, and therefore the spirituality of that order or class of people is low? The standard is not as high as it should be, on account of the leaders and teachers themselves, and a failing to teach those God-given, Christ-preserving principles and precepts which alone insure to you or I, dear brother or sister, the promises contained in the same verse, on condition of com-

pliance with the former part, viz., "And lo, I am with you always, even unto the end of the world. Amen." (20).

We might notice a few of the causes of this spiritual degeneration in our midst. Some, even of our dear and most beloved brethren, have been elected as teachers of the Divine Word of God (which is able to save our souls); they have run well, for a time at least; have proven faithful leaders, warning against sin and iniquity in all its various ways and forms. They have been commended both by word or mouth, by letter and by the press, have borne the same bravely, oftentimes far longer than what we might even have supposed. The earnest mind, which is at enmity against God still reigns within us, and Paul says needs crucifixion daily. We therefore need to mortify our members which are upon the earth,—bring into subjection. Speak not evil one of another, and have that Christian charity dwelling in the heart that beareth all things, is not easily puffed up, seeketh not her own, etc., etc. (Read whole chapter.) Not only so,—we need more than this to "add to our faith, virtue, knowledge, godliness, brotherly kindness and charity. If these things be in you and abound," do you think you will be barren and unfruitful? Do you believe if we stick to our baptismal vow, that we will practice or teach other things than our Father did who framed the government of the church to coincide with and harmonize upon the Gospel. Do they conflict? If so, it is the duty of the opposer to prove the same. Brethren and sisters who elected brethren to the ministry? Who called me to that important work? Who, in putting such a burden that the brother felt he could not bear it, promised to help bear the same and thus fulfill the law of their Master? Who flattered that brother in the open assembly, in private, in the press? Who occasioned the down-fall from the first principles? Who received that brother but not to doubtful disputations? "Ye which are spiritual, restore such an one." How? "In the spirit of meekness," considering thyself less than thou also be tempted." Is this true, dear and loving brethren and sisters? Have we done our duty, fulfilled our obligations to our brother or not? I ask candidly, honestly, in the fear of God, from experience I say we lack, are blind, cannot see afar off; do those things we should not do, leave undone the things we should do. We are becoming conformed to the world in these things. We talk behind that brother's back; we ask our neighbor what he or she thinks. Confidence is lost by that brother or sister, for they hear after a while, and soon we have to mourn the departure of that person from the general principles of the church. Now to the law. "Confess your faults one to another, and pray one for another." Will we do this? In all love, in all candor, I ask, will we follow the Word? If so, we are safe, and "brotherly love will continue." Satan will be defeated, for assuredly he is the leader of divisions, of schisms, of heresies, and of every evil work. He is in the church; he is not sparing the flock. Brethren and sisters, we are conformed to the world too much. I know we are. "Be not conformed."

THU THUS must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

For the Brethren of Work.

THE FIRST FRUITS.

BY JOSEPH FAHRENGOET.

BROTHER Saylor's article on the Resurrection, written sometime ago, and his explanation just given is not very clear. He says he asked the question whether the Brethren held Christ's personal resurrection to be the first fruits spoken of by Paul. He says he cannot apply fruits plural to Christ's various, but he was not in the singular in that resurrection. The word *fruits* is not in the German, but is in our English and in our late translation, and I believe it is correct. 1 Cor. 15: 23. Christ the first fruits; afterward they that are his at his coming. The fruits of his second coming will be the resurrection of his saints.

So when Christ rose from the dead many of the saints arose, which were the fruits of his resurrection, and these were the first fruits of those ever brought to life to die no more. It is true, several others were brought to life again, and Lazarus was raised from the dead, but all of them had to die again. See Matt. 27: 52, 53.

Covington, Ohio.

For the Brethren of Work

THE HOUSEHOLD OF GOD.

BY T. J. ROSENHEIMER.

"Now brethren, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, growth unto as holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit."—Eph. 2: 19, 22.

As preparatory to the above, Paul tells his Ephesian Brethren that, "when they were dead in trespasses and in sins," "being without God and without hope in the world," God quickened them, raised them up to sit together in heavenly places. The apostle now seems with pleasure to tell those brethren that they are now no longer strangers nor foreigners, but are now of the household of God.

We shall notice:

1. What constitutes the household of God. The church is represented by various figures. Paul says: "We have received a kingdom that cannot be moved." Heb. 12: 28. Here the church is represented by a kingdom. The Psalmist says, "There is a river, the streams thereof make glad the city of God." Ps. 46: 4. Here the church is represented by a city, a closer relation; but in our text the apostle calls up the church in a still closer relation, viz., that of a "household." The church is a household, in view of the common interest in to which her members are all placed. What is joy of one, is the joy of all; so with her sorrows. Like in a family, the church also has all things common. Like an impartial father again, our inheritance is equal; we are all heirs and joint heirs with Jesus Christ.

Households under proper discipline are "kindly affectionate toward one another." They "seek each other's welfare." If one be overtaken in a fault, they seek to restore such in the spirit of meekness; "muzzle each other's wrongs with charity. The same happy state of things pervades the church on the part of her faithful children.

Again, in all households, where peace, love and union prevail, the inmates all dine at one table; so also do

the inmates of God's household. The Scriptures recognize but one table. See 1 Cor. 10: 21.

The apostle proceeds to call still closer relation, by representing Christians, as being placed in a building. Upon this point, Paul inquires in 1 Cor. 3: 16, "Know ye not that ye are the temple of God?" Alluding to the church, which had its type in the temple that Solomon built, which in beauty, extent, and grandeur had no equal; so with the church, the ante-type.

We now inquire:

2. How saints are built together? Solomon built the temple, by gathering the crude material, from the mountains and forests. As there was not to be heard the sound of a hammer, in rearing that building, that necessitated all material to be previously prepared.

We to-day gather the material for God's modern temple, from the mountains and forests of sin. The material must likewise be previously fitted, the knots and spalls of pride, strife, hatred, etc., must all be removed, as a spall left on would not only prevent its own piece from fitting, but be a hindrance to other pieces fitting, thus endangering the safety of the building; so likewise any member placed in the church, with either of the above knots or spalls, would not only be in disunion themselves, but prevent the union of others.

We attribute the present unhappy state of the church to it not having the spalls of pride and self removed; hence its unhappy condition, its disunion. As the foundation is sought with care, in a natural building; so must the foundation be sought with equal, and even more, care in God's spiritual building.

The prophets all told of a Savior to come; Christ's coming made their sayings true, established their law. Christ came and "by signs and wonders," proved himself to be the Messiah, "conquering death, hell, and the grave," he now becomes "the way, the truth, and the life;" hence while we are being built upon the prophets, and also the apostles, Christ is our "chief corner stone."

As the material of God's buildings are "living stones," there is, therefore

3. A growing process, into that holy temple in the Lord.

In the vegetable kingdom, a plant that ceases to put forth new branches, is diseased and under decay; so likewise in this spiritual kingdom; every plant that is not growing; adding new ideas, new joys, is getting cold; hence on the decline. Heaven has provided that we grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

This building, the church, is represented:

4. As being "fitly framed together." A building "fitly framed together" has one design, is controlled by one mind, or one union of sentiment. Where there are opposing minds, in fitting material, there will be much difficulty found, when that building comes to be reared up. What commendable propriety there is, then, in us "being of one mind; all speaking the same thing." Now far are brethren from being "fitly framed together" who are clamoring against the counsels and usages of our Brotherhood? Sisters, even mistletoes' wives, war-hats, contrary to the public decision of Annual Meeting. With so much crude material that has never had the spalls of pride and self removed, no wonder if the building should be tottering.

Our text stands opposed to coegreg-

troualism, stands opposed to one branch or congregation being independent over the rest in its rulings. "Two cannot walk together except they be agreed," is as true of congregations as of individuals.

Our text stands opposed to you and I receiving a person as a member, that some congregation has had occasion to disown; or to gather up a faction of expelled members; and organize them, over the heads of the congregation in which they live, is far, very far, from being fitly framed together.

All buildings are designed to be inhabited; so with this building the church. The apostle tells us, 4. That it is "for an habitation of God." How pleasant the thought, that a church is provided, into which we can joyfully enter, and dwell with God.

With what care should all the business of the church be transacted, when we remember that such a holy person is present; and is recording all we do say and even think; all of which we will have to meet in the final day. God dwells where his Word is sowed with his spirit, following which are his happy fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23.

From the Christianian.

A DARK MYSTERY.

BY M. A. GAULT.

THE LODGE BONDAGE.

WE have often heard it asked why our anti-secret reform does not spread faster in the East, and especially in the cities. We asked a prominent church member in St. Louis recently, why they had never attempted any exposition of Masonry in that city. He replied that the lodges were so popular and strong that mob violence would certainly be the result. A member of our church here, who was once connected with a lodge in Philadelphia, says that if we were to expose the orders in that city, as we do here, our lives would not be safe for a single day. The reception given to our lecturers in Boston two years ago, indicates that city to be in similar bondage. And even the orthodox Presbyterian city of Pittsburgh seems to be no exception, as the following facts came under our own observation will clearly show.

About the year 1808 a young man, who was a member of one of the churches in that city, was found guilty of forging a note on his own employer to the amount of \$1,700, and was sent to the penitentiary for a term of four years. The young man was a Mason and so was his employer. The lodge with which they were connected made every effort to induce the young man's father-in-law to go his bail, offering to bear a share of it themselves, and many and bitter were the curses they heaped upon his relative, who was an Anti-mason, because he refused to interfere with the law but suffered his son in-law to serve out his term in prison. If they had succeeded in rolling the burden upon the father, then the law of Masonry would have required the young man to have been released; but as it was a Mason against a Mason, the penalty must be met.

After the young man's term had expired, and while in the penitentiary, he experienced genuine repentance, and confessed his sin and renounced Masonry. He was publicly rebuked before the congregation, and received back in-

to the church of which he had been a member. The Sabbath following he partook of the Lord's Supper and attended service on Monday evening. That night he was seen to leave the church alone, but the avenger was on his track, and his wife and friends waited for his coming in vain.

He had been last seen on his way home near the corner of Ninth and Liberty streets, and near the entrance to his former lodge. For a whole week his family remained in suspense, having no clue to his whereabouts. Some were suspicious that he had returned to his old haunts. But early one morning a prominent physician in the city, and a member of the same congregation with the young man, heard his door bell ring, and on going to the door found lying on the steps the body of the young man, bruised and helpless, with a shoulder dislocated and otherwise terribly injured. A close carriage was rapidly driving around the corner, but nothing could induce the young man to reveal the fearful mystery of his injury. The physician took him home to his family, but it was a long time before he was able to mingle again in society, and to this day he feels as though his life depends on keeping secret what happened to him that week, but that he was suffering the Masonic penalty for the violation of his obligation to the lodge. He has continued ever since a faithful member of his church, which is in sworn opposition to secretism.

We are well acquainted with the parties, but dare not mention their names, or lift higher the veil which shrouds this dark mystery. How earnestly should we labor and pray that the day may come speedily when our cities will be emancipated from such bondage to the lodge.

Blanchard, Iowa.

For the Brethren at Work

THE CHRISTIAN'S YOKE.

BY JAMES M. NEFF.

"His commandments are not grievous."—1 John 5: 3.

THE language of the apostle John here confirms that which has been the happy experience of many true Christians who have lived and died. The same idea that is conveyed here by the language of the apostle, should be more deeply impressed upon the minds of the children of men to-day.

The apostle declares unto his brethren how they shall determine whether or not they are the children of God. He says: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begot, loveth him also that is begotten of him." 1 John 5: 1. Of course it is a natural consequence that if we are born of God, we will love him. "But," says one, "how shall we determine whether or not we truly love the Lord? The apostle says: 'This is the love of God that ye keep his commandments.' And again he says: 'He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' 1 John 2: 4. Hence we are led to the conclusion that obedience to the will of God is essential to salvation. This is where so many are failing to-day. There are thousands of people to-day who look upon the real service of God as a heavy burden, which they have resolved to avoid as long as possible. They are convinced of their duty, but they are constantly dreading the heavy load which they think the Lord has required them to

carry." But Oh! what a different lesson Christian experience teaches! Blessed be the name of the Lord! "His commandments are not grievous!" But rather joy and peace are the portion of the faithful followers of Christ. Jesus says, "My yoke is easy and my burden is light." Matt. 11: 30.

But yet with all this, we occasionally see a poor creature fall under the weight of his burden. God help them or where will they land? But it is not the service of God that has broken them down. Alas! they are trying to support the world on one shoulder and the church on the other. The devil has been the means of their ruination.

We believe that the minister should impress more vividly upon the minds of his hearers the joys of a Christian life. Do all you can to get them to abandon the idea that the service of God is a burden instead of a pleasure.

Now arises the question, What gives rise to the peculiar notion among men? Do they judge from the conduct of the Christian that he is laboring under this great (as they suppose) burden? No; but the devil is triumphantly reigning in their hearts. He is constantly urging them to procrastinate this solemn duty, telling them, of course, that it is a burdensome task which it would be folly for them to undertake. But when we turn to the Book of Sacred Truth, and read from the page of divine inspiration, we are led to conclude that they are in a great mistake. When we look back and glance over a few pages of experience, we are glad that His "burden is light."

Dear readers, if any of you who chance to read these lines, are yet lingering to avoid this burden, let me ask you earnestly to wait no longer, for instead of weighing you down, it will relieve you of your burden of sin, and make you free.

Roscoe, Ind.

For the Brethren at Work

FOOLISHNESS OF MAN.

BY J. MADSEN.

"Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee?"—1 Cor. 7: 23.

MOSES, the servant of God, who led the children of Israel about while wandering through the wilderness to the land of Canaan, had to put up with much evil, not only from the Israelites in general, but even from all their officers, hence he knew that they would be no better after his death but utterly corrupt themselves, and turn aside from the way which he had commanded them, and evil would befall them in the latter days. Was that the proper way to requite the Lord? Dear fellow-men, are you not like Israel of old to requite the Lord? Is not he your Father, too, who has bought you? Do you think you are any better? Oh no, you foolish people and unwise! You are lingering away your face from God's demands, and still hoping to get to heaven some day when you are no more fit for a place on this earth. Why not believe in God this very day! Why not? Do you thus requite the Lord for all his goodness, for his supporting you these many years! Dear fellow-creatures, do not harden your hearts, or deafen your ears, or close your eyes, or throw away the paper when a warning word reaches your heart. It may be the last time that God calls you, even to-day; then repent of your sins and turn to the Je-

sus Savior on the cross of Calvary, and believe once for all, ere it is too late.

Think of that happy land where all the saints are shouting, "Glory be to the Lamb that was slain." Would you like to be missing there and never, never see your Jesus? You must be there; there is a place prepared for you. See, the great day of judgment is at hand! Do not let it find you unprepared.

It is foolish of a man to refuse to accept salvation when offered to him, because he does not know how often God will repeat this offer, and if he does not get saved while here, he will, during an endless period, an eternity, time without limits, be wailing and crying, "O what a fool I have been! I might have been saved as well as many others; but now I am lost!" Why not repent; but God's mercy is still lingering! Why not?

Horsing, Denmark.

For the Brethren at Work

GENIUS OF PRINCIPLES.

BY J. E. ELLISON.

A PRINCIPLE is said to be a "rule of action"; and actions admit of some distinguishing form or expression, according as they may be connected with their respective principles.

The principle of love has its attendant actions, and distinguishing features. The principle of hatred, has its attendant actions, and features.

Truth has its attendant fruits also. We might mention the straight-forward and unaffected manner of truth's expression.

The Christian graces,—meekness, modesty, unity, and the peaceable disposition—each may be known and distinguished by their significant features.

Courage is not bad, except when used in a bad cause; then it may be a power or passport for evil.

Pride may be mentioned and known by its tendency to ornament and decorate.

The ordinary mind can, by thoughtful observation readily distinguish, classify, and properly apply the various principles, by their respective features. "By their fruits ye shall know them."

Matt. 7: 20. This portion of Scripture is used to detect false prophets; yet we wish to call it to our aid, and determine, by it, between good and bad principles. We remark that similar principles combine, coalesce and intermingle with each other. And different principles separate and classify themselves. "And we know that all things work together for good to them that love God," etc. Rom. 8: 28. The good principles work together, help and assist each other, in the consummation of their respective tendencies. The bad principles, in a certain sense, and perhaps in an eminent one, are perversions of the good; and they also flock together.

Paul says: "For we are not as many, which corrupt the Word of God." 2 Cor. 2: 17. The believer in Christ is expected to walk "worthily of the vocation wherewith he is called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace," Eph. 4: 1 2, 3, and reflect the glory of God (2 Cor. 3: 18) by his godly walk and chaste conversation. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 11.

Lawrence, Ill.

Every installed officer of any organization, should be required to pledge himself to work and teach in harmony with the principles agreed upon by the organization. No church for one moment, should tolerate the actions of an officer, who is not in full sympathy with his rules and regulations. Such a person is unworthy the trust imposed upon him, and instead of being a benefit to the one will be found a real injury. If he is not sympathetic with the rules agreed upon by the church, he ought to have been enough wiser to resign, and decline the office. No one in the Old Fathers would tolerate in their day an officer who would refuse to work in full harmony with the principles of the

Members of this denomination desiring to join any station on this Company's line should advise him how many tickets will be required for the party, so that he can procure the necessary tickets, and have them ready for delivery on the day the party desires to start.

Tickets can be procured as early as May and good to return until June 20th, 1882. Tickets will be sold only to members of the L. M. church and their families.

Members residing North of the line of the Chicago & North-western Railway, by paying less to the nearest junction point on this road, there procure the reduced rate round trip to the place above.

Religious Essays.

MORO.—We write these and other things just now, that what we read or saw yesterday, and I think you will acknowledge were to the end.—Cor. 1:12.

THE DANCE OF DEATH.

[The following teaching lines were composed by John Beardsley while traveling in Palestine. It is of Syrian tradition.—Ed.]

Go dance to Herod merrily,

In rich and gold attire,

And when a gift he offers thee,

Then thus thou must require—

If thou dost not, I'll curse thee dead;

Thou must then bring to me,

That fellow, John the Baptist's head,

That I his death may see.

O mother! take thy babeest back,

Why do so dark a deed?

The bitemen thought my feelings rack

And makes my heart to bleed.

'Twas not for death I'd dance to-night,

'Twas not for blood I'd sing—

It is to give the heart deluged.

Not agree to bring,

So, mother, mother, think again;

'Twill be a dreadful crime,

And through the banquet send a pain,

Put blood into the wine,

Force not on me this horrid sight,

The thought o'ne takes my heath;

I did not think my dance to-night

'Would be the "Dance of Death."

Refuse me, and my curse shall fall,

Herod's, now 'tis said,

Upon thy body, and and all,

With imprecations dread,

You every agony shall fall

Of Eyal's curses; too,

No more then in the dance you'll reel

When pain shall rack you through.

Go in at once, perform thy dance,

Or feel my curses dread;

He will send thy wish, perchance,

Two bring the Baptist's head.

It was the mother's heated rage,

And not the maiden fear,

For when she brought the bloody gaze

Was stricken with despair.

Then wand'ring sought the city wall,

Where Alpheid's soars high,

Then sprang she from the turret tall

In Gibion's vale to die.

And there they found her mangled form,

Departed was her breath;

And thus the last dance she performed

Was that sad "Dance of Death."

For us BRETHREN AT WORK.

EARLY CHURCH HISTORY IN ILLINOIS.

BY D. B. GIBSON.

Reminiscences and Historical Facts concerning the Far-western Brethren, and a short Biographical Sketch of the Life and Labors of Isham Gibson, Deceased.

I AM in possession of some old papers formerly belonging to the late Isham Gibson, that I feel should be given to the public; hence this sketch. The following is an exact copy of the history of the organization of the earliest churches in Tennessee, Kentucky, and Central Illinois:—

"To all to whom these presents may come greeting: know that the church of Christ hold the following ordinances:

1. The church to be ruled and governed by the Gospel of Jesus.

2. We believe in the ordinances of baptism to be administered by immersing the candidate three times face forward—in the name of the Father, and of the Son and of the Holy Ghost.

3. We believe in the holy sacraments to be administered in the night, and the washing of one another's feet. John 13: 4, 5, 6, etc.

4. We also believe in the Holy Kiss recorded five times in the Gospel. (We believe in the recitation of all things.) Upon which Gospel faith the church on Drakes Creek, Warren county, Kentucky, was constituted by Gasper Roland. (Date not given.—D. B. G.)

And Gasper Roland was ordained bishop of the fraternity of German Baptists by David Martin in the year 1775.

And David Martin was ordained by Daniel Leatherman, who was presiding elder in the States of Maryland and Pennsylvania.

And the said Daniel Leatherman was ordained by Alexander Mack, of Europe—by information of David Martin and Gasper Roland.

And in the year 1800, Apr. 1st, John Hendrix and Gasper Roland were put in office by Gasper Roland, Sen. And in the year 1814, Oct. 2nd, the church in Grayson Co., Ky., was constituted.

June the 8th, 1814, the churches in Muhlenburg Co., Ky., were constituted both by Gasper Roland.

And the churches in Rutherford and Wilson (the last too dim for certainty) Tennessee, was constituted 1821 and 1824 by Gasper Roland.

The church on Long Creek, Muhlenburg Co., Ky., were constituted Sept. 20, 1826. And in all the above churches are bishops, ministers, and deacons certified by JOSEPH ROLAND,

A regular ordained bishop."

"Likewise the church in Sangamon Co., Ill., was constituted (re-organized) June 29, 1830, by Joseph Roland and Isham Gibson,

Attest: WM. R. HENDRIX,
JACOB GATES."

A true copy. Attest:
JACOB GATES."

Samuel Vancil was the first brother in Sangamon Co., Ill., who settled there in Nov. 1818. He was converted to the faith in Maryland during the Revolutionary War by a brother with whom he lived while his father was in the war, and emigrated to Vernon Co., Ill., 1818. Soon after (1818) he located in Sangamon county, he sent for elder George Wolfe to preach for them, which he did in 1826-7. At that time there were four baptized, namely Gideon Vancil's wife, Peorod Vancil and wife (who were the second couple married in the county) and Jonas Thompson. About this time, several members moved to from Kentucky; among the number was John Dick, a minister, who however soon ceased to preach, and the little church was nearly lost, till the arrival of Isham Gibson in April 1830, when the church was re-organized by him and Josh. Rowland, June 29, 1830. Out of this church have grown by conversion and emigration five others. In all but two the single mode of Feet-washing prevails.

The observance of the ordinances in the old Sugar Creek church and by all the far Western churches was about the same as first practiced by Alexander Mack and his co-workers in America.

First, Feet-washing observed by a brother rising from supper and laying aside his garments and taking a towel and girding himself and washing a brother's feet and wiping them with the towel wherewith he was girded, and the last washed did the same to the next brother by his side until all had washed and wiped their feet. After Feet-washing the members seated themselves to the table where supper and the emblems had been placed before Feet-washing. The Scriptures on the ordinances were presented and spoken upon, as is usual among the Brethren. Thanks were given for the supper and eaten in silence; the administrator keeping a close oversight of all, observing when the members were about done eating, would rise, take bread and give thanks, all would cease eating when

the administrator would rise) and would say to the brother next to him, (each holding the bread) "Beloved brother, the bread which we break is it not the communion of the body of Christ?" and that brother would present it to the next to him in the same way till all were served, and then eaten in a very solemn manner in remembrance of the death of Christ, the sisters breaking in the same manner as the brethren. After the thanksgiving the cup was passed from one to the other, the sisters passing the cup the same as the brethren, as they were taught that they were "neither Jew nor Gentile, bond nor free, male nor female, but were all one in Christ Jesus;" and lastly they sang a hymn and went out.

In their habits they were plain and unostentatious; were opposed to the shedding of blood under any circumstances; would not take an oath; would not take interest from the poor; benevolent and kind; preaching the unbounded love of God. This brings me to a short review of the conversion and labor in the church of Isham Gibson, who was born in Williams Co., Tenn., May 15, 1808, and died in Bates Co., Mo., Dec. 6, 1875. His father was a member of the Old Regular Baptist church. His mother believed in election and reprobation; but believed she was of the non-elect. Although a woman of many excellent traits of character, was miserable in the extreme.

When the subject of our sketch was a mere boy he saw there was something wrong in the religious world, and being a diligent Bible student, came to the conclusion that the true church was lost to the world. He often and earnestly prayed God to send Paul or Peter or Christ to tell him what to do to be saved and where to find the true church. Whether his prayers were really answered we leave our readers to judge. After more than an ordinary fervent prayer, his mind seemed to be illuminated and these thoughts passed through his mind: "I have the Bible, God's Word; it was all that Christ, Peter, or Paul gave to the early church; if it was enough then, it is enough yet. And if any of these should come to earth again, they must tell the same story now that they did then. If they should tell more now, they told too little then here. If they should tell less now, they told too much before." It is all in the Bible that man needs to know. Accept its teachings, obey its commands, and you will be saved." A short time after this, notice was given that a Dunkard was going to preach a few miles away, and a large congregation of wonder-stricken people went to see the man and hear what he would have to say. This was in 1820. Among the number was that youth about eighteen years of age, together with his father and neighbors. The preacher proved to be Gasper Roland. The boy stood outside of the congregation—not half could get in the house. With astonishment to the people, the preacher took out the Bible. If he would have produced the Mohammedan Koran or the works of Confucius of China, they would not have been more astonished. But the Bible! who would have thought it! Services opened by prayer. The preacher took his text: "Now the coat was without seam, woven from the top throughout." John 19: 23, and for two hours held that Tennessee audience spell-bound. He discoursed of the Fatherhood of God, of his impartial love to his erring children, of the general atonement of

the Gospel being the power of God, to salvation to all that believe it and all them that obey Christ. None can be lost—all can be saved. His presence must obey all the teachings of the Gospel. God's church will obey all the requirements of God. "Finally," as the preacher, "We believe all the Gospel, we teach all the Gospel, we do all the Gospel—what more do you want?" and sat down. The boy stood of being where he was when the preacher began—at the outside of the church—was standing directly in line of the preacher, not conscious of his coming there. The preacher and his men were freely discussed by the men on their way home, while a very serious, thoughtful boy rode in there. Finally one asked him what he thought of the sermon. He replied, "Do I want me to tell the truth?" "Yes, certainly we do." "Well, then, I must; it is the first time in my life that I heard the Gospel preached." The Regulars were astonished, and neighbor remarked to the boy's father, "We have ruined this boy by letting him hear that Dunkard preach Christ died for all mankind."

In a short time after this, alone and alone, this boy is seen wending way on horseback over the hills, through the primitive forests of Stoner river to meet the Old Dunkard preacher, and to be received into the church not a friend, relative or acquaintance go with him. His own mother even refusing to arrange his clothing in view to be baptized. Returning home prison, he procured a place to have a log and sent for his preacher. Soon his father and his brother and brother-in-law, parents of C. C. Gibson, and his youngest sister united with the church.

He served as a deacon for about two years. Was put in the ministry who not quite twenty-one years of age. He preached in Rutherford and adjacent counties and in Kentucky till in March 1830, when he and the little church moved in a body to Illinois, and settled in Morgan county and became associated with the Sugar Creek congregation which was re-organized on the 20th of June, 1830.

Was married in Muhlenburg Co., Ky., while moving to Illinois, to Elizabeth Gates.

He was ordained to the office of bishop on the 28th day of May 1826. The writer has his ordination certificate signed by Abraham Welty and Jesse Roland, written on parchment, and in a good state of preservation.

Besides his continuous labors in the ministry he held several discussions. The first was with a Deist who had triumphed over the President of the Jacksonville College, Illinois. The result was, the infidel turned Christian.

The next was in 1833, with Elder Dadson, of the Baptist church. At the close of the debate he baptized a member of Mr. Dadson's church.

The next was with Joseph Hosteler who had apostatized from the church; the court-house in Decatur, Macon Co., Ill., at the end of which he baptized five or six of Hosteler's members.

Soon after he began preaching in Morgan Co., Ill., while on his road to meeting, one bright morning he met quite a young man of the neighborhood who accosted him about like this:

"I understand you are the new Dunkard preacher lately settled in our neighborhood."

"I am, sir," was the reply.

"Well, I don't much believe in the Bible myself. I have been reading Voltaire and Volney, and I tell you I don't believe in a God that has created man and placed him here without a choice of his own, and then damn at least one-half, if not more than half, in spite of all that they can do, and save the other half regardless of what they may do or not do."

"No, sir, I don't believe in such a God as that, nor in any Bible or book that teaches such things."

"No, nor do I believe in such a God; neither does the Bible teach any such doctrine," replied the preacher.

"Well," said the young man, "I always heard it presented that way, and everytime I read the Bible I mind read it with that idea before my mind."

"That does not make it so, does it?"

"Certainly not; but I have always been taught it so. But I never could see such a God as that nor the Book that teaches it."

"I would not blame you if it were true, but it is not; that is nothing but the gloomy cogitations of a morose mind like John Calvin's. But I must go on or I will be late to meeting."

"I will ride a short distance with you, sir. I am getting interested in what you say. I suppose you have a discipline or creed or something of the kind, haven't you?"

"Certainly, and if you desire it, here it is." The young man takes the proffered book and looks through it awhile, and with a quiver, puzzled look says: "This is the New Testament."

"Yes, for once you are right; it is the New Testament. It tells how that 'God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have ever lasting life.'"

The above and much similar conversation ensued, and suddenly the place of meeting came in sight, and the young man found that he had unconsciously rode with the preacher a distance of near fifteen miles on a bare-backed horse in his unwashed, everyday clothes, as he was only looking up some of his widowed mother's stock that was running at large on the range on that Sunday morning.

Soon after the preacher led this young man and his young bride into the water. He is not young now. He wears a very venerable look. His hair and beard are of a snowy whiteness, and he is known all over the Brotherhood as Eld. D. B. Sturgis.

In 1833 he began his acquaintance with elder George Wolfe, and there was a regular interchange of work between them until the death of Eld. Wolfe in 1865. He began his work in Illinois two years before Wolfe settled in Adams Co. An error has obtained in the general Brotherhood that he was a convert of Wolfe's. He had been twenty years or more a member and ten years a preacher before he made the acquaintance of elder Wolfe.

In 1846 he removed to West Otter Creek, Macoupin Co., Ill. Stood alone in the ministry there for many years preaching at different parts in Morgan, Sangamon and Macoupin counties.

In 1845 he held a Love-feast in St. Louis Co., Mo, with six members a short distance from the city near the present limits of the city.

On Sunday, he preached from 10 A. M. till 2 P. M. in which he tried to declare the whole council of God. He and Wolfe organized the first "Brethren church" in Iowa in 1842 (Jefferson Co.) He labored hard from 1852 till '58 to

effect a complete union with the general Brotherhood.

In 1859 a committee visited the Mulberry Grove congregation and introduced the double mode of Feet-washing and in 1860 that practice was established in the church, over which elder Gibson then presided, which however has been reversed.

In 1867-9 serious difficulties prevailed in the church, and the feelings of the elder were alienated from the Brotherhood. I will pass this matter by, as some of the principal actors have gone to eternity; others have gone off with a human creed in the form of the "Miami Resolutions." Some that helped in that matter have had sorrow enough. Some of the committee have gone into worse than obscurity, and others are yet contending for the faith once delivered to the saints.

In 1873, he emigrated to Bates Co., Mo, associated with the "Congregational" Brethren." Finally he fell asleep on the 6th of Dec. 1875. "When dying he was asked by his oldest son, A. P. Gibson, 'Father, are you willing to go?' "O yes; I have nothing to fear," and quietly yielded up the spirit to God that gave it. Thus closed the earthly career of one of the old stand-bearers in the cause of primitive Christianity. I pay this tribute of respect to the memory of one whose labors were arduous in the cause he loved. Peace to his ashes. When in the great day of final accounts, the pale-faced dead shall stand before the Judge of all the earth, will the fruition of his earthly labors be fully known, for like Abel, "being dead yet speaking."

For the Brethren at Work

MY FATHER'S HOUSE.

BY D. J. SHAFER.

"In my Father's house are many mansions."—John 14: 2.

WHAT a home aspect there is in this "Word of Jesus." He comforts his church by telling them that soon their wilderness (wanderings) will be finished in this persecuting and sinful world and the tented tabernacle suited to their present probation (state) exchanged for the enduring "mansions." Nor will it be any strange dwelling—Father's welcome awaits them. There will be accommodation for all. Thousands have already entered its shining gate that was left ajar for all the obedient; such as patriarchs, prophets, saints, martyrs, young and old.

The pilgrim's motto on earth is, "Here we have no continuing city." Even Sabbath tents must be struck. Holy seasons of communion must terminate. "Arise, let us go hence," is a summons which disturbs the sweetest moments of tranquility in the church below, but in heaven every believer becomes a pillar in the temple of God and he shall no more go out. Here in this life it is but the lodging of a wayfarer turning aside to tarry for the brief night of earth. Here we are but "tenants at will"; our possessions are but movable; ours to-day, gone to-morrow. But these many mansions are an inheritance incorruptible and unfading. Nothing can touch the heavenly patrimony. "Once within the Father's house and we are in the house forever. Think, too, of Jesus, gone to prepare these mansions; ought to arrest the attention of all intelligent beings that the Son of God descended into this lower world to suffer and die, and burst the

bars of death and took away the sting of death that there is no terror in death to the believer in Christ; and He also arose triumphant over the grave, and while his disciples beheld he was taken up and a cloud received him out of their sight; for saith he, "I go to prepare a place for you," that where I am there ye may be also." What a wondrous thought!—Jesus now busied in heaven in his church's behalf! He can find no abode in all His wide dominions befitting as a permanent dwelling for his ransomed ones. He says: "I will make a new heaven and a new earth; I will found a special kingdom; I will rear eternal mansions expressly for those I have redeemed with my blood."

Reader, let the prospects of a dwelling in this "house of the Lord forever" reconcile thee to any of the roughness or difficulties in thy present path, to thy pilgrim provision and pilgrim fare. Let the distant bescon light that so cheerfully speaks of a home brighter and better far than the happiest of earthly ones, lead thee to forget the intervening billows or to think of them only as waiting the nearer and nearer to thy desired haven. "Would," says a saint who has now entered his rest, "that one could read, write, pray, eat, drink and compose one's self to sleep as with the thought, soon to be in heaven, and that forever and ever!"

"My Father's house!" How many a departing spirit has been cheered and comforted by the sight of these glorious mansions lighting through the mist of the dark valley the tears of weeping friends rebuked by the gentle childing, "If ye loved me ye would rejoice because I said I go unto my Father." Death truly is but the entrance to this our Father's house; we speak of the "shadow of death," it is only the shadow which falls on the portico, as we stand for a moment knocking at the longed-for gate that is standing open wide, with that dear Jesus standing in the midst of it with a bright crown to receive you; the Father's gentle voice of welcome, "Come in, good and faithful servant, Come into the joys of thy Lord."

"Thy religion that can give
Sweetest pleasures while we live;
Thy religion must supply
Solid comfort when we die."

South Fields St. Works, Colo.

For the Brethren at Work.

TO THE FRONT.

BY THURGOOD MILLER.

IT does not require a very extraordinary intellect, nor a great range of observation, to know that the present condition of the church is pregnant with startling events, which in the near future will be made manifest either to the weal or woe of our fraternity as it has hitherto existed. A great struggle is imminent, and I think cannot be avoided; nor do I think it wise to try to evade the issue any longer. I believe there has been too much of that kind of policy already. The question now to be answered at our coming General Conference, is whether we shall give up those peculiar characteristics,—involving principles, that for more than a hundred and fifty years have been held so sacred and practiced with so much self-sacrificing zeal—or stand by them.

The time is coming and now is, when the church wants to know where its friends are. Jesus said, "Ye are my friends if you do whatsoever I say." Do-

ing was the test of friendship to Christ; therefore doing what the church in its councils has advised is the clearest possible evidence of our friendship and loyalty, while any other attitude is mere assertions unsupported, and is wanting in essentially. I believe, and in fact I am in a situation to know, that there are very many brethren and sisters who at heart are with the Brotherhood and advocate its cause, but who do not manifest what they, in truth, advocate. Our arguments under such circumstances are a little like a drunken man delivering a temperance lecture; we may utter truth but with very little effect. Let us then not only be friends in word, but in deed also,—take down the tell-tale signs of friendship to the world, and thereby prove our loyalty to the church, and allegiance to Christ. Come "to the front," fall in line, get in order, do not be deterred by taunts and ridicule, or that you will not be on the "big side;" remember Gideon's three hundred tried and true, against the odds of many thousands. What we need is loyalty, undividing loyalty, and the God of Israel will do the rest.

In conclusion, I would remark that much is being said about who we should send to A. M. this year. Upon one hand it is recommended to place new men altogether upon the Standing Committee. On the other hand, it is argued that such a course would be fatal to our best interests and urge the necessity of returning the old incumbents, while a middle ground is taken by some to send a healthy mixture of both. Though I would not condemn either of the above theories, yet I think there is a safe one, independent of either, and that is, send men whose loyalty to the general church is undoubted, who believe that heaven's first law was order, and that order must be one of the characteristics of the church of God, who are willing at the proper moment to break their pitchers, and expose the light of their lamps, to the utter discomfiture and demolition of the ranks of those who oppose church authority.

For the Brethren at Work

A NEW CREATURE.

BY JOHN KIMBLEY.

A CHRISTIAN is a new creature. He has a new heart, lives in a new world; under a new government; serves a new Master; obeys new laws, is actuated by new motives; influenced by new love; animated with new joys; possesses new delights, and is called by a new name—yes all things become new. 2 Cor. 5: 17. As water separates filth from that which is washed in it, so we are said to be saved by the washing of regeneration and renewing of the Holy Ghost. Regeneration is spiritual renewing. The man is the same after being thus renewed; but with other dispositions and habits, evil ones no longer prevail, and in a moral and spiritual sense "old things are passed away and all things become new." A new principle of grace and holiness being wrought by which he is governed, makes him a new man, a new creature, and as baptism is the outward sign of this inward change wrought in the heart by the Holy Ghost, and the Word of Truth (James 1: 18) applying "the things of Christ to us," then here called the washing of regeneration. Water cleanses the outside of the man, and is here used to represent the cleansing that has been performed inside by the grace and spirit of Christ. Christ himself instituted the ordinance of baptism, and to become a new creature we must be baptized.

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YOUR PAPER.

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LOVE.

LOVE is not only the strong bond of union that unites and holds together all the parts of an organic body, but it is the very foundation of all peace. Without love there can be no peace, however strong the body may be. Love is a command—it is an essential element in the family, the neighborhood, and the church. Without love none of these can harmoniously exist, nor can they prosper in any sense.

We are required to love God, to love the Brotherhood, to love that which is good, to love one another, to love husband and wife, to love our neighbors, and to love even our enemies. Without love to God we will not worship him, for man will never consent to worship that which he does not love; in fact love enters into the very nature of worship, is the very life of worship in every department of veneration; hence its importance.

Loving the Brotherhood is essential to its very harmonious existence. Man will never work in harmony with the desires of an organization that he does not love. If he loves the Brotherhood he will labor to carry out the wishes of that body, and the more he loves it the greater will be his efforts to comply with its wishes. The very nature of love is to cause us to partake of the nature of the object of our love. Those who truly love the Brotherhood will gradually take on themselves the disposition and character of the body. If the body is humble, they will also partake of that nature; if the body is kind, full of joy, peace, long-suffering and gentleness, they will be that way too. If they love the Brotherhood they will never abuse it, or any of its lawful parts, nor will they do anything intentionally, to harm the feelings of that body. "If ye love me you will keep my commandments," says Christ, and the Brotherhood could truthfully state the same principle.

It is also well that we love that which is good. It is proper for us to love good man, good government, or any other commendable thing that is truly good. If we love good things, it may induce us to hate and abhor evil things of every character. People who love good things are inclined to be good themselves. We are also inclined to keep company with the things we love, and good company generally makes a good Christian, and that is the reason we are required to love the things that are truly good.

"By this shall all men know that ye are my disciples if ye have love one for the other." We cannot be the disciples of Christ unless we love one another; if that is lacking there is something wrong some place, and we may as well admit it first at last. Those who are truly born of God cannot live in enmity. Love leaves behind all ill feelings, and permits no more to rise. Brethren who love one another will talk in a manner that will show their love, at least they will not manifest hatred. They will treat each other kindly, and always speak of each other with Christian respect. Whenever we see one member trying to destroy another, we may rest assured that there is enmity in the heart, and love has been banished. Then there is a strange doctrine in the world,

which teaches that we must hate every one with whom we may happen to differ slightly. It would be hard to find two men of the same mind on all questions. The best of men will differ concerning some things, but that is no reason why they should not love each other. Take for instance our council meetings; brethren hold different views on many points, and we cannot expect it otherwise among thinking men; but how foolish it looks for them to become angry over their differences. That will do the cause no good, but only tends to make matters worse, and still more difficult to settle. Why cannot people love each other if they do happen to differ concerning a few things? In the great Brotherhood are those with whom we may differ on many points. It has always been that way in the church, and doubtless will remain so till the end of the present age, yet for all that, we can and ought to love each other. It is our duty to love all the Brethren and hate none. Where a brother chooses to believe something that we cannot endorse, it is unchristian in us to express a feeling of hatred or even disrespect toward him. We may dislike his doctrine, may write and even preach against it, and still treat the man with becoming courtesy. One of the greatest errors we meet, is that which teaches that we must hate, slight, and even abuse every one with whom we may chance to differ. In our estimation, the man who does these things, shows a great lack of true Christianity in his own heart.

But says one, "I cannot love my brother for I know that he does not love me." Well, it may be your fault; the reason your brother does not love you is because you do not love him. You treat him kindly, show him that you feel disposed to truly respect him, and if there is a grain of Christianity in his heart, he will certainly reciprocate your Christian conduct toward him. In short, learn to treat everybody kindly, even those that you know to be your enemies. All this you can do and yet remain firm to every true principle embraced.

J. H. M.

DARWIN.

SOME of the religious papers in this country, and elsewhere, too, we presume, seem to be a little weak in the knees in regard to the Darwin theory of evolution. That Mr. Darwin was an eminent scientist, a clear, cool-headed reasoner, a rigorous writer, and a most industrious student in search of truth, we have no disposition whatever to question, but do not feel disposed to admit the correctness of his theory respecting the origin of man. Evolution, so far as it affects man, however, is not a science, it is a mere speculation, and no one ever labored harder to maintain a theory than did Darwin to establish his. He was thoroughly educated, blessed with an extraordinary ability for the work he undertook, and was in possession of all the necessary means, yet after a life long study, he died without having discovered the connecting link between man and the animal race. And if a man of his ability could not find that link, there is certainly not much hopes of it being found by any one else. Mr. Darwin constructed a chain, seeming complete in all its parts, but there is a missing link from the center that can nowhere be found, and that missing link is what renders the chain useless. His failure to find this missing link argues volumes for those who are opposed to his theories. On this subject the *Religious Herald* says:

His great work that has made his name famous was published in 1859, "On the Origin of the Species by Natural Selection." This was supplemented twelve years later by a treatise on "The Descent of Man, and Selection in Relation to Man." His theories have provoked much discussion. They have found eager advocates and decided opponents. His hypothesis that man came from a worm through the various orders of animals still remains a mere hypothesis, unsupported by facts. Darwin, we believe, only went back to the worm for the origin of mankind; others have pushed back

into the eggs of the raw material where they have been hunting for the primordial germ of living organisms, and protoplasm. These speculations are ingenious and have a certain kind of fascination; but no scientific theories they have one defect, they have no support in facts. Dr. Darwin himself confessed that there were "missing links" in his theory of physical development.

We think that further investigations will only tend to more fully confirm the statement made by Paul, when preaching to the learned Greek philosophers, that "God has made of one blood all nations of men." We have a common origin and belong to an order of beings that is higher than the animals, but a little lower than the angels, and therefore we sustain no relation to the animals whatever.

J. H. M.

CONGREGATIONALISM.

ALL decisions made at A. M. meetings, and made hereafter that have no "Thus with the Lord" for their support shall be regarded as advisory only, and attempts to make them tests of church fellowship shall be ignored, only those decisions or have the Gospel and spirit of the Gospel shall be mandatory.—E. S. Miller, in the *Printings*.

That is a good idea provided the last part is allowed to modify the first. If all decisions that have for their support, no, "Thus with the Lord," are to be regarded as simply advisory, we might get ourselves into difficulties. We brother are not to keep a billiard ball. We think it is not right, and send a query to A. M. He decides that it is wrong, but gives no "Thus with the Lord," in support of his decision, for the Bible is as silent as the grave about billiard balls. If matters of that kind are not to be made a test of fellowship, just because we have no place in it with the Lord, about it, then the brother can keep his billiard ball as long as he pleases and we are compelled to follow him. But if we are to decide things by the Gospel and the spirit of the Gospel, then we are safe, for we all know that the spirit of the Gospel will condemn every evil thing that is not in it. It is plainly mentioned in the Gospel or not.—*Brother of War*.

Well done. Now just let each respective congregation be its own judge, as to what the "spirit of the Gospel" condemn, and the Gospel Messenger will shake hands with the Brethren at Work, and we will have no billiard ball brethren, either.—*The Gospel Messenger*.

REMARKS.

Congregationalism, like individualism, is a good thing where everybody does the right thing, but it certainly can not prosper in a place where members and churches are disposed to do what they think proper regardless of the wishes of others equally interested. Individuals who counsel together become strength, wisdom and support to each other. The same principle holds good when applied to churches, or congregations. Congregationalism is Scriptural just so long as it is confined to things that belong to the congregation, and the congregation does what is right, but when it reaches beyond that and affects the interest and condition of other churches they should be equally consulted and duly respected.

Some of the results of congregationalism would seem to strike us about thus: A city congregation, being influenced by the popular spirit surrounding it, decides to erect a meeting house with steeple upon it. Of course, no other congregation dare interfere. If they do, they will be trespassing upon the rights of their sister church, which they claim has the privilege of deciding what the spirit of the Gospel demands. Another congregation decides to introduce the use of the organ in her worship. Nasty-one out of a hundred congregations may be opposed to instrumental music in worship, yet they must remain quiet and fellowship that erring church in its error. Still, another congregation decides to raise money for her preacher, and decides that a church festival, in late modern style, is not contrary to the spirit of the Gospel, so the house of the Lord is changed into a house of mirth. The other ninety-eight congregations may be pained to the heart by this wholly evil, yet what can they do? They believe in con-

gregational supremacy and claim that a church may decide her own matters in every particular.

With all due respect to the Messenger must say that this is just the way the matter looks to us, and our impression is that it is bad if that way when its family, in congregation, becomes large enough to assume self-working movements.

J. H. M.

A LOOK AT OUR WORK.

WE have not always been able to do our part of the BRETHREN AT WORK, the exact tone as we would like to do, but have always done the very best we know of at the time. A paper when printed much like a sermon after it has been delivered, we look over it carefully to see if there are parts that could have been improved, of course, the sermon already delivered, can not be altered, but the next time we preach we resolve to do still better. Just so with the paper; we always aim to make the next issue still better. Sometimes we succeed and sometimes we do not; still our aim is always in the right direction. We carefully review the whole paper, and re-statement everything that we have written, to see if we have always expressed our ideas in the best way possible, and to see if the general tone of spirit of our compositions is what it should be. We try to be mild in our writings and express our ideas in the best way we know how.

So far as our personal feelings are concerned that is something that has never appeared in our writings or preaching. If there is a man being on earth against whom we have ill feelings we do not know it. During our short life on earth, so far, we have published in small amount of matter, some of which has been extensively circulated on both continents.

The early part of our writing was caused largely to doctrinal and historical questions. Of late years we have said considerably, not in regard to our church troubles, but in regard to certain logical principles underlying church government. Some of these principles have occasionally been misconstructed, and some others have been used as appropriated in a personal way, a way, however in which they were never intended. We have always endeavored to write in a way that could not justly be considered personal, or with an evil intent. Our conflict has not been with men, but with ideas and doctrine held and taught by men. We may entertain the strongest possible conviction against doctrine held by others and yet be kind and courteous towards the parties themselves. There is not a man on earth, with whom we ever crossed the pen or tongue in controversy, or otherwise, that we could not cheerfully invite into our home and entertain him in an agreeable manner. In all of our literary labors and polemical writings we have made it a special point to entertain or cultivate no unpleasant feelings toward those with whom we chanced to differ. To use of the most difficult things that we have found in our work, as a writer, is to oppose a man's views, and at the same time get him to understand that it is not his character or standing that we are opposing, but simply his doctrine. When people are brought to see this point then they can cause and reason together without quarrelling or feeling unpleasant toward each other. And on account of this peculiar feeling in the mind of many we have refrained from writing on some points that should have received at least a passing notice. Our silence on many things has not been for the want of clear convictions, for there are few if any points, in regard to our faith and practice, on which we have not settled views. But to express these views, at this sensitive period of our church history, in a way that would not cause others to think we were opposed to the men themselves, instead of the doctrine they hold, has not always been so clear to us.

Our convictions, in this main, have always been in harmony with the faith and practice of the Brethren, believing, however, that we

should always be open to conviction on all points where others may have more truth than we. We should never close our eyes against the truth, for error is of no real value to any one.

J. H. M.

MERIT.

THE following is a recommendation to A. M. to plan for the adjustment of our church troubles:

The church in Betsworth Co., Va., to the District Meeting, greeting, recommends the appointment by the A. M. of a committee of twenty elders and ten ministers from the different sections of the general Brotherhood, and that from these be chosen five ministers and five members by ballot, the fifteen so drawn shall form a committee, whose duty it shall be to consider the causes that are disturbing the peace and union of the church, that said committee revise the back of Minutes, expunge all queries and answers which have been expurgated by laymen, and that all others that are not expurgated by the spirit of the Gospel, and are subversive of peace and good government, and further, that said committee suggest one paper or a combination of papers, to be recognized as the duly church paper, said committee to meet at such time and place as may be agreed upon, at such a date as practicable and reasonable as long as may be necessary for them to discharge the duties assigned, and then report the result of their labors to a called meeting. The expenses of the committee to be provided for by the Brotherhood.—B. F. Moorman, in the *Primitive*.

It might not be considered fair for us to take up this particular matter and discuss it in our paper before it can be considered in the Annual Meeting, but there is in it one feature that we think demands consideration, not because it is contained in what Virginia sends to the A. M., but because it is becoming a leading characteristic in too much of our business transactions.

We allude to the growing tendency to keep the power of the church in the hands of elders. It may be lawful, but we are decidedly of the impression that it is not expedient. It tends to create a prejudice against the elders that is hard to remove. In some localities in our Brotherhood there is a strong, and by no means a very pleasant feeling against elders of almost every description, and we are of the impression that elders are somewhat to blame for it. In many cases nothing can be done unless elders, in some way, are at the head of it. Elders ought to be duly respected for the position they occupy. They have their special work in the church which it is their duty to do as the servants of God, but when it comes to other matters, why not let them stand on their merits? The mere fact of being an elder does not qualify a man for some special work. He may possess the necessary qualities in an eminent degree, and yet he not even a minister. Now, if we leave every man stand on his merits then there will be no just grounds for prejudice, for people, as a rule, are not inclined to become prejudiced against merit.

J. H. M.

COLONIZING PALESTINE.

A FEW months ago we announced the fact that the colonization of Palestine was being energetically advocated by prominent Hebrews in Europe. The project had awakened at the time considerable interest; it is true; but we deemed it rather premature to give the subject the attention it deserved, preferring to wait until the flush of enthusiasm had passed away. It would appear, however, judging from the reports that are abroad, that as well as the significant action of the Mansion House Russian Relief Committee, in appropriating a first installment of £10,000, for the purpose of emigration to Palestine, that the sentiment, instead of cooling, is on the increase, and that many who have hitherto looked with disfavor on the movement are inclined to give it their active support.

The first impetus to the present project was given some years ago, when the persecution of the Jews in the Roumanian principalities aroused such intense sympathy. It was then proposed that a monitor emigration to Palestine, and the military route were made. The Berlin Congress, in securing the Jews of Rou-

mania civil and religious liberty, left no pretext for emigration and the plan was abandoned. The circumstance that King Charles is apparently unable to quiet the apprehensions of his Jewish subjects, who are being annoyed by fresh terrorism, is once more suggesting the idea of emigration, as a remedy from present evils. Societies are being formed in the principal towns; committees organized for the purchase of implements and supplies; and special commissioners have been sent to Palestine, like Joshua and his companions of old, "to spy out the land," and report as to favorable spots for settlements.

But the movement which is spreading in Russia, in the path of the recent riots in Warsaw, Odessa, and Kieff, and which has gained headway, owing to the incapacity of the government to deal with the Jewish question from the liberal point of view, is likely to prove more significant than the concurrent plans in Roumania. Dr. Gordon, the ardent advocate of Hebrew work, *Hamaspi*, is its enthusiastic advocate and every issue of his widely-circulated paper gives special prominence to the topic, while it records the rapid formation of agricultural societies. A Kieff correspondent of the trustworthy *London Jewish Chronicle* asserts that 1,000 Jewish families are preparing to abandon Russia for Palestine. Noticeable, too, is the fact that the Alliance Israélite, of Paris, is sending refugees of orphan lads from the Russian refugees, who are crowded together in Brody, to its Agricultural School at Jaffa. The Alliance does not favor indiscriminate emigration, and prefers to teach the future laborers, training a select body of the young in industrial and agricultural pursuits, rather than expending time and money on visionary experiments. The Russian Hebrews, however, are actively preparing for emigration, not restricting themselves to agricultural, but inviting traders and mechanics, as well; as though they proposed to establish manufacturing and develop the resources of the soil, whose fertility in some tracts is almost inexhaustible.

The Jews of England appear to favor such advertising of the stream of Russian emigration as shall secure for Palestine thousands of hardy, capable settlers. The opportunity to re-populate the desolate regions has not been to the general public sentiment and the Jewish donations to the Mansion House Relief Fund, which now reaches the sum of £65,000, attest the prevalent desire not only to help the refugees, but to aid them to secure their national home. One may doubt the wisdom of Lawrence Oliphant's view as to Gilead as a choice habitation; but his hook arouses fresh interest in the scheme of emigration and his appointment as one of the commissioners to obtain suitable territory is a practical testimony to the worth in which he is held. A meeting of these commissioners, together with representatives of other European committees, was held at Vienna lately; but its action has not yet been announced.

Of course, the political question remains unsolved. The policy which must have to be gained to an emigration en masse; but the Christian Powers of Europe cannot be expected to endure too long any fatal exhibition of obsequy on the Sultan's part. But the Jews of Constantinople have attained to prominent a position under Turkish rule as to make one hopeful that Turkey will be disposed to grant them every proper concession in Jerusalem. The Greek traders in Levant may not like further Jewish competition; but their opposition to American rivals was futile and their chagrin at Jewish enterprise will not be in vain. If, then, the emigration movement begin on a small scale, it will enlist hardy men, akin in spirit and devotion to the pioneers of other lands, it cannot but succeed, unless political complications make the Orient again a battle-field and postpone for a century the fulfillment of prophecy. And prophecy can wait.—*The Independent*.

OUR CHURCH POLITY.

BY S. S. HENARD.

God made man a social being. Society to him is a necessity as well as a means of enjoyment. Human beings are not satisfied with social aid, but they suggest themselves in tastes and opinions, hence government is neces-

sary to restrain their evil dispositions, correct their errors and lead humanity to the highest development of which it is susceptible. Government has its origin in the Duty—Rom. 13:1. It was inaugurated among men at an early period in the history of our race, in the form of patriarchal control. Through Moses it was reduced to a complete and elaborate system for both Church and State, which system forms the basis of all true government to this day. The Christian church was modeled after the Jewish Synagogue. No sooner was a society of Christians formed, then it was found necessary to adopt regulations, and select men "full of the Holy Ghost and wisdom" to take charge of this business, Acts 7:3. Paul places rulers or governors in a church along side of prophets and teachers, 1 Cor. 12:28. The directions in Rom. 12:18, presuppose a form of church government. Paul instructed Titus to ordain elders in every church, Tit. 1:5. Elders that ruled well were to be accounted "worthy of double honor," 1 Tim. 5:17. The nature of man, his experience for five thousand years, the word of God, all testify that mankind must be formed into a society, and that society must have a government. The Christian church is a society, which has for its object the development of man's moral nature, and his preparation for eternal happiness.

The system of government by which a church is controlled in the prosecution of the above named objects, is called church polity. The next question to be considered is, what form of government is best to secure the above objects. Shall it be autocratic, and all its business be submitted to one man, the pastor of the entire brotherhood, and all members have the same rank and privilege? Shall it be republican, having the power of the many delegated to a few representatives? Congregational, in which each church acts independent of all the others, or shall it be general, maintaining in a head which like a keystone in an arch, holds all the others together? Or, shall it take the best features from all these and combine liberty with restraint, elasticity with strength? It is clear that a democratic form for the entire brotherhood would be impracticable, while in each individual congregation it would to a great extent be appropriate. For an entire church to be divided into congregations is as necessary for discipline and efficiency, as it is for an army to be divided into corps, regiments, and companies, or, a nation to be divided into States, counties, and townships.

On the other hand, if there were no representative feature and general government, each congregation would pursue a policy of its own which would be shaped largely by the views of its Elder, or the surrounding circumstances, until the views and practices would become so different, that communion between the several factions would cease. This is well illustrated by the Omaha church, a small denomination of good people, that, like the Brethren, profess to take the Bible for their rule of faith and practice, and in many points, agree with us. But alas! They have no general government, and their little band is torn into seven or eight factions without the hope of reunion. "The Bible alone," doctrine could not save them from hopeless disorganization, and division. A general government must not be one without authority.

After the United States had become independent of England, the several States formed a general government without a judicial or an executive department. "The business was transacted by committees appointed by Congress." Very much as we do business at A. M.

There was no judiciary to try cases affecting the church, and no power was given to the courts to enforce the recommendations of Congress. Those who will take the trouble to study the affairs of our country from 1781 to 1785, will be surprised to find an almost exact parallel between the government of our country then, and the government of our church now; and the only thing that saved us from complete anarchy and ruin, and which made it possible to put down a rebellion of gigantic proportions, was a strong central government able to collect forces, and crush the advocates of "State rights" doctrine, and destroy "slaveryocracy." If our church is to be able to stand up from the fate of the Omaha, and Iowa, we must do from the course our country took, and provide us a strong central government unit-

ing all our various talents and forces into harmonious whole, compatible with the greatest amount of liberty to individual members and churches, and in harmony with the principles of government as taught by the Bible.

NOTICE.

THE Standing Committee is expected to be at the place, A. M., on Friday, May, 26 to begin their labors.

It is preferable that all others who have a business connected with the meeting do so come until Monday, May, 20th. Arrange matters to be made to board all who come, in the boarding hall at 15 cts. per meal until Tuesday morning, May 30th, when 61 one dollar, and the 50 cent tickets will begin. They will be good until Thursday evening June 1st. Arrangements will also be made to run a restaurant and all who wish to be accommodated there, can be at 30 cts. per meal.

All mail must be addressed: Box 260, Mt. Airy, North Carolina, N. C. W. R. DIERKER, Foreman Committee of Arrangement

VIRGINIA DISTRICT MEETING.

THE District Meeting for the second district of Virginia, was held, on the 4th and 5th of May, with the Brethren in Pace Co., in their new meeting house, near the line of the Shenandoah Valley R. R. The meeting-house is located on an eminence, commanding a view of the Hawfield Valley. The meeting was a whitest but for an interesting strip of timber a similar view southwest and westward could be obtained of a valley of great beauty and fertility, on a branch of the same stream. Beautiful scenery, fine farms, and neat dwellings are noticed everywhere.

The meeting was opened by reading Daniel Baker, Moderator; S. F. Sanger, Reading Clerk; D. Hays, Writing Clerk; and Saml. A. Shover, Assistant. The churches were well represented by delegation, and our old brethren who have long borne the burden and the heat of the day, were especially all present. The number of queries before the meeting were about the same as heretofore, all of which were disposed of apparently to the satisfaction of all. Two were forwarded to Annual Meeting one relative to dividing committee work, so as to avoid difficulties of a financial character to those who are not in the ministry, and those that involve points of doctrine, and organizing of churches, to Elders only. The other, ask Annual Meeting to permit each congregation to send a delegate to A. M., in addition to the delegate from District Meeting on the Standing Committee, which shall from the only voting body at A. M.

Much brotherly love was manifested during the meeting, and the hospitality and kindness of the brethren and sisters and friends of Pace Co., will long be remembered. The work of extending the Gospel eastward engaged the attention of the meeting. Bro. Daniel Baker, was chosen to represent the District on Standing Committee, and Levi Wenger, delegate. May the blessing of God attend their labors, and all who may attend our next A. M., to the good of Zion.

Fraternally,
DANIEL HAYS.

Chicago & North-western Railway Arrangements.

To accommodate those desirous of attending the next Annual Meeting of the German Baptist church, which will be held at Millard, Indiana, the Chicago & North-western Railway Co. will sell at its stations in Franklin, Green, Dixon, Morrison and Freeport, Illinois, and at Cairo, Rapids, Marshalltown, Keosauqua, Iowa, and New Jefferson, Maple River Junction and Clarence, Iowa, and at any other of its stations where a sufficient number apply, round trip tickets at greatly reduced rates.

Members of this denomination desiring to go from any station on this Company's line should at once make application to the station agent, and advise him how many tickets will be required for the party, so that he can procure the necessary tickets, and have them ready for delivery on the day the party are to start.

Tickets can be procured as early as May 10th, and good to return until June 29th, 1882. These tickets will be sold only to members of the Brethren church and their families.

Members residing North of the line of the Chicago & North-western Railway, by paying local fare to the nearest union point on their route, can obtain the reduced rate round trip tickets named above.

Subscribe for the BRETHREN AT WORK, Quarterly from June 1st to the end of the year.

Religious Essays.

Here—We write no other things unto you, than what is
 (more or less) and acknowledge, and I from grateful acknowledge you
 to the work—Cot. 1:13

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING DEEP.

BY G. D. ZOLLERS.

I saw the grand display in the gloom of night,
 When the heavens were illumined with a flood
 of light.

Which suddenly appeared.
 'Twould swift as the lightnings to the zenith
 fly.

Then dart in streams of light all over the sky.
 The flickering brightness broke the nocturnal
 gloom.

And seemed as sailors in our arctic home.
 The phenomenon to our eyes unveiled
 The mighty power of God who made and rules
 the world.

Whose presence fills immensity!
 Who shows his might and majesty,
 In this remote and frozen sea.

On the wings of the wind to this polar wind
 we fly.

And view his wonders in the starry sky.

We explored the dreary waste where herons
 feed.

Who braved the perils of the rolling tide,
 The roaring tempests amid heaving waves de-
 filed.

But ere their enterprises were given they died.

Perchance amid the ice concealed,
 Their bodies lie in death congealed,
 The hardships of the deep they bore,
 This world unknown to explore.

To gain a name, and win a fading prize,
 They gave their home, endowments and their
 life a sacrifice.

But when the tramp of God shall blow,
 And shake this realm of ice and snow
 They from their fire-n graves must rise
 To meet their summons from the skies.

What toil, what energy put forth, to search
 the dreary frown of North;

But far beyond life's stormy sea,
 There's a more congenial clime, a brighter,
 better country;

There wintry blasts will never blow,
 No burning sun, nor ice nor snow
 Shall that immortal region know;
 But who will steal life's storms to go.

For the Brethren at Work.

TOO MUCH PUBLIC EXPOSITION.

BY P. S. MILLER.

WOULD it not be much better and
 more in harmony with the Gos-
 pel for Brethren to abandon all public
 exposition of the differences of opinion
 now extant in the Brotherhood? A
 study of human nature would teach us
 that it is not the best way to get a bet-
 ter understanding of differences. Much
 more, we believe, could be accomplish-
 ed in a more private way. We are
 much inclined to the opinion that the
 question of church order through
 which the differences have come should
 not be agitated through our papers.
 Neither should schismatic papers be
 circulated but abandoned. We believe
 at present they stir up strife rather than
 heal wounds; each party claiming equal
 right and some inclined to their own
 opinion only, hence a trouble.

Paul would exhort us to more char-
 ity and forbearance one with the other.
 If we have among us those who trans-
 gress the law of God, we have the law
 to tell us how to deal with them with-
 out so much public exposure. It looks
 to us, should a division come, (as some
 predict) we will be too near one to be
 divided. Let us pray earnestly for
 more harmony and union, and labor
 faithfully at next A. M. for same. We
 are convinced that there is too much of
 a mind amongst some of us not to re-
 spect each other as we should, and also
 to put down A. M. regardless of respect
 to our old brethren who have had A.
 M. in charge for some years. Look at

ourselves and at the work our old fathers
 have done for us, and likely things we
 will get better.

On the other hand, as many are con-
 vinced that some elders are sent from
 A. M. on too many different commit-
 tees, (and as some say not the right men
 in the right place) would a considera-
 tion of some not prove advantageous
 and beneficial to the Brotherhood? We
 are convinced that many brethren,
 though they differ in opinion, are strict-
 ly honest. How, then, can we bring
 about more voice? By giving our opin-
 ions through our papers and often per-
 sonally attacking each other? We
 think a better plan would be to reason
 more with each other on those subjects
 wherein we do not agree. We know of
 no better place than at A. M. if done
 in the spirit of Christ, laying aside all
 selfish motives and work only for the
 glory of God. Some say our church
 papers have brought about the troubles.
 If I understand the mission of the pa-
 pers, it is to defend the Gospel and the
 church. If they are to be held responsi-
 ble for some, where is the defense? Let
 both parties on the extreme deeply con-
 sider. God surely does not approve of
 such things or sanction them. Are we
 the followers of Christ and children of
 God by adoption? If so, we must and
 will have peace; it cannot be otherwise.
 A prayerful consideration and deep re-
 flection will do us much good.

For the Brethren at Work.

OUR VISIT TO MT MORRIS.

BY JAS EVANS.

WE visited the Brethren of Silver
 Creek church the 20th of April,
 and remained with them until the 27th.
 As the object of our visit was to spend
 a few days in the College, we only
 preached twice,—once in the Silver
 Creek meeting-house and once in the
 College Chapel. We spent three even-
 ings with brother David Price, over-
 seer of the church, and it was truly
 profitable to be with him and his fam-
 ily. We took sweet counsel together
 and talked much on the deep things of
 God. Besides the usual and unavoida-
 ble matters pertaining to the church, we
 passed in view the successive steps of
 the great work of human restoration to
 God ending in all things made new,
 when the tabernacle of God will be
 with men and he will be all in all. Two
 things are doomed in the eternal pur-
 pose of God, viz., sin and death as en-
 emies of God and man. The last enemy
 shall be destroyed and consequently its
 cause, too. Death is the offspring of
 sin—its cause, and both are doomed.
 They will both flee away and no place
 shall be found for them. We both
 agreed that Christ is the gate to endless
 life, and not death, as poets have
 falsely sung. We are glad to have the
 privilege of such refreshing interviews.

We spent three enjoyable days in the
 College among the students in the class-
 rooms, and are now prepared to tell the
 readers of the B. at W. our impressions
 concerning this "High School" which
 is feared so much by our old Brethren.
 Well, we saw a number of young breth-
 ren and sisters, and so far as outward
 deportment is concerned, we saw nothing
 to find fault with.

We took our meals generally in the
 dining-room of the building adjoining
 the College, and we noticed that every
 enter, so far as we could see, wore their
 cap during meal time. Further, we saw
 nothing but plain attire on them, and
 whether education is corrupting or not,

it has wrought no evil thus far. We
 saw nothing in the various departments
 of the Professors but what, for the most
 part, we love and study ourselves. We
 hope to pursue the study of all knowl-
 edge accessible to us while intellect en-
 dures. And in the future world we
 hope with new powers to learn the ris-
 ing wonders of distant worlds.

Brother Sharp gives lectures to a
 class of students on the science of teach-
 ing. He is a master of elocution and
 the art of teaching. He trains his stu-
 dents for future usefulness by making
 them good readers and teaching them
 the true principles of human action.
 His drill in English grammar is very
 thorough. He teaches mental science
 or the operations of the mind, but of
 this we cannot now speak particularly.
 His German class is doing well; can
 read and translate the poets of one of
 the best cultivated languages of modern
 times. It possesses elements of strength
 to which more polished and musical
 tongues are strangers. There are im-
 mense literary treasures in the tongue.

We heard Professor Barnett drill his
 class in grammar and Ancient History.
 We fail to see how an accurate knowl-
 edge of the principles of language can
 corrupt or spoil any one. Will it ob-
 scure our understanding of Matt. 28:
 19, provided we understand the laws of
 analysis and the principles of universal
 grammar? What if learned men fail to
 understand it, we do not claim that
 grammar alone will do the work. It is
 auxiliary. The records of ancient his-
 tory prove the truth of prophecy. Will
 a perusal of Rollin's ancient history
 make us doubt the truth of the predi-
 cations concerning Egypt, Tyre, Babylon,
 Greece or Rome? A knowledge of an-
 cient history strengthens our faith in
 the oracles of God. He saw the end
 from the beginning.

We also heard Prof. Jenks' classes
 recite in Botany, Zoology, Greek and
 Latin. These students are taught to
 read and study the Book of Nature.
 They get thereby a deeper insight into
 the wonderful workings of the Creator.
 God made all things for the glory of his
 name. The flower with its exquisite
 beauty and wondrous structure is the
 work of his hands. So also with ani-
 mal life. The immense variety of their
 forms and modes of life attest the crea-
 tive skill of God. Is it a sin to read his
 work, to study the operation of his
 hands, as seen in the animal and vege-
 table kingdoms? Is it a sin to learn to
 read what God has written on the an-
 cient works, or on the face of nature? Is
 it a sin to lift our eyes to heaven and
 read his glory in the sun and stars, to
 understand their forms, motions and
 conditions of existence? If a profess-
 ing Christian asserts that it is, "Tell it
 not in Gath, publish it not in Askelon
 lest the uncircumcised rejoice."

Nature is a wonderful teacher. She
 yields up her secrets one by one only to
 those who investigate them. The study
 of her works dissipates ignorance and
 superstition, and elevates man in the
 scale of being. Has true religion any-
 thing to fear from the study and knowl-
 edge of natural things? The same spir-
 it that inspired holy men to speak of
 spiritual things, brooded over the face
 of the deep or material universe when
 it was dark and void, and embodied it
 with vitality, power, and wondrous
 properties. False religion and supersti-
 tion flourish in ignorance and hate the
 light. He who loves truth comes to the
 light.

We heard recitations in Greek and

Latin. We must not forget that these
 ancient tongues enter largely into our
 own language. To comprehend fully
 the structure of modern English, we
 find it necessary to learn a little of the
 ancient tongues. Besides, the New Testa-
 ment was written in Greek, and it
 alone is of divine authority. Transla-
 tions are only authority so far as they
 agree with the inspired original. A
 knowledge of Greek is a very useful ac-
 quirement to those who study carefully
 the oracles of God.

Latin, too, is useful in its place. Ter-
 tullian, Augustine, and many others of
 the ancient Christians, wrote in Latin.
 Every Latin scholar knows that Tertul-
 lian says that in baptism the head was
 bowed forward. God was once wor-
 shipped in the Latin tongue and the
 Gospel preached in it.

We heard Prof. Cravens' class, too,
 recite in arithmetic, and we can testify
 as to the thorough manner, he teaches
 it.

We live in different spheres of men-
 tal being, according to our civilization
 and culture. Even the uneducated man
 among us lives in a far higher sphere
 than the savage. But the educated man
 or woman moves in a still higher men-
 tal sphere and lives in a world of
 thought that the uneducated man does
 not. Opposition to a thorough educa-
 tion comes from uneducated men. A
 man born blind knows nothing of col-
 ors, so an uneducated man cannot com-
 prehend the world in which an educa-
 ted mind dwells. The untaught man
 sees the outward aspect of nature, but
 she has a thousand hidden beauties to
 which he is a stranger. He sees the
 outward forms of bodies, he sees lines,
 squares, triangles and circles, but he is
 totally unacquainted with their won-
 derous properties, relations and propor-
 tions. True, he may despise all this,
 and ask contemptuously, What is its
 value to us? If we judge of the value
 of things by their uses as means to
 make money or obtain something to eat
 or wear, perhaps the objector is right.
 To many persons a head of cabbage is
 more valuable than all that botany
 teaches, because they can boil it with
 their fat bacon and eat it. Jewels are
 of no value to the ox that eats grass.
 But are we not intelligent rational be-
 ings? We were created in God's im-
 age and possess much more than a ma-
 terial digestive system. We have brain
 as well as stomachs. We have reason,
 perception, satisfaction and memory
 and an endless capacity for improve-
 ment. Our whole body, soul and spir-
 it need culture and its appropriate al-
 iment. Let us not fear sound useful
 learning, but bring it in as offering to
 God and use it for his glory.

For the Brethren at Work.

CLOSE COMMUNION.

BY J. A. FLORY.

COMMUNION is a term synonymous
 with fellowship, unity, concord or
 agreement. In a religious sense it
 means Christian fellowship, Christian
 unity, Christian agreement or Christi-
 an concord, and the communion sacrament
 is emblematic of a union with Christ.
 A combination of a number of believ-
 ers blending together through the one
 same faith, constitute the church of
 Christ, called his body, and are in
 union with him and agree with him in
 his divine teaching—are planted to-
 gether in him, as the grain or seed is put
 into the stock,—a union taken place and
 there is a living growth in grace, harmo-

nious with the law of Gospel adaptation. The communion service, like all religious service, is a refreshing means of grace intended to nourish and sustain the life-giving principles that keep the soul alive to God.

We are frequently asked the question, Do you invite persons of other denominations to your communion service? We answer, we invite no one, not even our own members. The invitation is not a prerogative belonging to man; it alone is a matter belonging to the Lord and he invites through the Gospel and says "come." He says, "Except ye eat of the flesh of the Son of God and drink his blood, ye have no life in you." Who does he mean when he says "Ye?" Most assuredly his disciples—his sons and daughters who are "born of the water and the spirit," and have received the gift of his Holy Spirit; thus being truly "new creatures in Christ Jesus."

Order is said to be the first law of heaven; it certainly should rule in the church, and there are officials in the church who are "co-laborers with God" and as such they have the right to maintain order as the Lord directs regardless of their own feelings or choice. Order has a place for everything and everything in its place. As order should certainly rule at the communion service, it is the duty of each individual communicant to "set thine house in order," "examine yourself" whether you be in the faith or not.

"Let every one examine himself and so let him eat." Yes, see whether he "the faith once delivered to the saints," whether his mind is brought into subjection to the will of God; whether he has gotten rid of all pride, discord, malice, ill will, or anything that would be a hindrance to his acceptance with God, even at the day of judgment, otherwise he would eat in an unworthy manner. To fall into the error of making a misguided conscience a guide; not discerning the Lord's body, leads to disastrous results; nothing short of "damnation to yourselves." We must understand the difference there is between the "Lord's body" and the world. Must fully accept of the doctrines and principles of the church, that faith, repentance, and baptism are essential doctrines, that baptism is "for the remission of sins" as truly as the blood of Christ "is for the remission of sins," that Feet-washing, the Lord's Supper, Kiss or Charity, Non-resistance, Non-conformity to the world, are principles as positive as anything else in the Gospel. To have no faith in them or misapply the real meaning so that there is not an agreement with a people with whom there is a union in communion, would be the very height of inconsistency, and violence would be done to the meaning of communion, and its purposes frustrated; so that that is not of faith is sin.

Again, we say, he who invites transcends the Lord gives not liberty, transcends the Lord gives no reverential courtesy to the Lord and Master, though it may seem courteous to friends around us. The table of the Lord is not man's table, that he as host can do as he pleases unless he pleases to do as the Lord, who is the true Host, directs. It is the Lord's feast table for his people who are of one mind and speak the same thing, keeping themselves unspotted from the world; therefore all members present should feel they have a right to partake without an invitation from any; that is, if upon an examination they find they are in the faith and in order, in their

place in the church. "With the mouth" confession is made unto salvation, and "by their fruits ye shall know them" is the rule by which we may know who is in union, love and agreement, and with proper discernment it is easy to have an understanding who should and who should not engage in the holy service and give advice accordingly. We cannot eat at the table of the Lord and at the table of devils.

To give common consent and invitation, overstepping the bounds of Gospel restriction opens the door for men of war, worldly conformists, drunkards, and what not, to be as "spots in our feasts of charity," and cause the Lord's house to become a house of disorder.

Without union and agreement there cannot be a profitable communion, and as drops of water unite according to the blending together of like fluids so those of like precious faith blend to gether in one body—one in the Lord so that in Christ Jesus there is neither male nor female. Such a community of believers can commune in spirit and in truth, in a way that there will be no violence done to the true meaning of communion, and the church will become strong and active in proportion to the growth of grace in the souls of the individual members.

As water and oil will not blend, being of different natures, neither can there be a profitable communion with minds who differ in regard to the principles of religion.

Popular favor is a temptation of no little magnitude, but we must not forget the self denying principles of the Gospel never were popular with the world or those who choose to be self-willed in their religious views, hence we cannot expect a communion service in harmony with the Gospel to become popular. It is the better way to keep to a close communion that is full of blessings than to venture upon the broad platform of a latitude that is boundless, and to every candid, thinking mind it must be conceded that a free communion has no bounds.

ANNUAL MEETING—PAST AND PRESENT

BY D. P. SAYLER.

THE manner of holding A. M. has been agitated in the church for years by some brethren, and by their persistence several changes have been made, but still the clamor continues.

The first Annual Meeting I attended was in 1831. I was no member then, and few that attended that meeting are now living. Annual Meeting then was held in simplicity. There was no need for a Standing Committee nor a Moderator. All submitted to the order of the aged elders, and there were but few, and all came to hear counsel, though questions were discussed, but when the elders gave them counsel, all was ended. In deference to the age and experience of the elders they were by common consent expected to control the meeting. In this way were the Annual Meetings conducted until in 1840 signs of opposition manifested itself; and in 1847 Korsh with his party was undisguised in the camp, virtually saying to the elders, "Ye take too much upon you, seeing all the camp is holy; we can do business better than you, and this will have a change," and this spirit still persists for change, and not so much for business as for position. The Standing Committee and the Moderator

seem to be objects of envy and jealousy, and the only way I can see how to satisfy the opposers of these, is for Annual Meeting to decide that these shall be self-electing and self-constituting. For I cannot see how A. M. can compel the District Meetings to elect these brethren on the Standing Committee.

The Standing Committee, as well as Moderator, are the creatures of necessity. While Brethren went to Annual Meeting to hear and receive the counsel of the aged fathers of the church, there was no need for either. But when the time came that young men went there to dictate to them, etc., they could no more conduct the proceedings in order, and it became a necessity for the church holding the meeting to name certain elders to be authorized from here to conduct the affairs in order, and from this originated the Standing Committee. And finally the Elk Creek church, Somerset Co., Pa., in 1859, named the first Moderator. And ever since, these have been objects of envy and jealousy; hence I have again and again proposed so to amend this order that all the ordained elders present at the Annual Meeting should constitute the Standing Committee, with authority to appoint their own officers, and to say how many shall be a quorum to do business, but have failed on the plea that we would not have room for all in day meetings and he without a quorum in a midnight session.

Pardon this apparent digression, while I return to the first change in business. To satisfy the dissatisfied brethren, A. M. of 1847 made the following change:

Art. 1. "The council to consist of delegates, not more than two, to be sent from each church, with a written certificate, containing also the queries to be presented to the yearly meeting. The delegates to constitute a committee of the whole, to receive and examine all matter communicated to the Yearly Meeting, and to arrange all the queries for public discussion." (This was a necessity as at that time any member could send in a query verbally or by letter, and some were absolutely unfit to come before the public meeting.) "And after they were publicly discussed, and the general sentiments heard, then the delegates are to decide; and if two-thirds or more of the delegates agree, let the decision thus made be final." (I have quoted but a part. See Minutes.)

This was thought to be liberal enough to satisfy all, but it did not, the very next year the clamor was heard for change. But this arrangement was continued amid the cry for change, change, till 1865 another request was granted, and a committee of fourteen was appointed to take the matter into consideration and report to A. M. of 1866, which was done, and Annual Meeting accepted the report, and the A. M. of 1867 was held accordingly as near as could be for a beginning, but that was the last, and the clamor for a change is continued.

The arrangement of 1847 for the transaction of the business I think worked as well and fair as can be done. I will give you a few specimens. In the A. M. of 1848, fifty-nine churches were represented by ninety-five delegates, twenty-four ordained elders, fifteen elders, fourteen teachers, thirty deacons, and eleven lay members. These were equally divided into ten sub-committees, and sixty-three papers were equally divided among these committees.

In 1861, 150 churches were represented by 280 delegates, seventy-two

ordained elders, ninety-two elders, twenty-two teachers, twenty-two deacons, and eighteen lay members. These were divided as above into twelve sub-committees. In 1865 there were sixteen sub-committees. Yet notwithstanding this broad and liberal arrangement, A. M. was harassed for a change until 1866, when another change was made, but the clamor for change is continued.

In reference to A. M. appointing members of Standing Committee on committees, etc., I will say as soon as churches will stop petitioning A. M. for committees, and naming what kind of brethren they want, so soon will A. M. with pleasure stop appointing them. A. M. sending committees, is a creature born from necessity. The first committee was in 1850. (Art. 41.) Since then it has alarmingly increased. Anterior to 1850, the church having trouble herself, called strong elders to her assistance. But insubordination became so strong that offending members, with their friends, would not submit to decisions made by the council of the church, and soon rebelled against the council of the called elders. And the churches being under the impression that decisions of committees sent by A. M. were final; at first it had this effect; but the spirit of insubordination will not be controlled; and decisions now made by committees from Annual Meeting are not only disrespected by the offenders; but are ridiculed and slandered by brethren and even elders living 1,000 miles away who are entirely ignorant of the facts in the case; hence I oppose the indiscriminate sending of committees, and I never will give it my approval. A. M. should only send a committee when a church had called faithful brethren to settle a case; and another set of Brethren not called by the church went there and reversed the decision made by the called brethren, as has been done East and West in the near past. In such cases Annual Meeting should send faithful brethren to examine the whole case, and if need require to expel the Brethren who had so meddled in the proceedings.

I have served on more committees called directly by the church, than sent by Annual Meeting, and I do not now remember one instance in which such decisions were not effective; neither were they ever ridiculed and slandered by writers in the papers who were entirely ignorant of the facts in the case. And I have again and again been appointed on committees by A. M. which I did not attend. Of all the duties that ever devolved upon me in my ministerial life of forty-two years, committee duty is the most unpleasant. And if there is a brother that is fond of it, it has never been my lot to serve with him on a committee.

I have no patience with those who vilify and slander committee reports where they know nothing personally of the case, neither is it any of their business; and I think A. M. should be petitioned to decide that such offenders against the general Brotherhood, and A. M. should try and expel them for contempt.

Being one of the few survivors of those who have attended A. M. fifty-one years ago, and will soon pass from the scene of these labors, I have been requested by many Brethren to write my mind freely on these subjects, which I have done with the fear of God before me, and I hope you will find room in the B. ar W., and feel congenial enough to your mind to publish it.

BRETHREN AT WORK.

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YOUR PAPER.

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TO A YOUNG MINISTER IN THE WEST.

TO begin with, in the book line, you need a good reference Bible, a large concordance, Smith's Bible Dictionary and a good Dictionary of the English language. To this you might add Barnes' Commentary on the New Testament, and perhaps Clark's on the Old Testament. Let the Bible be your main book of study; use the others as helps only. There are many other valuable books that you should read as time and opportunity may permit. It is not the great amount of reading that will help you in the ministry, but what you master, and are able to impart to others in a way that will make you easily understood and edifying.

Learn to study the Bible by subjects, and if it suits your taste, learn to preach that way too. It is the most comprehensive way of preaching there is. Get the historical part of the Bible well fixed in your mind, so that you know to what period in Bible history events belong. Then commence on subjects. For instance, take the life and times of Moses for a subject, but do not attempt to preach on it till you are certain that you understand it, for a man should never attempt to tell a thing to others but he understands it himself. Take Abraham for another subject, and by carefully proceeding thus you will in the course of years collect a vast amount of information. Coming up to the New Testament times you will find enough good subjects to last a lifetime; in fact it might be well to commence with New Testament subjects.

Make it a point to understand the doctrinal part of the New Testament well, and when preaching on these doctrinal subjects be careful that you do not get things confused. Make it a point to always tell a thing understandingly. The preacher who masters things by subjects never needs to commit his sermon; he understands the subject, and with a few minutes' reflection is ready to preach on it.

Above all things do not introduce hobbies. Preach the whole truth and be consistent. You will need to train your voice with care, but do not go so far as to assume something that is unnatural to you. Learn to pronounce your words correctly and distinctly. Use plain English words so the people can fully understand you. Get in the habit of telling things in a simple, clear, short way, and the people will appreciate your efforts. Always aim to do good work, but if you should fall at first do not be discouraged, good men have failed before, and afterwards succeeded. If some of the members should happen to think your preaching is not as good as it ought to be, take it as a mild hint that you must try and do better next time. Remember that we are not always the best judges of our own preaching. Be in real earnest while preaching, but avoid becoming excited; it takes a cool hammer to bend hot iron. Do not fall into the habit of scolding the people, but feed them on good wholesome food. Make no apologies, but preach the word, and learn to stop when you get done. Do not spoil a good sermon by having much unnecessary matter before and after it, and please do not spoil other men's good

sermons by trying to preach another after they have preached long enough for any use.

A minister on the frontier, like you, should make a library of his own. This you can do in the following way: Procure several small blank books, and label them, one feet-washing, another immersion, another true immersion, another faith, &c., &c. All the good articles you find on feet-washing clip out and carefully paste them in the book for that purpose. Also write in that book your best arguments and points on feet-washing, being careful to arrange the whole contents as neatly and conveniently as possible. Proceed thus with all the doctrinal subjects &c., and after a while you will have a library that will be very valuable to you. Subjects thus prepared are in a convenient shape to look up and use at pleasure. This arrangement should commend itself to all ministers and students.

Do not spend all your leisure reading newspapers. Read much in good books, being careful to master what you read. Study the best way of telling things, and aim to preach longer by actions than by words. Do not neglect your wife and children—they have the first claim on you for support, and a minister in the manner of raising his family should set a good example for others. J. H. M.

WHO IS DOING THE WORK?

IN some unaccountable way the idea has gone forth, and is even believed by some, that all of our good movements in missionary and educational work originated with and received their strength and real support from those who to-day are opposed to the established usages of the church. In our estimation nothing could be further from the real facts in the case than this conclusion. There was a time when much was written in defense of Sunday-schools, educational institutions and missionary work, and some very earnest efforts were made to establish schools and to inaugurate missionary movements, but nothing in the way of success was accomplished. Finally that element ceased its work; it found that they could establish no schools in the manner they were working at, and hence necessity compelled them to abandon their enterprises. They met with equal misfortune in missionary projects on every hand, and left that without accomplishing anything.

Then the work was taken hold of by other persons who worked in harmony with the principles of the church. The papers passed into other hands where prudence was used, where our distinctive features were respected and the doctrine of the church more fully and ably defended than ever before. Numerous tracts were published and widely circulated. During this period the church prospered as she never prospered before. The different papers were at peace with each other and so were the churches East and West. Those who worked in harmony with the usages of the church took hold of the school project and in a short time three schools were established and put into working order by that element. The same conservative element inaugurated and set on foot missionary movements, the tide of which is still moving, impelled by the same power. The same may be said of all our Orphan Home projects. They have originated in districts where the principles of the church are fully respected, and to-day are guided and maintained by that element. Did we think it necessary, we could state all the important facts in the case and show that all these good movements have come from those who are willing to live in harmony with our principles, while those who are opposing our established usages are accomplishing comparatively nothing in the way of building up good works.

We further add, that if the clashing of these elements can now be brought to an end, and all parties from East to West, and North to South, can be induced to work in harmony with the Annual Meeting, and duly respect her decisions, vastly more good will be accomplished by the church in the way of maintain-

ing good enterprises, and spreading the Gospel among the nations of earth than ever before. The Annual Meeting is no enemy to good works, nor will the discourage proper enterprises when hoodled by judicious and consistent men. All of the districts heard from are solid for the Brotherhood and her principles, and it is in these very districts that you find our missionary movements and Orphan Homes solidly sanctioned and recommended by the working body of the church. Let this grand principle prevail among us and we will see good works and noble projects springing up on every hand. Place our papers under the control of Annual Meeting that she may handle them as she does our ministers, and they shall be able to maintain the order that should exist in the body. J. H. M.

THE CHRISTIAN SPIRIT.

PERHAPS nothing that we can say, at this time especially, will have any particular bearing on the course the next Annual Meeting may think proper to take, but there is one thing we want to suggest, and it ought to be firmly stamped on the mind of every person who attends the Annual Meeting. We should never permit our feelings to get the better of our judgments. In speaking, members sometimes exhibit a feeling of hatred toward each other in a way that is hard to account for as coming from Christians. They even go so far as to speak very harshly of each other and sometimes use unbecoming expressions; in fact they exhibit a very poor spirit before both the church and the world. One does not necessarily need to speak roughly, and unbecomingly, in order to manifest his loyalty to right principles. He can be true to the church, and hold sacred all her endearing principles and at the same time show a Christian spirit in all that he says and does, in fact it is his duty to do so. We need more kindness at our Annual Meetings; more of that disposition which prompts us to treat others with due respect. If we think others are in error, let us meet their arguments fairly, and show in a Christian spirit where they are wrong, and then we should do what we can to get them right. We do not mean that we must give up, or surrender any of our distinctive principles, for they should not only be defended but strictly adhered to, but we mean that we must manifest the right kind of a spirit ourselves, and then we will be able to accomplish something for the better with others. Many well established Brethren go to the Annual Meeting resolved to say nothing in order to keep their temper from getting the better of them. There is often wisdom in a silent tongue, but it is far better to train the temper in the way it should go; then use the tongue in a way that may prove a power to the good cause. Let good men learn to defend right principles in the right way, and the cause of our holy religion will prosper as it should. J. H. M.

CHURCH INDEPENDENCE.

LAST week we mentioned one of the evils that would likely grow out of Omnipotence, or church independence. The idea of each church being perfectly independent to do as it may think proper in all things, is very nice to think of, or even to write about, but the stern reality is inclined to take all the beauty out of it in an amazingly short period. It is well known that church independence is a doctrine long held and strongly maintained by the Campbellite church, but after fifty years of experience in the principles of church government, they too are beginning to realize a few things, at least one of the writers in the *Evangelist* thinks so. We make the following extract from an article written by L. R. Norton, of Monroe, Wisconsin, and published in the above named paper, of May 4th, prefaced with the remark, however, that Mr. Norton says he is in favor of the "congregational form of church government, properly defined and limited."

Here is his language: "When our Pioneer

Fathers came out from the Baptists, they brought over with them the Baptist idea of church independence, and taught it to the churches as a part of "the ancient order of things." But, by rejecting the "Annual Association" of the Baptists—which, though nothing but a rope of sand, is one of the best features of Baptist church government—they fasten upon us the dogma of independence in its most extreme and ultra form. Do you ask what extreme Church Independence? It is about the same as "Sovereign Sovereignty" used to be in Kansas, or "State Sovereignty" in the Confederate States of America, (of blessed memory!) Thus: if two congregations are located on adjoining squares in a city, or within three miles of each other in the country, they have no more connection with, or relation to each other, than have the United States and Great Britain. And, though there be a dozen churches similarly situated, they are each independent of all the rest. Like so many petty kingdoms, each has its own form of government, stands on its own dignity, looks out for its own interest, repels all encroachments, and seems all advice from the center. If any one of them gets into difficulties: which their own officers cannot settle, they have no right according to the theory, to appeal the case to the other churches; for the system provides no court of appeals. And, even though they go to quarrelling, and, by their evil influence, bring reproach on all the churches of the district, none of them singly, nor all of them combined, have any right to interfere and abate the nuisance. Like the rebel States in time of the rebellion, they want to be left alone; and the other churches are compelled to let them alone, even though the non-interference should sink them all to perdition. That is the theory. The local congregation is the highest authority—the first, last, and only court of jurisdiction. But how does it work? That is a pertinent question; for many plausible theories are like hundreds of beautiful little models in the Patent Office at Washington, they are nice things to look at, but they won't work when tested; they are mere illusions. And that is just the trouble with ultra independence; it breaks down at the wrong time—when it is the most needed. Like "Darius Green's flying machine," it lies sprawling on the ground at the very time it ought to be floating skyward. It promises well as a theory, but practically it is a failure. No matter how elegant a horse may look, or how well so may travel on good roads and level ground, if he always halts when he gets into the mud, and whenever he comes to a hill, he is a poor device for a journey. And a form of government which always fails when there is a body that really needs governing, is a good thing to depend on. The sooner it is given up the better."

TEACHING CHILDREN.

"And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph. 6.

DOUBT whether there is another text of Scripture more recklessly trifled with than the one at the heading of this article; yet in my judgment it has no parallel between the lids of the Bible in importance. The President of the nation and the King on his throne have no greater responsibilities than parents, even with small families, and the larger the more so. If they fail in their government of many, it is still only for time; but if the parents fail in their family government, in training and nurturing the child in the way he should go, it is for eternity. And when we look around us, we see hundreds of our members' children, many of whom could say, "My father is a deacon, or preacher, and even an elder in the church," running on recklessly and heedlessly down the broad road of sin to destruction, some not even good moralists; and some when they do make a profession unite with some religious organization, which will license them to fulfill the lusts of the flesh, and the carnal mind as before; and the antrone of Jesus on he gave it to the world for their salvation, and as preached by the Brethren, is looked upon

more about the good deeds of the Brethren church,—how they preach the Gospel in purity, etc., and less about their troubles in the church and their mistakes and shortcomings it would be better. You want to impress the mind favorably about the church, and that one church is just as good as another; then if your children will not go to meet you as you desire, but perhaps attend feasts at other places of worldly and wicked pleasure then be sure and do as Job did when his wife was feasting, Rise up early in the morning and offer sacrifices for his sons, perhaps sinned. Job 1:5. O what deep concern for his children.

Now, dear readers, as parents, in conclusion let me say, take warning by old prophet and his sons, and take the advice of Solomon and train your children in the way they should go, and follow the example of Moses and to them much about their duty; and then, as John, pray with and for them late and early and you will succeed in fulfilling the mission of our text, and will be enabled to do like unto them, set up stones as a monument to the memory of your children; when you come to the Jordan of death that may cause the

ESPOCH RAY

Entered the field in which the buildings are being erected, we come first to the Council Tent. It is the same one that has been used for the past two years; first at Lanark and then (somewhat enlarged) at Ashland last year. It will be arranged with a seating capacity of 3,500. In the center will be a platform three feet long and fourteen feet wide, with seats for sixty-four, for the Stending Committee and Delegates. This platform will be slightly elevated. This will be a much better arrangement than we have had for some time. The rear seats in the Council Tent will also be raised a little higher than those in front, so that all may see and hear.

south end of the Council Tent about hundred feet, is the Baggage Room, Post-office and Ticket Office. This building is 365x100 feet, and has a fine view of the harbor whilst South-west is another building of same size, intended for a Lunch Room. Here the hungry will be fed at a reasonable price, paying only for what they eat. Further on, towards the west end, is a large hall, of a few hundred feet, we come to the Boarding Hall; it is built on the same plan, adopted at Lonark two years ago; it is 200 feet long by 70 feet wide, and will seat 2,400 people at tables. The Kitchen at the rear of the Boarding Hall is 24x70, and is fitted up with four large boilers and everything necessary for cooking and preparing food for the multitudes. In the rear of the kitchen and extending eastward from it on either side, forming two wings are the Restaurants. These buildings are 24x38 feet, and will be arranged to feed 2,400 persons who do not desire to purchase tickets, but wish to board tickets. Good meals will be served here at a reasonable price. There will also be supplied with most excellent water, or well supplied will furnish it in sufficient quantity so that all may quench their thirst as heaven's best of beverages,—pure cold water. This will be arranged by all especial care during the Festival. The soil in the field is sandy and will crumble away under the weight of the trees off rapidly after a rain. We are assured that we shall not have to wade through mud this year. Notwithstanding the heavy rains that have fallen here during the past week, the roads and the grounds are dry, exhibiting no signs of mud. In the Southern part of the field in which the buildings are erected is a large orchard; this brother Arnold has allowed us to use. Here by his permission we have staked off a piece of ground upon which

ling Annual Meeting ever held in our Brotherhood. Some grave questions will undoubtedly come before this meeting, the settlement of which will require great prudence and wisdom. May we not hope that our brethren will go A. M., with prayerful hearts filled with spirit of our Divine Master, taking none self, but all of Him, with the determination to labor only for the good, the peace, and the prosperity of our beloved Zion? If all go this spirit, much good will be effected; love, peace, and union, will again reign in our borders.

After Joseph had made himself known to his brethren, he kissed them, gave them out presents to his father and told them to fall out by the way. He gave each changes of raiment, "but to Benjamin he gave three hundred pieces of silver and five changes of raiment." Now to them he says, "So do not fret and become envious because I

We do not say that we found this spirit
 oneness simply among the two beloved North
 Illinois we have long enjoyed the principal
 union, and in nearly all places we ever visit
 found a strong determination to hold fast
 sound doctrine; but we believe that all nam
 of parties or that tend to create and fos
 party spirit should be put away from us.
 commend this course to all, believing that
 will bring to judgment those who sow dis
 among brethren and sisters. Cross prop
 cultivated will yield well, though there be
 and there weed. Briers grow among the
 and do not grow good grain. Let
 not fall out by the way because the thorns
 shake the flesh occasionally. It is needful
 we be tried to see of what we are made. Po
 to the Brethren!

M. M. EHRLMAN

We say to our dear brethren and sisters in Minnesota, that we greatly regret that we cannot do them as we had contemplated, but we wish to induce some faithful follower of Jesus to their aid. O how many rich seasons we spent with you! And how often have you forced us and made us feel that God is in your midst. We desire our Brethren in Illinois to remember the wants and needs of the little Bible Society Co., Minn. They need your sympathy and all its pleasant love, and remembering that good works, we feel you will labor not only for men for yourselves, but that others may be strengthened.

M. M. ENGELS

M. M. KOWALS

R. R. CABLE,
Vice President and Gen. Manager,
Chicago.

E. ST. JOHN,
Gen. Trk. and Freight Agent,
Chicago.

No. 22.

Religious Essays.

Write us a verse here or there, and we will be glad to publish it. Write us a verse here or there, and we will be glad to publish it. Write us a verse here or there, and we will be glad to publish it.

THE ROMISH LADY.

There was a Romish lady brought up in poverty;
Her mother always taught her the priest she must obey.
O pardon me, dear mother, I humbly pray thee now,
For unto these false idols I can no longer bow.
Assisted by her hand-maid a Bible she consulted,
And there she gained instruction till God his love revealed.
No more she prostrates herself to pictures decked with gold;
But soon she was betrayed, and her Bible from her sold.
I'll how to my dear Jesus; I'll worship God unseen,
I'll live by faith forever, the works of men are vain.
I cannot worship angels nor pictures made by men.
Dear mother, use your pleasure, but pardon if you can.
With grief and great vexation her mother straight did go;
To tell the Roman clergy the cause of all her woe;
The priests were soon assembled, and for the maid did call,
And forced her in the dungeon to fight her soul withal.
The more they strove to fright her, the more she did endure,
Although her age was tender her faith was strong and sure.
The chains of gold so costly they from this lady took,
And she with all her spirit the pride of life forsook.
Before the Pope, they brought her, in hopes of her return,
And there she was condemned in horrid flames to burn;
Before the place of torment they brought her speedily;
With lifted hand to heaven, she then agreed to die.
There bring many ladies assembled at the place,
She raised her eyes to heaven and begged supplying grace;
Weep not, ye tender ladies, shed not a tear for me,
While my poor body's burning, my soul the Lord shall see.
Yourself you need to pity and Zion's deep decay.
Dear ladies, turn to Jesus, no longer make delay.
In comes her loving mother her daughter to behold,
And in her hand she brought all her pictures decked with gold.
O take from me these idols remove them from my sight.
Restore to me my Bible wherein I take delight.
Alas! my aged mother, why on my ruin bow?
'Twas you that did betray me, but I am innocent.
Torture me, your pleasures, and do as you think best.
I hope my blessed Jesus will take my soul to rest.
Soon as these words were spoken, up steps the man of death,
And knidled up the fire to stop her mortal breath.
Instead of golden bracelets, with chains they bound her feet.
She cried, "Alas! my God now must I die at this hour!"
With Jesus and his angels forever I shall dwell;
God pardon priest and people, and as I bid farewell!"

—Selected by Sarah F. Barnhart.

THE GREAT ANNUAL MEETING

THE following article is clipped from the *Goshen* (Ind.) *Independent*.

It appeared in that paper about two weeks before the Annual Meeting, and will doubtless prove interesting to most of our readers:—

Several weeks since, *The Independent* mentioned the Annual Meeting to be held near Milford Junction, of the Dunkers, commencing May 30th, and continuing four days. It is an event worthy a more extended notice, and by diligent inquiry, we have obtained the following:

History records that the Dunkers or Tunkers is a religious denomination, founded in 1708 at Schwarzenau, Germany, by Alexander Mack and seven others. The name from the German *tunken*, to dip, was originally given as a nickname and to distinguish them from the Mennonites. They are also called German Baptists, while they call themselves Brethren. Between 1719 and 1729 they all emigrated to America, and they are most numerous in Pennsylvania, Maryland, Virginia, Ohio and Indiana. They have over 500 churches and 50,000 communicants. They resemble the Quakers in plainness of dress and language, and refuse to take oaths, to bear arms, or go to law. They celebrate the Lord's Supper with love-fests, washing of feet, and the kiss of charity, and baptize by trine immersion.

The meeting was held at Ashland, Ohio, last year, where about 12,000 people were in attendance, representing almost every section of the country. The Committee of Arrangements has received word that preparations should be made for the accommodation of at least 15,000 people this year. In view of this fact, a moment's thought will show that preparations of great magnitude must be made to feed and sleep those in attendance.

Work on the grounds will commence next Tuesday. A Tabernacle will be constructed 120x100 feet, for the purpose of holding meetings, capable of seating about 3,500, and aside from this wooden structure, tents will be erected as follows: Eating tent, 234x70 feet; restaurant tent, 60x24 feet; lunch tent, 24x12; post-office and baggage tent, 36 x12 feet. The eating tent will seat nearly 1,500. This number will be seated at one time, and as soon as they finish their meal, 1,500 more people will be seated at one time, and so on until all have eaten. The charge for board will be only \$1.00 for the four days. For sleeping accommodations citizens all over the county will be expected to sleep as many as possible.

The C. W. and M. railroad will run special trains, and put in a side track near where the meeting is to be held, while the B. & O. railroad is talking of laying a spur to the place of holding the meeting. The amount of queensware, tinware, cutlery, and hardware requisite for preparing and serving the food is astonishing.

Aside from several wagon loads of other articles, 1,000 sets of queensware, 50 dishes, two dozen wash tubs, 20 washboilers, 12 large coffee pots, and two dozen pitch forks for the purpose of handling cooked meat, have been purchased. It is impossible to get any thing like a full account of the articles, being of such magnitude, or of the amount of food required, but we give enough for our readers to form some idea of the magnitude of this meeting.

To feed the people 40 beehives have been purchased, none weighing less than 1,000 pounds. It will take about 20,000 pounds of bread, or 10,000 two-pound loaves; six barrels of pickles; 300 gallons of apple butter; 1,500 lbs of butter; ginger bread, rolls, crackers, and a long list of minor eatables, in

immense quantities. The work of preparing and getting the food on the tables will be under a complete system, and a small army of people will be required to do the work. It will be a sight seldom witnessed, and no doubt hundreds of our people will be attracted to the grounds one or more days.

For the Brethren at Work.

PUBLIC FASTING.

BY PHOEBE REY.

I AM sorry if any of my brethren and sisters should have understood me to be opposed to fasting or that the Savior condemns it. It occurred to my mind that the Savior reproved the Pharisees for fasting publicly so as to appear unto men to fast; (Matt. 6: 16) then says when they fast they shall anoint their head, etc., and associates fasting and prayer; and while I believe in and endorse the article referred to on the subject of Fasting, the idea of proclaiming a public fast did not appear to my mind as being in harmony with the Savior's instructions on the subject. Frequent allusions are made to fasting in the New Testament Scriptures, but nowhere to a public fast; hence my article. My impression is, that as a people there is too much anti-scriptural fasting among us, and too little fasting. It is a means of grace that I hope every brother and sister will avail themselves of in this time of trouble and deep humiliation; and I am persuaded that all who feel an interest in the welfare of the church as they should, will. Fasting is a natural outgrowth of a consciousness of, and a deep penitence for our sins. Fasting without that would be a pharisaical work disapproved of by our Savior. These were my only fears in my former article, that the principle underlying acceptable fasting would be too much unnoticed and disregarded. Furthermore, while I hope there will be much fasting and prayer among the saints from now till the A. M., the thought impresses my mind very strongly, that if we would consider our responsibilities more when we go, and also at A. M., it would be much to our advantage; and instead of going to see the country and visit friends, etc., we would assemble, fasting and praying, clothed in sackcloth and earth upon us as the people of old, (see Neh. 9: 1.) O what a solemn place would the Conference ground be to us; how little levity and mirth and idle and speculative conversation would there be! Self-will and severe and sarcastic speech in our deliberations would all be swallowed up in meekness and fear and humble submission to each other. We would also feel to do as they did of old when they assembled,—confessed their sins and iniquities, and then read the law one-fourth part of a day, and another fourth part they confessed (I understand to each other as well as to God) and worshipped the Lord their God, Neh. 9: 1. Then followed the humble confession and public prayer from the whole congregation.

In No. 19 of the *P. C.* you will find on the editorial page a slight brotherly criticism of my former article, which called forth the present one. In the same number you will find an excellent article on the subject under consideration, written by our dear brother Quinter. It is to the point, and hope all will read it, and heed its instructions. It is true, brother Quinter strongly favors a special day of public fasting and prayer, and thinks that is a general, if

not a universal, sentiment of the church. And as I have not been writing for the sake of controversy, but for profit and information, prudence and Christian courtesy would dictate, I should submit the subject to superior wisdom, intelligence and experience, and hope our friendly suggestions and exchange of thought will only tend more to our union and brotherly love. We felt as long as the church has not interpreted the Scriptures on any duty relating to the church as a body, it is our privilege to express our views.

For the Brethren at Work.

CONCISE AND CLERICAL.

BY C. H. BALDWIN.

Dedicated to Bro. Samuel Reel, of the Big Swatara church, Pa.

GOD has appointed a certain class of persons to preach to the people. Their office is of God, and they are to speak God's mind. A teacher must be a man of knowledge. There is no use for a man to get up to preach if he has nothing to say. To spend half an hour or a whole hour, or even more, in repetitions platitudes, is not preaching Jesus. It is generally an intolerable weariness to the audience. Many a congregation has been thinned by inept and irrelevant talk behind the table. Empty preachers make empty benches. Not only must a preacher be well filled, but filled with the very mind of Christ. Every word should be a voice out of the Holy of Holies. Five solid words of eternal truth, that take hold of the soul as by Divine violence, count more than ten thousand that tickle the ear and charm the fancy. Preachers too often forget that they are charged with a Divine message, and that they are to be the mouth-piece of God. They are not only to preach, but they need to be preached to. A mind that is full of market and money and trade and self-advancement, is thereby disqualified to be an ambassador of Jesus Christ. God must have the whole heart and the whole mind to make a good preacher. And by a good preacher I mean not a polished preacher, but one in whom dwells the Word of Christ richly, who is full of the Holy Ghost, whose heart is in a constant strain of love to Jesus and perishing souls. Such a man will preach to good purpose even if he has never seen a grammar, although the more grammar he has the better, provided his grammar does not blot him with foolish self-consequence. "Knowledge is sure to puff up unless ballasted by the cross." "In Christ Jesus dwells all the fullness of the God head bodily;" "in him are hid all the treasures of wisdom and knowledge." Col. 2: 3, 9. Knowing never spoiled Jesus. He is both Tree of Life and Tree of Knowledge. To eat of him our fill never poisons our kills. But we must partake from right motives and under Divine restrictions. Study hard and prayerfully, and ask God constantly to give you much, and quenches thirst for more. Know nothing save in Christ. All things were made by Him and for Him, and He is the key to all. The inhering of his mind unlocks all things. 1 John 2: 20. The closet is the recreation room of Jehovah. Enter in, shut the door, pray, and you shall have open benediction. But pray in spirit and in truth. Prayer is the most solemn transaction on earth. It is coupled with highest fruition and deepest damnation. God is not mocked. An honest pleader with God will

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be blessed. But "the heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17: 9. How many thousands go upon their knees who cannot divinely pronounce the very first word in the Lord's prayer: "Our." I have known ministering brethren backbite on their way to church, and look daggers at some hated members even while preaching, and then sink upon their knees and say, "Our Father." Glaring falsehood instead of worship. Either the Father walks at sin and holds righteousness at a discount, or the worshipper is a liar without suspecting it. It is simply shocking to think how fatally we may deceive ourselves, and yet fill the holy office of the ministry. Gospel teachers must not forget that they are also pupils, and that babes and sucklings may teach them wisdom.

Christ was a carpenter, but his whole being was wrapped up in higher work. He was the Word made flesh, and the written word was his meat and drink. He was so entirely one with God in character and aim that even in childhood he had marvelous and stirring insight into the hidden beauty and meaning of the law and prophecies and psalms. At twelve years of age his soul was on fire to be about his Father's business. But he needed eighteen years more home-schooling before he was ready for his work. Even then His preparatory training was not complete. He had to graduate in the wilderness in a forty days' conflict with the devil, without food, without human companionship, getting the last touches of his sublime education for his three years' ministry. Will not our ministers take the hint, and learn the value of bringing the body under, and keeping it in subjection?

How often do you fast and forget that you need food in your rapt communion with your heavenly Father? Look at the tables to which many of our preachers, especially traveling ministers, sit down. Faring sumptuously like Dives. High-seasoned food leads to stuffing, and stuffing leads not only to disease, but to the nurture of lust and passion and selfishness and the necessary destruction of spirituality. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. An over-loaded stomach or even a moderate meal of over-rich food, has made many a sermon vehement and stormy with the fumes and energy of the flesh. I have known famous preachers who were as dull as dead yeast unless they had nerve and brain abashed with tobacco, or tea, or coffee, or some other carnal inspiration. Miserable sham. Pretending to exhibit Christ on the shoulders of Belial. Ministers are to be stars, shining ones, in the midst of the golden candlesticks. Not to walk as they list, but to remain in the orbit marked out by that Omnipotent hand. Here is wisdom. How many show that they possess it! Meek and lowly in heart; this is the beginning and ending of the Christian curriculum. This puts the soul in position for the enlarging, uplifting, clarifying influx of the Holy Ghost. This is what makes heaven's true ambassadors, whether farm-bred, or college-bred. You are called to be preachers of the wisdom that is from above. See to it that you mistake not its essential elements. Jas. 3: 17. Live Jesus, and let your sermons be the natural out-coming of your life. In doing this, thou

shalt both save thyself, and them that hear thee. 1 Tim. 4: 16.

For the Brethren at Work.

INSPIRATION.

BY G. A. SHAMBERGER.

THE devil is still going about, seeking whom he may devour. One of the most effective methods now is to get the people to believe that some very common-place doctrines, as set forth in the Bible, are not inspired. The mealy-mouthed, soul-destroying enemy of truth finds soul well-prepared for his perdition seed. He knows that the harvest will be from the common-place, he advances to the more important themes, and works a disregard for any particular doctrine. Does not this age bear me witness? There may be many motives for a disbelief in inspiration, but I am persuaded that the one motive, about which the many gather, is the weight of the cross. This subject is worthy of the most searching thought. It lies at the very threshold. If every Scripture is inspired, we know how to proceed. If some Scripture is inspired we want to know how much. I take the position that ALL Scripture is inspired—every circumstance of it. Nothing else will do. When we acknowledge the God of the Bible, we look for nothing short of a God-breathed book. The school-master has taught us how our God and Father deals with man. The Bible is God's book and to remove His hand from its page, is to fall into the bogs of perdition, where the pure light and hot beams from the throne of the invisible cannot reach us. Yes; we want a book from God—all from God. We are asked if it be necessary that Paul be inspired to give directions concerning his cloak. We answer, yes. There is much writing in the Bible, and it is a witness of its divine origin. We need go no farther than the objectors to find proof of this. Man never would have put such accounts in the book he intended to pass as from God. The Holy Spirit caused such accounts to be inserted for the very purpose of showing the Bible to be God's book. Without any "Thus saith" the evidence is all in favor of a God-breathed book. However, there is something written upon inspiration. I use the New Translation and have recommended it, but one of two things is certain. In treating 2 Tim. 3: 16, 17 the translators either stamped themselves upon it or did a child-like piece of work. The word for inspiration is a verbal adjective in *tos*. The verb *to be*, when used as a copula, is often omitted, especially with adjectives in *tos*. Hence, though not expressed in the original, it is ours in translating. The translators felt the need of a verb and stuck one in the text in italics. Behold where they put it! "Every Scripture inspired of God is also profitable." This is wonderful! Who could have thought so? "Every Scripture inspired of God is also profitable." Well, we are glad to know that it is. Every writing is inspired and is useful, in a compound sentence—co-ordinate—independent in each member. But the translators have made one member a subject and the other a predicate. I give the following as a literal translation: "Every writing is God-breathed (inspired), and is useful for teaching, for proof, for correction, for training in righteousness: that the man of God may be ready, having been fully prepared for every good work. But some will

say, What writing? Read the verse preceding the text and you will learn SACRED WRITINGS. The Word of God is living and powerful—the sword of the spirit—its edge is sharp. Let us be careful how we use it. Tremble before the Word of God. (Graham, Ms.)

For the Brethren at Work.

WHAT IS MAN?—Feb. 2: 6.

BY E. F. MOOMAW.

WHEN we contemplate the stupendous works of nature in all its beauty and grandeur, the formation of the earth with its various strata containing in its bowels immense treasures of mineral wealth, and the productions from its surface in the vegetable kingdom, in its beauty and usefulness, in order to the sustenance of all animate nature and the pleasure and delight of the human family, and turning our eyes from the terrestrial scene to the heavens above, we behold the sun with its golden beams, and the moon with its paler rays, and the twinkling stars with their feeble lights combined to complete the grandeur of the skies, then looking up from Nature to Nature's God, especially in our fallen state, the question may be well asked, "What is man that thou art mindful of him?" so as to allow him still "to have dominion over the work of thy hands." What is man? This is a question of more than ordinary importance,—of more importance than any of this life. It is not a question as to what we shall eat, or what we shall drink, whether we shall live long or whether we shall die soon, nor is it a question of particular form of government under which we shall live, but the question is, "What is man?" whence has he come and whither shall he go? Has he descended from the lower order of animals by natural selection and the survival of the fittest, possessing only a corporeal existence, and destined after the course of this natural life to close his eyes, sink in the grave and be lost forever, or is he the product of an intelligent incorporeal agency in possession of an incorporeal nature derived from an intelligent Creator, a substantial living entity? We incline to the latter, and will therefore present man as an immortal, intelligent and a responsible being.

In the development of our subject, we will not stop to review the efforts of scientists to prove that man is a mere animal, but propose to "keep to that which has been committed unto our trust, avoiding profane and vain babblings and oppositions of science falsely so called which some professing have erred from the faith."

In looking at the subject from a Bible standpoint, we learn that in the creation of man, God breathed into his nostrils the breath of life and he became "a living soul." Whether or not God created the world out of nothing, it is not my purpose to inquire at present, but that he eliminated from himself of his own substance into the incorporeal and intelligent principle of man is clear to my mind, hence his immortality.

We do not depend upon the science of physiology to sustain us in these premises, because it would rather tend to materialism, seeing that as in the development of the physical, so the intellectual seems to expand, and as the physical wanes, the intellectual loses its activity. Neither is consciousness a safe criterion, because it is the creation of circumstances, and controlled by educa-

tion. But in addition to the argument drawn from the creation we have the following: "For God created man to be immortal, and made him to be an image of his own eternity." Wisdom of Solomon 3: 23. "Fear not them that kill the body, but are not able to kill the soul." Matt. 10: 28. "And these shall go away unto everlasting punishment, but the righteous into life eternal." Matt. 25: 46. "Jesus Christ who hath abolished death and hath brought life and immortality to light through the Gospel." 2 Tim. 1: 10. To this we may add the case of the penitent thief, and of the rich man and Lazarus, as a proof of life and consciousness in the intermediate period between death and the resurrection. To the thief the Savior says: "I say unto thee, This day thou shalt be with me in paradise," and therefore certainly conscious. Of the rich man and Lazarus it is said, "Lazarus died and was carried by angels into Abraham's bosom," and the rich man also died and was buried, and in hell he lifted up his eyes, and implored Abraham to send Lazarus to alleviate his sufferings. Now in all this it would not be reasonable to assume that these parties were unconscious. To do this it would have to read that Lazarus was unconsciously carried into the bosom of unconscious Abraham, and that the rich man unconsciously lifted up his eyes in hell, and said to unconscious Abraham, "Send unconscious Lazarus that he may cool my tongue, for I am unconsciously tormented in these flames." Altogether it is clearly established that man is an incorporeal and an immortal being, eliminated from an intelligent Creator; he is an intelligent being; as such God regarded him, as seen in the relation he placed him to all the work of his hands. First in that he brought before him all other creatures that he might name them, which he did intelligently according to their character. And second, that he made him to have dominion over all the work of his hands, and in the regulations prescribed for his government he addressed him as an intelligent being, telling him what he might do, and what he might not do, forewarning him of the consequences of disobedience, and so likewise for the government and well-being of the human family in all ages.

He has addressed them by revelation as intelligent beings; so in our relations of life we deal with each other as intelligent beings, unlike the manner in which we deal with the lower order of creatures, instead of reasoning with them, to prescribe their privileges, we put obstructions in their way to keep them within prescribed limits. Seeing, then, what God has done for us in the superiority of our organism, distinguished by intellectual endowments, favored with a divine revelation of his will, and the gift of the Savior into the world, it is altogether reasonable that we shall be brought into judgment and held responsible for the manner in which we use, or neglect to use these advantages. It is not necessary that we extend this same communication by referring to the many passages of Scripture where this doctrine is so abundantly sustained. Suffice it to say that all will have to appear before the judgment seat of Christ, and give an account of our stewardship according to our works.

This view of the subject establishes our free moral agency and makes every man who is in possession of the proper faculties of the mind solely responsible, responsible that they are not Christians, and that we are not better Christians than we are and relieves our good Father from all responsibility.

BRETHREN AT WORK.

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THE ANNUAL MEETING.

OMITTING one paper before the meeting gave us a little rest. On Wednesday, May 25th, we went over to Mt. Morris, and by the next day noon had most of the matter for this issue prepared, expecting to send in our A. M. report just as fast as we could prepare it. Friday was spent at my home in Lenoir, and at 2 o'clock Saturday morning, in company with several others we boarded the train for Chicago. We gave way to nature's ways and were soon in the land of dreams while being rapidly whirled across the country. The rain was falling fast and the night was very dark. Reaching Chicago at 7:15 gave us one hour to walk to the Baltimore & Ohio depot in time to take the morning train. Here we found a number of members from various parts of the Brotherhood in the west. At 8:30 we were swiftly gliding along the lake shore, watching the restless waves as they charged and retreated in rapid succession against the obstructions made by the hand of man, saying to the waters, "thus far shall thou come, and no farther." It seems that one would never grow tired watching the troubled waves lashing the innocent shore. It reminds one of the movements of nations, or any great body of people. For a time the surface may seem perfectly smooth, stretching as far as the eye can reach, yet there is a constant, gentle motion resembling myriads of people industriously occupied in their regular pursuits. Of a sudden there is a commotion, the water is boiling like a caldron; massive waves angrily lash the shore with unrelenting fury; every portion of the lake is rendered unsafe for man or vessel. It is the result of a mighty storm that is playing havoc with the liquid element. Presently the storm subsides and all is quiet again save the thrashing beams weeping over the loss of loved ones sacrificed to appease the wrath of the angry waters. Just so it may be with nations. It is delightful when there is a calm, or even a gentle breeze to wait us onward, but it is dreadful when storms arise and the masses of human beings in fury lash the shores of sterility. A calm may soon come, but our ears are filled with the groans of the weeping and dying who have suffered during the latter strife. Just then the waves were running high in the channel. At times in the past year it would seem that our little Zion was boiling as though a mighty fire was burning beneath, still we were gliding along hoping the storm would soon subside. We realized that we were approaching the Annual Meeting as we never approached it before. With a cool head and steady step we desired to move steadily on, hoping that the good Master was simply sleeping in the ship and would awake in time to save the vessel.

We soon entered the State of Indiana, the land of forests, where we saw more timber than people know what to do with. Most of the land is quite level, and in many places covered with water. Vegetation was backward, and farming not in a very prosperous condition. To us the land seemed rather low and wet, the latter caused, no doubt, by excessive rains of late.

At 13 we stopped off at Nappanee, a short distance from the place of Annual Meeting. A number of others stopped off also. Brother Paul Wetzel had appointments to fill in the town that evening and the next day. Brother J. J. Emmert remained with him. Brother Frank Anglemyer conveyed us six miles out into the country, near the Brick church. Here we found a much better country, and better improvements than we saw while in the cars. The land is not quite so level; then it is well cultivated and the farms are in a good condition, look just as though there were Brethren living there, for Brethren generally live a good country, or at least they make it look that way.

We find quite a large body of members in this the Northern part of Indiana. The place of Annual Meeting is surrounded with large bodies of our people well supplied with good commodious houses of worship, and from what we can learn it would seem that they are in a good working condition, sufficiently supplied with ministerial help. In the evening we attended meeting at the Brick church, six miles north-east of Nappanee, in the congregation presided over by elders John Anglemyer and Daniel Neff. The congregation was fair considering the dampness of the evening, as it had been raining more or less for twenty-four hours. Here we met brother D. C. Moomaw, of Virginia, who has occasionally favored our readers with some good articles, and also Bro. O. F. Yount, of Ohio, known as a speaker of more than ordinary ability. Their presence in the meeting was much appreciated. We discoursed to the people on "The life and times of Moses," narrating and illustrating his history from the birth till the transfiguration on Mt. Horeb.

SUNDAY, MAY 28.—It rained all night and continued till near 10 o'clock, when it gradually cleared off, rendering the remainder of the day very pleasant. At 8:30 A. M. the Sunday-school met at the Brick Church. The attendance, on account of the rain, was not so large as usual, but the interest seemed good. Meeting commenced at ten. Bro. D. E. Brubaker, of Iowa, addressed the meeting in a most acceptable manner. Brother Brubaker is the writer that is so much inclined to say just the right thing at the right time when he follows on article for the B. at W. He was followed by brother O. F. Yount to whom we listened with intense interest. An aged man made application for membership. The order was laid before him in public, and his consent to the same received in the presence and hearing of the congregation. He was baptized soon after services closed. We spoke next at 4 P. M. and listened to an interesting discourse by brother D. C. Moomaw. These closed our meetings with the members at this place. We found the brethren and sisters in this part of Indiana kind and obliging, and willing to do all in their power to make those who come among them feel at home. We spent our last evening with the Master's work.

MONDAY, MAY 29.—The sun arose in a clear sky, and the morning was a most delightful one, bidding fair for beautiful weather for the Meeting. By 6:00 we were on our way to the A. M. ground in company with brother Frank Anglemyer, who had the kindness to thus render our trip unusually pleasant. We passed over some very fine country, well improved and supplied with the best of buildings. We approached the place of meeting from the North, over a level road of sand that will not become muddy in case of rain. When we reached a point just opposite of the place of meeting we passed for a careful survey of the situation and surroundings. To the left was a large field for the teams. A short distance to the front, and on the same side of the road stands the residence of brother Arnold, where the Stauding Committee has its rooms very conveniently located. To our right was the Annual Meeting ground, proper, an oblong tract of ground, running north and south, containing perhaps fifteen acres, with the Wa-

sh culvert running along the west side, and a fine wagon road on the east side. The south part of the field contained a large orchard well set in grass; in fact, the whole field is covered with fine grass so that rain will not likely produce much mud. At the north end of the field was the dining hall, 300 feet long and 70 feet wide, containing 45 tables, capable of seating 1,500 persons at one time. The plan of the hall was similar to the one at Lenoir two years ago. The sides and south end were made of lumber, and the entire hall covered with canvas said to be waterproof. The cooking department joined the dining hall on the north, and was more conveniently arranged than at any previous meeting. In the south-west corner was a large water tank about eight feet above the ground into which water was pumped by a windmill. By means of a pipe running from the tank, water could be let into the large heating pan. From this pan were other pipes by which hot water could be turned into the coffee pan, or the meat pan, the two latter pans being placed two feet lower than the former. In the center of the dining hall was also a pump to supply water for the use of the tables. To the east and west of the Cooking department were restaurants, capable of seating 100 persons each, where meals could be procured at any time for 25 cts. per meal. There was also another restaurant about 50 yards to the south-west of the dining-hall. The baggage room and ticket and post-office occupied one building 50 yards to the south-east. About 100 yards south of the dining hall at the edge of the orchard was the conical tent, the same tent that was used at Lenoir your year last. The seats were well arranged, and a large platform in the center for the use of the Standing Committee. To the S. E. of this tent, a short distance was the terminus of the German Baptist branch of the B. & O. railway, a track one and one-fourth mile long, running from Milford Junction, and laid by the B. & O. company on purpose for this meeting.

At an early hour the people began to assemble, and when we walked onto the ground at 8:30, we found quite a number from various parts of the Brotherhood already present. We spent the day very pleasantly, meeting friends, and forming the acquaintance of many with whom we had never before met. We regard Monday as the most agreeable day of the Annual Meeting. Friends from all parts of the Brotherhood can meet, exchange Christian greetings and thus form for each other brotherly attachments never to be forgotten.

At 10 A. M. preaching commenced in the Tabernacle tent. Bro. Paul Wetzel preached in German, followed by S. T. Bousenger, D. E. Brubaker and Isaac Studebaker (of Kan) in the English. About the time the meeting closed, several our loads of people were landed on the West side of the field. Dinner was served at twelve. No one could justly find fault with the provisions. The waiters had not yet been trained so as to understand their work in the best way, but they were very kind and obliging.

At one o'clock a heavy train of people arrived over the B. & O. branch, and every few hours additional loads arrived, so that by 6 in the evening the place seemed literally alive with human beings.

At 3 o'clock D. C. Moomaw preached in the Tabernacle, followed by J. S. Flory. Most of the time the large tent was well filled with attentive listeners. The entire day was pleasant though a little warm at times, but there were plenty of shade-trees near, and an abundance of good water at several points. At 6 we left the grounds and walked one-half mile out to Bro. Hiram Greyer's, where we had an excellent lodging place, and could spend the evening writing up this report.

Late in the evening, and also near midnight, heavy trains arrived with thousands of members from various parts of the country. Not less than eighty coaches of people arrived during the day and evening. The crowd was so

great that many of them could find no suitable sleeping place of any kind.

TUESDAY, MAY 30.—The morning was cool but clear, and remained pleasant during the day. About noon the field was nearly covered with people. We would suppose that at least ten or twelve thousand were on the ground and they were still coming as late as twelve o'clock. At an early hour the Tabernacle was filled to its utmost capacity. As the Standing Committee was not present, a few hours were spent singing and listening to short sermons. Bro. John Metzger was on hand in the interest missionary work.

At 4:45 the Standing Committee came onto the stand. Services were opened by E. Ely, singing hymn No. 242, leading in prayer, followed by J. Quinlan. D. E. Price then announced the organization of the meeting as follows:

Moderator, Enoch Ely.
Reading Clerk, John Wine.
Writing Clerk, J. Quinlan.

Acts 15th was then read by Bro. Wise. A motion was then made and carried to re-adapt the former rules designed to govern the meeting.

1. The first business before the meeting was a paper asking that the sisters be permitted to vote on questions submitted to the assembly the same as the brethren. The request was granted without a dissenting voice.

2. A petition, drawn up and signed by some members at the meeting, was handed to the Standing Committee after it came into the tent, hence it was too late to receive their attention, so they did not bring it before the meeting.

3. The Berlin Committee report was the next business in order. As E. Ely was a member of that committee, he resigned the chair. D. E. Price, who acted as Moderator pro tem. John Wise who was Foreman of the Berlin Committee, then read the Committee's Report and went considerable time explaining it. He stated that the Berlin church refused H. H. Holsinger being tried according to the established usages of the church, and was also determined to have a short-hand writer present to report everything said during the investigation. When the Committee found that nothing could be done, it retired and prepared a report, pronouncing H. H. Holsinger expelled from the church. Among the charges which the Committee would have introduced in case the trial could have gone on, were railing and causing divisions contrary to the Word. In support of their work, Bro. Wise introduced several Scriptural references and also decisions of six different Annual Meetings.

A motion was then made to accept the Committee's report. At this stage of the meeting a reconciliationary move was made, asking the meeting to defer her action on the motion till the next morning, for the simple reason that H. H. Holsinger had agreed to sign a paper, pledging himself heretofore to work in harmony with the established order of the church, and also conduct his paper in harmony with our principles in full. This move was ably discussed for at least two hours, some of the Brethren holding that this was the wrong time to offer a move of that kind, and that it was the duty of the meeting to decide either for or against the Berlin Committee's report. Others maintained that it is design was to bring about a reconciliation that might save many members, but on the other hand it was claimed that there was an equal amount of danger in not accepting the Committee's report. In a speech by H. H. Holsinger he stated that he would sign the paper referred to, provided his case were not acted upon till the next day, but if the case were acted upon and the Committee Report accepted, he would not promise to sign the paper. This was much against the reconciliation move then before the house. The meeting adjourned at noon without reaching a conclusion.

Soon after one the Tabernacle was again filled and 45 minutes were devoted to singing and a few short discourses by I. J. Rosenberger and Paul Wetzel. At 2 o'clock the Standing Committee entered, when the discussion on the re-

conciliation move was renewed. In the formation most of the speaking was done outside of the Standing Committee, but on resuming the discussion, the Standing Committee took a very active part and made some very able speeches. Other speeches were made by persons not on the Committee, one of some length by B. R. Holsinger. Finally the reconciliatory move was withdrawn by the one who made it, and the previous motion to accept the Berlin Committee Report was put. The vast congregation was made to seat themselves even within the limits of the tent. It was an impressive occasion. Nearly one day had been spent discussing one of the gravest questions of the Brotherhood, and now this vast congregation, being perhaps the largest assembly of members that ever met at one time in America, came to render a decision that would settle a question that had been agitating the mind of the Brotherhood for years. There was perfect silence for a few moments, when the clear, strong voice of the Moderator was distinctly heard far beyond the limits of the tent, saying: "ALL THAT ARE IN FAVOR OF SUSTAINING THE BERLIN COMMITTEE'S REPORT WILL RISE TO THEIR FEET." Like one solid mass the vast assembly seemed to rise as one man. It was amazingly a solid vote. After they were seated, those who were opposed to receiving the report were told to rise, and about one hundred stood up, leaving the report of the Berlin Committee sustained by a most overwhelming majority. By this time it was 4 o'clock.

After this the Committee that was sent to the Bear Creek Church, Ohio, was permitted to let themselves first in regard to the report that had gone forth accusing them of deliberately permitting disinterested outsiders in their council meeting at that place. They clearly showed that the report was false in intent and purpose, the housekeepers of that congregation bearing testimony to the correctness of their statement.

After this the meeting adjourned. We think are perfectly safe in saying that the number of members present at the meeting to-day was the largest ever known in America, and yet the unanimity of sentiment in regard to defunding and maintaining our distinctive features and order was simply astonishing to many of its most devoted friends. There was not the least shadow of division in the church. Men there who stood up against the Berlin Committee seem determined to remain and work with the church. The decision seemed to have given good satisfaction, and helped the church over a long deferred crisis.

WEDNESDAY, MAY 31.—A slow rain commenced early in the morning and continued most of the day, rendering it a little disagreeable, though it was not windy at any time. In the evening the weather turned quite cool, so that fire in rooms felt quite comfortable.

At an early hour the tent was well filled, the crowd seemed to be as great as the day before. A collection was then taken up for the St. Louis Meeting House. In cash and subscriptions over eleven hundred dollars was raised. This, with what will likely be raised by the churches at home, will no doubt enable the brethren to build a house of worship in the city of St. Louis.

At 9 the Standing Committee entered. The meeting was opened by B. H. Miller, using hymn No. 95.

The first business before the meeting was a motion to prevent members from writing or speaking disrespectfully and reproachfully of the A. M., its work, or the unbelieved charges of the church. It was almost unanimously decided that no member should be permitted to write, preach or publish that which should be regarded as disrespectful or reproachful against the A. M., her work, etc., and a way was also provided for dealing with those who should be so disrespectful and disrespectful. It was made no way of dealing with them.

About thirteen districts sent in papers demanding a change in the manner of holding the A. M., from the present to the delegated

system. These papers were submitted to a sub-committee composed of twelve brethren.

The papers calling for a revision of the Minutes were committed to a sub-committee composed of six brethren.

A number of papers, from various districts, on consolidating the periodicals in the Brotherhood, were also placed in the hands of a sub-committee of six brethren. This committee was to examine all papers placed in their hands, frame suitable answers, and present the same to the meeting as soon as convenient.

The regular business of considering queries now commenced: Tennessee was called but had no papers. Virginia No. 1 had none. Virginia No. 2 had one query, which asked that the Standing Committee, when sending out committees to settle difficulties, be instructed to send private members and deacons to settle troubles involving financial difficulties, and to appoint elders on the committees where doctrine and church government were involved. Passed.

Two districts in West Virginia had no papers.

The Eastern District of Maryland sent in a paper praying that matters for which we have a plain "thus saith the Lord" be regarded as law, and as enforced, and that those that have for their support the spirit of the Gospel be made mandatory. Passed almost unanimously, on condition that it waste to apply to the future, but in no instance to the past.

Adjourned at 11:30.

Met again for business at 1:45. A query asking A. M. to appoint a committee to formulate our faith and practice, was deferred indefinitely. There was another query before the meeting in regard to ordaining a minister when there were those in the same congregation older in office, possessing the necessary qualifications. It was returned to the congregation from whence it came.

Western Maryland had a query in regard to ministers going into a regular organized church and holding meeting with expelled members. Answered that if the church in which such a minister lives does not take the case in hand, it will be the duty of adjoining elders to see that proper satisfaction is made.

Eastern Pennsylvania no papers. Middle Pennsylvania had two papers. The first was tabled, while the second, which forbids Brethren establishing a theological school for the special training of young men for the ministry, was passed.

Western Pennsylvania had a lengthy paper which applied to brethren preaching for, and following the expelled members composing the Progressive church at Meyersdale. It was decided wrong for brethren to preach for them to fellowship them, and that an elder who would organize such a body of expelled members, could not be held in office.—Passed.

North-eastern Ohio asked that the churches be instructed to carefully heed the brethren's call, for observing a day of thanksgiving.—Passed.

Another paper concerning the appointing of committees by the Standing Committee, was tabled.

A paper from North-western Ohio, in regard to matter published in our periodicals, was also tabled.

Southern Ohio asked A. M., to sanction her work in expelling the members who accepted the Miami resolutions.—Passed unanimously.

North Indiana sent up a paper, making it necessary for those wanting committees from A. M., to first apply to their District Meeting for a committee, and if that committee could not render satisfaction, they could then apply to the A. M. This was passed with the proviso, that in case the District Meeting should refuse to grant a committee, the party could then apply to the Standing Committee.

Meeting adjourned at 6 o'clock. This was the most harmonious day's work we ever witnessed at the A. M.; not one harsh word was heard, and no unpleasantness of any character was indulged in by any one present. The decisions were made after a fair and careful dis-

cussion in which many able minds took an active part. Altogether the work of the day seemed to give quite general satisfaction. The general tone and spirit of the meeting was as good as any one could have desired.

THURSDAY, JUNE 1.—The morning opened delightfully; the sun shone in a clear sky and filled us with happiness and hope. As usual the tent was filled at an early hour, and considerable time devoted to listening to short sermons delivered by brethren called out. Some excellent thoughts were offered by some of the speakers.

At 9 o'clock the Standing Committee entered the Tabernacle. At this time there were about 5,000 persons under the tent, counting those that stood at the outer edge of the tent, and could not be seated for the want of room. The meeting was opened by Bro. J. P. Eberzole, by using hymn number 103.

The first business before the meeting was the report of the Sub-committee to which the papers, calling for a change in the way of holding the Annual Meeting, were submitted yesterday. All the papers from the different Districts on this subject were then read before the meeting. The report, when amended by the meeting, and considered by sections, was as follows:

1. Make no change in the manner of electing and sending elders on Standing Committee, save that no elder can be sent more than twice in four years.
2. Each congregation of 300 members and under, send one delegate to A. M. Congregations having over 200 members, may send two delegates.

3. These delegates, in connection with the Standing Committee to decide by a two-third vote all matters on which the meeting cannot otherwise unanimously agree.

4. All the members present will be permitted to take part in the deliberations and discussions, but to have no vote in deciding matters.

The above was passed by a very large majority present.

The committee to whom the papers concerning the revision of the minutes was referred to, reported in favor of appointing a committee of fifteen by the Standing Committee, to take the matter in charge and report their revision to the next Annual Meeting, etc. We did not get the full run of this part of the business, hence cannot give it in full. J. H. M.

GOD WAS AGAINST HIM.

ON Sabbath, the 16th of April, Ingorsoll was speaking in reply to Talmage in New York City more defiantly blasphemous than ever, if possible. He had arranged to send his tirade over the wires that evening so that it should appear next morning in the dailies of our Western cities. But God was against him. The magnificent auroral display in the northern sky that evening was not the only effect of the electric excitement in the upper air. It prevented the working of the telegraph, took possession of the wires, and kept Ingorsoll's speech in New York for a day or two, when, being late and stale, it found but a meagre publication. Referring to this the New York Tribune was led to say: "What makes the interruption the more noticeable is the fact that in his lecture Mr. Ingorsoll had spoken disparagingly of the Aurora as 'a poor light to raise corn by.' The Aurora may be poor on corn, but it seems to have a pretty tight grip on telegraph wires." So powerful were the electric currents in the atmosphere that the wires were operated late in the evening by disconnecting them entirely from the batteries, depending entirely upon the atmospheric currents.—Cynosure.

BE SOCIAL.

BE social; hand-shaking as an instrumental for strengthening churches, meets with the commendation of the *Congregationalist*. The editor tells the story of a Baptist who went to New Haven, and having no denominational preference, drifted into a certain Congrega-

tional Church, and hired seats for himself and family. They attended more or less for an entire year without being called on or spoken to by the members of the church or congregation. On a certain Sunday they chanced to visit one of the Methodist churches, and were met with such hearty greetings as to be induced to go again. The result was that they became constant attendants there, became interested in religion in the course of a few months, and to this day are active and working members of that church. Behold how ardent a flame a little hand-shaking kindled!

Here is a good lesson for us. In too many instances we neglect to treat strangers, who attend our meetings, with becoming courtesy. This ought not to be; we should single them out, give them a hearty hand-shake, and ask them to come back. Especially should the ministers and officers generally use freedom in this respect. Make strangers feel welcome and they will want to come back the next time. In short, shake hands with everybody and make them feel good over it. J. H. M.

SMOKING CHRISTIANS.

THE *Advocate* tells the following about the difficulties encountered by "smoking Christians" when visiting Oberlin, a place well known for its anti-tobacco practices:—

"Those acquainted to Oberlin know how seldom tobacco is used there by students or residents, and how many anecdotes are told of those who visit the place and attempt to take their smoke on the sly. At the time of the convention, held there some eight years ago, it was said that two prominent ministers from New England used to go down to the railroad track to smoke. I fear that it did not impress them as did Dr. C., of St. Louis. He was in the habit of using tobacco, and told me that while there, his supply failed him, and it was some time before he could find any in the place. At last he was told of a hostler who perhaps could let him have some. He found the individual and obtained from him a cigar, with the direction that he 'must go out behind the stable to smoke.' The difficulty of obtaining the article and the direction of the hostler so impressed him that he resolved never to use it again, and has kept his resolution."

If every smoking minister could have the same experience as the last named, we should hope that all could have the privilege of a visit there. It would pay any church with a smoking pastor, to pay his fare to Oberlin and back, and let his salary go on, if the tobacco could be gotten rid of so easily.

We are glad to see a growing feeling that smoking is incompatible with Christianity. We have never and heard not the blasphemous assertion of Mr. Strong that "I smoke to the glory of God" has ever been endorsed in this country, and we know that a good many men have been debarred from entering the ministry of the Methodist denomination by the refusal of the conference to ordain or license for the ministry a habitual smoker. A friend recently told us of a minister in a Western State who professes sanctification, yet is not licensed to preach on account of his adherence to the filthy weed. Mr. Woodford, the eminent temperance orator, said to us the other day, "I never saw a man who was a true Christian and used tobacco, and I believe any man addicted to the habit will promptly reform if he is truly converted." We believe so too. Tobacco is clearly "of the devil," and there can be no affiliation between right and wrong.

PREMIER Arthur a few days ago laid aside the weight of the empire, and the cares of state long enough to give his presence, aid and comfort to the horse races of the Jockey Club, run in the vicinity of Washington. Not for a period of about a quarter of a century has a President dignified them with his presence. Lincoln, Johnson, Grant, Hayes and Garfield, showed more deference to the better sentiment of the nation. Though Grant had a passion for fast horses, he never so far forgot what was due to his high office as to attend a horse race. Such conduct on the part of President Arthur intensifies the mourning of the country for the murdered Garfield.

The only way that I know of to get my Brethren to co-operate here is that I can have the privilege of hearing the Gospel in its purity through the B. A. W. I would say to my Brethren that my exchange has far exceeded my expectations. In this change I have nothing to regret, if I can only induce some of our ministers to pass this way like our good Samuels of old, and drop a few crumbs that we can gather them up not many days hence.

We have a fine farming country, healthy climate, and I think a productive soil, good morals; one Methodist church and Christian church, one graded school, two printing-offices, two large brick yards, and from twenty to thirty business houses. Lands sold from fifty to five hundred dollars apiece. Let rates from three to twenty dollars per acre, according to location.

I am in the BRETHREN at WYOMING, May 9th, Frederick Hillery, of Wewaka, Ind., would like the address of some brethren living in Dakota. Please tell this brother that I am out here starting for spiritual food. Temporally, I have plenty and to spare. Also tell brother Reop to come to Dakota and home. God bless this brother. Dakota is not out of the world. My residence is in the last-mentioned State. I am a C. O. G. member, and I will find you a good use to preach in; will find you well, trust you well, and that I can do you to locate there.

WILLIAM ANDERSON.

Notes.

A meeting held by the Board of Trustees of the Cassel Library, the following members were present: R. B. Ely, D. M. Miller, J. C. Lyman and J. M. Rober.

On motion, S. W. Sharp, of Mt. Morris was elected to fill the vacancy caused by the resignation of M. M. J. Belman. S. W. Sharp was also elected secretary of the Board.

On motion, it was decided that all the libraries should receive a copy of the library catalogue free on application and furnish a 2-cent stamp. These libraries are having printed a copy will have the money returned on application to D. L. Miller, Treasurer.

S. Z. SHARP, Clerk.

Leno, Ill., May 9th, '82.

From L. D. Parker.

Dear Brethren—

Have just returned from a short visit to a few of the churches of Southern Ohio. Left home on the 18th April, and returned here on the evening of the 9th inst. Had the able assistance of brother O. F. Yount, as well as his agreeable company during my visit in the valley. Met with the brethren of the Beaver Creek congregation on the 27th, and labored for them until the 2nd of May. Attendance at first meeting very small, but increased in numbers and interest so that we regarded arrangements were not made to remain longer. This congregation suffered much from the division. Ministers remaining are brethren Duncan and Coy. Had three meetings in the Sullivan district in which brethren Geo. Garver, and J. M. Brown were present. Large attendance and much joy manifested in the good cause. Attended their church meeting to the 2nd. The business passed off orderly, ending that all had been baptized in the same spirit into one body. Met twice in the evening at the Upper house in the West of the valley. Had the pleasure of hearing brother Crowther, of Tennessee, at one of these meetings. This district lost much by the withdrawal of the old brethren than any other one in the valley. Of the ministers, after Jacob Garber alone remained true to the cause. Brethren John Calvin Bright were his faithful co-workers.

Spent Sunday and Sunday evening in the Bear Creek church. Attendance very large, and interest encouraging. Elder Bright and brethren Bowman and Fitzgerald are ministers. A Sunday-school has been organized in this and the Beaver Creek church.

Attended services at the place of District Meeting, on the 28th of May. Bro. J. J. Roseberger spoke from the text, "Lord I will praise thee" in the encouragement of the dear brethren and sisters present. D. M. was largely attended and much love and harmony pervaded the service. Many all questions were decided by an appeal to the Word. The assembly was surprised at the pleasant and courteous manner in which business was transacted. Would like to say something on the queries that were before the meeting, but will refrain, as others will probably note them. Was highly pleased

to see our dear old brethren manifest such a deep interest in missionary work. I had heard much of the Miami Valley churches, and now having seen a little of the quality and quantity of their work, I want to say that all who love truth and harmony can find a pleasant home with the Brethren. We thank the dear ones for their kindness to us and their untiring efforts to make our visit a pleasant one. May the Lord keep them all faithful and prepare them for every good word and work.—Ashland, Ohio, May 20, '82.

On the Way.

Our stay at Unionville, Iowa, was from the 14th to the 28th of May. During this time there was much rain and some cool weather. Had two meetings and enjoyed ourselves with dear brethren and sisters. There are about 140 members here. Brother Abraham Reop and Daniel Zook have charge, and are assisted by Martin Rogelio, J. W. Hawn, Terrell Gray and one or two others whose names I do not remember. Our dear old brother Abraham Reop is blind, and from him are closed forever in this life the beauties of nature as seen by the eyes of the flesh. We thank the dear ones for penetrate the heavens and thus enjoy what others can enjoy. He with the others is deeply concerned for the welfare of the church, and all their acts are in behalf of union, love and prosperity. We feel that nothing will be done by them to sow discord or alienate the affection of those we met, and believe God is blessing them. They did all they could to make us feel happy among them.

Our next point was the church in Clinton county, Missouri, reaching Plattburg on the evening of the 31st. Here we remained until the 12th, and met twice with the members in public worship. There are about eighty members in this congregation presided over by elder D. D. Sell. Ministers are J. Ellenberger, J. Sturgis, E. A. Orr. We regret that we did not meet the latter, but being some distance from where we stopped, we did not have the pleasure of conversing with him. We saw the Clinton county, or rather what we saw of North-west Missouri, one of the most beautiful countries in the West, and we wonder why the Brethren do not go in and occupy the land. The soil is rich, the climate excellent, water abundant, fruit generally rare. It is a fertile country, and we should think in fertility its equal. There is a grand field for the ministry. Laborers are needed, and workmen may find all they can do.

We are now in Republic county, Kansas, at the home of brother Lemuel Hillery. And as the Brethren of the B. A. W. are acquainted with brother and sister Hillery, we take the liberty to tell them what they were and are doing. First, I would say they have located in a good country. A kind brother presented them eighty acres upon which they have erected a good house and stable, and a fine barn, and a well-furnished kitchen. A church has been organized and is comfortable. A church has been organized and put in charge of brother Hillery, and the people seem to be interested in the newly-begun labors. Bro. H. has some ground under cultivation, a pasture of thirty acres fenced, several good cows about him, and bids fair to make his home here a restful and profitable one. We are pleased with the country. Improvements are rapidly going forward, and unless some unforeseen calamity befalls the part of the State, it will soon stand in the front ranks as a producer. This is a grand country in many respects. Those who doubt its beauty may come and see for themselves. We may have more to say of the country in a future article.

Ground has been selected upon which to build a meeting-house, and it is desired that a house may soon be built. Here some rich brother may build himself a mountain of love by contributing toward the erection of such a house. It is needed, but the members are unable to furnish the money. We are not begging for them, but we simply stir up the pure minds of our Brethren what ought to be done and could be done if a good system of helping the needy churches was in operation among us. We need such an system and a good training in the matter of giving.

We enjoy much of the love of God's dear children in our journey. M. M. EHRMAN.

District Meeting of North-west Kansas and Colorado.

On the morning of May 23rd, the delegates from all the churches comprising the above named district, together with quite a number

of other members, met in the school-house in Paris, Smith Co., Kan. Some had come one hundred miles in private conveyances, the writer among the number, having Lemuel Hillery and wife, Jeremiah Hillery and wife, sister Gook, and his own companion, as lively associates on the way. Brother Lemuel Hillery was chosen Moderator, and presided with dignity and general satisfaction. J. S. Flory was elected Recording Clerk and H. P. Brinkworth, Secretary.

The meeting opened at 9 A. M. for business, and closed at 5 P. M. Quite a number of queries were considered, and the discussion was conducted in a brotherly manner—a good spirit prevailing throughout. It did us good to be there. Three queries were asked to A. M., and brother Lemuel Hillery was chosen to represent the District.

No factious spirit was manifested. Love with its beautiful rays shone out from every heart, and the hands of Christian affection were indissolubly strengthened. The District stands with the Brotherhood. The members here as well as in most places in new countries, are very much interested, and are laboring hard to make themselves home. Many live in deep poverty; but God is there.

On Monday evening after the D. M. I, rained so hard that we could not go to the school-house to meeting, and there being quite a number at the house of brother Laver, it was agreed to hold meeting. The house is about 20x12 built underground. Here twenty-five of us sang and worshipped together, and were edified by the preaching of J. L. Switzer, Powell Porter, J. S. Flory, G. W. Fowler, J. L. and H. Hillery. All it is not alone in palaces and palatial residences that sweet love and holy worship go up to Lord, but out here in Kansas among the poor and lowly poor may also find rich grace, fervent love and brotherly kindness. I am glad I was there, and that God so blessed us in our devotions. The people are very happy and manifest true love towards all.

Crop prospects are good. The country is beautiful and soil very productive. Plenty of rain this Spring.

After the meeting, brother L. Hillery, J. S. Flory, and the writer started to A. M., while the others wended their way homeward as they came. We parted from our company with tears at brother Laver's. O what joy we had together! God bless the holy brethren and sisters. We leave the report of our meetings to other hands. Suffice it to say they were rich in blessings and full of comfort to the soul. We shall have more to say in the future concerning Kansas. M. M. EHRMAN.

From J. R. Keller.

Our Love-feast was held on the 13th of May, and it was a feast of love. Owing to bad weather during the week, there were not as many present from a distance as might have been; nevertheless there was quite a crowd present. Brethren S. A. Humberger and Shamblerger, of Nowata Co., were with us as ministers from a distance. It was a feast long to be remembered, especially by three young souls who can look back upon that as the day they enlisted in the service of their blessed Master; also on S. day ones were restored, many were brought to a knowledge of God and the truth, and I believe many will be able to hold out faithful, I believe bright and shining lights to the world, that they may be the means of bringing many into the fold of Christ.

May the good work still continue to go on until many who are in the service of God may be brought to a knowledge of the truth and be saved.—Delph Church, Holt Co., Mo.

Prohibition in Iowa—Should We Vote?

While I stand opposed to our Brethren voting at political elections in general, I still hold that there may be questions submitted to us by our Brethren in which they may exercise the elective franchise without inconsistency with our religious principles. For instance, in the matters of the controllers of schools matters he may with due care do great and good service in guarding the interests of the school; so I think also in a question relating to pure or impure liquor, on political ground our Brethren may in a peaceable and quiet manner vote. The Brethren's record as far back as we have it, has been a temperance record. The church from time to time in her advisory councils has advised her members to

abstain from the manufacture and sale of intoxicating liquors, she has even urged us further by urging it wrong to furnish the raw material for its manufacture. In this we have a standing evidence of the wisdom and arduousness and godliness of our Brethren in the past. The legislative powers of the land are required to make the great problem of grappling with the evil of intemperance in a manner that inspires the hope, that we may yet see in a great measure, in the near future, a great reform.

Our last legislature of Iowa enacted a proposed amendment to the State constitution, which was to make it the direct vote of the people before it can become a part of the constitution. If it receives a sufficient majority, it will become a law, making it a crime to manufacture and sell intoxicating liquors, as a beverage. I have watched the movement closely, and I am satisfied that there is no political party issue connected with this coming election on the 27th of June; that the question is purely a moral one, and I think demands our assistance. I believe that if our Brethren in Iowa look carefully at the matter that they will give it a helping power of several thousand votes, and in an uplifting cause from their fellow-men by simply voting the temptation out of their reach.

Intemperance beyond question is one of the most devastating scourges that has ever afflicted humanity, being the cause, directly and indirectly of nine-tenths of all crime and suffering in our country. It is the cause of its ghastly deeds of crime on our streets, and police expenses are immensely increased and human misery augmented a thousandfold. With the whiskey demon unrestrained, with the inflowing tide of foreign immigration carrying their accustomed intemperate drinks, and the influence of intemperance on the coming future of our children. But our constitutional mandate can place our children and people in more security, I say, let us by our votes the 27th of June vote to do this noble work.—Maxwell, Iowa.

From John Wise.

I left home on the 28th of April, in company with brother John Metzger en route for Union Co., Mo. Reached our destination on the 29th. On the 30th, we commenced preaching to an interesting congregation, and continued our meetings until the 31st of May. In the meetings we organized a church, which will be known as the Iowa twenty church. Brother Geo. Landis, of brother Jacob Landis, was chosen to the ministry, and brother Adam Hook and brother Jacob Kendall were chosen deacons.

There is a membership of sixteen members, with an encouraging prospect for more to come soon.

We had large attendances at all good order during all our meetings—the best we ever had at that place. May God's blessings rest upon the members and people of that region. Ministering brethren traveling that way are heartily invited to stop and preach for them. Address Adam Hook or Jacob Kendall at Mukanda, Jackson Co., Ill., or George or Jacob Landis, Oskola, Union Co., Ill., and you will be met at the station and cared for.

Leaving the Brethren in Union county, we stopped at Mt. Vernon, Jefferson Co. There are no members in the region of Mt. Vernon. We stayed there until the morning of the 11th, when I had my dear old traveling companion and the numbers here farewell, and boarded the train for Salem, Marion Co., brother Metzger remaining at Mt. Vernon.

Had some good meetings in Salem congregation, and arrived at home the 15th inst. Found all well. Thank God. Many thanks for kindness shown by loved ones while absent.

Mulberry Grove, Ill., May 1882.

From Sporting Hill, Pa.

We had very cool and wet weather all along this Spring, but today it is warm and pleasant. Our countrymen are all here at the new meeting-house near Pennville. Had a large attendance and good attendance and the Brethren preached the Word in its primitive purity. In the afternoon we went out to the living stream, where four precious souls were baptized, of which was a most worthy. May the Lord help us all to be faithful unto the end is my prayer.

ANNA E. LIGHT.

THERE are in all 249 languages spoken in India. The Bible has been translated into about eighty of them, and there the most im-

Religious Essays.

Write me—We write many other things unto you, that you may read or hear of; and I trust you still acknowledge even to the end—4. Cor. 1:13

For the Brethren at Work.

MY LIFE ON THE OCEAN WAVE; MY HOME ON THE ROLLING DEEP.

BY O. D. JOHNSON.

The autumnal season came,
And the sails were all unfurled,
And spread with exclamations to the breeze;
Then with merry bells we sailed,
From the frozen arctic world
To be towed and tempest-driven on the sea,
Swiftly flew the oricle.
On the pinnas of the wind,
While the surges dashed with fury round her prow
And amid the flying spray
We the breezes cleared away
Moving easily o'er the deck from stem to bow.

One sailed forth Bering's strait,
All intent upon our fate,
Ever crying with the perils of the deep,
While the landman lay at rest
With no trouble on his breast,
The sailor's weary eyes refuse from sleep,
Merging from the cold and chill,
Hope is fraught with comfort still;
We shall shortly bask beneath the sunny rays,
Gauging scenes our spirits cheer,
Mid the hurries of the year,
Time will bring again the scenes of childhood days.

Far beyond the stormy sea
Lies my native country,
And I wonder oft upon the scenes of home,
When this dreary life is o'er,
May I share the joys once more
And gather in the circle of my core.
But a part by faith is true,
Far beyond life's troubled sea,
Where the tempest-driven mariner shall be free;
There no winds of winter moan,
And no angry surges foam,
But eternal peace shall crown the sailor's home.

For the Brethren at Work.

THE WORKS OF THE DEVIL.

BY O. H. HAINESBACH.

CHRIST came to destroy these. Not all destroyed yet. Many of them are labeled *Christian*, and look fair. Many look as ugly as Satan, notwithstanding their flaming pretensions. The devil's attractive exterior is stolen. The livery of Heaven serves not always for purposes foreign to itself. It is our duty to contend earnestly for the faith of Jesus, but to contend passionately is the devil's work. We may spoil a good cause by a wrong spirit. The early Christians were indeed in earnest, and Christ most earnest of all, the very enthusiasm of God in the flesh, but they were at the same time incarnations of love and sacrifice and patience and pity. Those who rip and tear and bite with the fury of beasts of prey, whether in defense of truth or error are doing the devil's work. The Red Dragon is carrying it with a high hand to-day throughout so-called Christendom. He has obtained a firm foothold in the church, and is not easily dislodged. He crept in by stealth, little by little, and now he lays his hands with authority and insolence on the reins of government, and claims to sit on the seat of Christ, determined to control matters in his own way and for his own ends. He is a cunning, God-hating devil, and marvelously skillful in whitewashing the corruption of hell with the crystal varnish of truth. But the soot looks out in spite of his dexterity. His cry is progress, Gospel, Christ, and liberty, but he means lust and license and pride, and self-indulgence, and damnation. Darwin, the great dirt-preacher of the

nineteenth century, has just passed to his account; but he poisoned and bewitched the world and Christendom with his God-dishonoring Gospel of mud. The devil makes science his tool no less than theology. People cry peace, peace, progress, millennium, while hell is seething all through society, and the wrath of God is impending. It is high time for the church to fast and pray, and to sit in sackcloth in ashes, and strain every nerve to cast out this internal Apollyon that is confounding and desolating Zion. Next Annual Meeting is the ordeal that decides the character and power of the Brotherhood for the next decade. The foundations of truth are being uncovered in so many ways, that we cannot set the down log on stereotyped articles of faith. No matter how often we change, or how fast we go, so long as it is "growth in grace and in the knowledge of our Lord and Savior Jesus Christ." But "All are not Israel that are of Israel." All is not upward that is onward. Progress is a necessity of moral being, but it may be devilward as well as Godward. To allow things to run in the present current, is to shatter the Brotherhood, and, and obliterate the distinctive peculiarities of the cross. God can cleave the earth providentially as well as miraculously, and engulf the trouble-makers of Israel. O may they all fall in to the cleft of the Great Rock, and be killed into life, and destroyed into restoration and power and peace. Let us watch and pray and fast and live the very life of Jesus, so that God may have mercy on Zion. God has still seven thousand who have not bowed to Baal, who have not burned incense to the world, the flesh and the devil. Let us be firm as Omnipotence, and tender and patient and long-suffering as the Crucified. Passion and bluster and boastful self-assertion are not for the saint. Love knows both how to be sweet and rigid. The principle of the cross must be sustained, even if half the Brotherhood will be doomed to excision, which may God forbid the necessity. God looks not to numbers, but to truth and righteousness. Christ is King, and not the flesh. The cross is the symbol of his reign, and not gowags and dandyism. When God is incarnate the flesh serves.

Our one object must be to return, in doctrine and life, to what is fundamental in Christianity, to the centre of the Divine economy as embodied and exhibited in the Godman, where alone unity and brotherhood and peace and happiness are possible. To essay to break the truth into fragments, and each run away with a little atom, is poor policy, and poor religion. We need a whole Christ, and He wants a whole Christian and an undivided church. The Gospel is as old as God and as indivisible. "In the beginning was the Word." It was not made in the beginning; it was self-existent, eternal. It was with God and was God. "Hear, O Israel, the Lord our God is one Lord." This was Jehovah's proclamation prior to the incarnation, and it is the Gospel of to-day. Not Lord's many and God's many, and Christ's many and Gospel's many, but one Lord, one faith, one baptism, one body, one spirit, one hope. Christ may well say to the Korahs and Dathanas and Abiram of the Christian Israel, "Is it that there is not a wise man among you?" 1 Cor. 6:5. Faction and schism are the devil's work. He is a liar and a murderer and a schismatic, and his one object is to insult and defeat Em-

manuel, and harass the saints, and corrupt and ruin souls. A busy, malicious devil is his very day right in our midst. I saw a mighty Korah a few weeks ago at a public council shaking his fist under the nose of an aged, saintly bishop, saying in scorn and passion, wilt thou "make thyself altogether a prince over us?" Num. 16: 13. And the strangest and most pitiful of all is that Satan so piously throws the cloak of religion over his infernal work.

He never was so great a fool as to imagine that he is doing God's work. But he succeeds in making his deluded agents believe this very thing. Some who are manifestly advancing the interests of his kingdom, actually claim to be specially called of God, impelled by direct incitement from the Holy Ghost, to malign the saints and support the Achanes and Gehazis and leviathans of Israel. Even the devil laughs such folly to scorn. The incarnation teaches a different lesson. The indwelling Deity never prompts to caricature and smutching and disparagement. Giteau must fire his pistol into somebody's vitals because the Holy Ghost is upon him. It is bad, dishonorable, self-polluting, self-damning work. It shrivels the souls of all who engage in it. O God, have mercy on Zion, and incarnate thyself in us. We have all been too careless, too flesh-wise, too pure-worshipping, too self-sparing, and the whole church needs to crouch in penitence and tears at the foot of the cross.

For the Brethren at Work.

QUERY ANSWERED.

BY H. C. LECLAIR.

James M. Neff:—

AS you requested an explanation of Rom. 4: 5, I will attempt to give some thoughts thereon, though not claiming them to be original.

"According to the flesh," is the first verse of this chapter, places Abraham before us simply as a man; and it is almost synonymous with deeds, in the sense of perfect obedience. (So says Lord, in his excellent Comments on Romans.)

In the fourth verse we must understand reward in the light of wages, for after a man has performed his work, he does not receive his wages as a favor, but as debt owed to him and to be paid as his due. "To him that worketh," according to the authority above cited, signifies he that performed every duty required by the law, or does all the deeds the law commands. Therefore Abraham's justification was not reckoned or counted to him as a debt, for his obedience was not perfect. But it was counted to him as a favor or gift, and never could have been obtained by works, as that would have required perfect obedience to the law under which he lived. Whoever keeps the whole law, deserves or merits justification as the laborer merits his wages when his work is finished. But since there are none who keep the whole law, there is therefore no such justification. Justification is in all instances, matter of favor, which is proof that it is never of works.

"But to him that worketh not," (ver. 5) or to him who keeps not the whole law, or does not his whole duty, and since this is true of all, the inference to be drawn is applicable to all,—applicable to Abraham, applicable to us.

"But believeth on him that justifieth the ungodly." The ungodly or wicked here is a believer; for God never justifies

the unbeliever. Moreover, although a believer, he is still unjustified; for, justified he could not be called wicked or ungodly. Now these facts almost perhaps quize, imply a definition of justification. The man is a believer, but wicked or unforgiven; and God proceeds to justify him. What does he do? Clearly he forgives the man, and then after holds him and treats him as just. This precisely is justification. In his inception it is remission; subsequently it is recognition and treatment as just. But further: It will be conceded that the wicked is not justified in his impenitence; nay it will be denied that he can be justified in it. "Except ye repent, ye shall likewise perish."

"God commandeth all men every where to repent." In disobedience to these Scriptures, justification is impossible. Now since belief is one thing and repentance a different thing, each expressed in its own word, and both commanded separately as distinct, but closely related acts, it follows that if repentance we have another condition of justification besides belief. We have one of these conditions, which, under Christ, accompany belief, which work together with it, and so enable it to reach its end—the salvation of the soul. On this, the question would very naturally arise, are even belief and repentance all the conditions of justification? They may be and they may not be. The question can be answered only by determining the whole number of distinct acts which Christ has ordained as conditions precedent to salvation, or the sense of remission or justification. "His faith is counted for righteousness." Righteousness here stands in the sense of justification, and his faith or belief in order to his justification or that he may be justified.

If this disposition or explanation of the subject by Dr. Lord will be satisfactory to brother Neff or others, giving them any new light, I will feel free for sending the same. I would earnestly recommend the work of Dr. Lord as the most scholarly work on the book of Romans, and best suited to the wants of our people of anything I have seen on the subject.

Manassah, Ill.

For the Brethren at Work.

"THE LETTER AND SPIRIT."

BY THURSTON MILLER.

THE above is the title of an able written article by J. B. Lair in *THE AT W.*, No. 4, current volume, in which his reasoning and logic is in perfect harmony with my own views of the terms upon which salvation is based. Yet I trust that my dear brother will not feel that I am taking undue liberty, or seeking to write controversy if I should simply offer to correct what, in my judgment, I think, are some mistakes, and at least one oversight.

First. It is the spiritual interpretations of the letter that have caused so many "denominational names," as applied by the so-called Christian world. For the letter be strictly followed by all, divisions cannot exist. But the effort on the part of the "so-called Christian world" is to spiritualize the letter and thus get rid of doing "any commandments." I will illustrate by giving the theory of those who oppose us in the literal observance of *feet-washing*. They say, "we wash one another's feet in a hundred ways spiritually, thus manifesting our willingness to come to that humble level." Now I think, and

I believe that my brother thinks the same, that our willingness must be manifested by words that which we are commanded in order to please "him with whom we have to do."

Second. My brother asks, "Then, if the effect or good result is all in the spirit, in the name of all reason, why should there be so much said and done for the letter alone?" In this, my brother's meaning, I think, is different, but the language conveys exactly the same idea advanced by our opposers,—that the lesson given by the Savior was a literal washing, but subsequently the benefit derived would be of a spiritual nature, and hence required but a spiritual observance, and so they ignore the letter altogether.

And third. He says: "If we wash in the right spirit, surely it makes no difference whether the washing is done by one and the wiping by another, or both by one." Were it material, our Savior would not have overlooked that important point, purely.

To my own mind the "no difference" is not so apparent as my brother has labored to show. And the oversight referred to above, consists in the indifference attributed to our Savior upon "that important point," viz, the mode of feet-washing. Now to show that the Lord was not indifferent or did not overlook it, we have but to refer to his own language. St. John 13: 15 reads, "For I have given you an example, that ye should do as I have done to you." In the preceding verse he tells them *the thing* which they are to do, that is, to wash one another's feet. And had the great teacher stopped right there, we could easily see the propriety as to correctness of our brother's reasoning. But he continues his instruction by reminding them that he had given the example and requires them to imitate it, by doing as he had done to them. Here is an order indicated, some system to be observed, a "how, Lord" to be determined. Let us learn how by referring to the example. The Lord is seated at supper, for "He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded."—St. John 13: 4, 5. This is as plain as language can express it; and when the command is plain, and the example equally so, in the name of all reason, why should there be so much said and done to get rid of the letter, and perform it our own way? Let us remember that the "servant is not greater than his Lord," and if we do that, we could scarcely dare do less than follow the example that he has given.

The danger is not in being too precise in following the letter, but in the depletion of its spiritual import, or rather in our failure to comprehend the awful consequences of observing it literally. Aaron's two sons took upon them the responsibility of departing from the letter when they offered strange fire.

Let us, dear brethren, try to learn just what the letter of the gospel is, not only that under consideration but *all*, and stick as close as possible to it,—wisely teach and be taught, what its spiritual import and significance is. And then if any should fall of receiving a spiritual blessing in obeying the letter, let us not be overtroubled, for in this appears the full meaning of the Lord's parable of the tares in the wheat.

When the full harvest is come, the angels can detect the differences. May the Lord enable us all to cultivate the good seed.

FOR THE BROTHERS AT WORK.

LOVE.

BY JAMES M. REEF.

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him." 1 John 4: 7, 8, 9.

HERE, brethren and sisters, is an example of the love of God to the children of men; here, I say, is a manifestation of the love of God to a sin-polluted, devil-servant people. All this was done, my fellow-pilgrim, for you and I. All this great sacrifice was made that the great plan of salvation might be established, by which you and I could be emancipated from the awful ruin of hell. And when we consider the great blessing that has been bestowed upon us by our heavenly Parent, we must conclude that there is something—yes, a great work for us to do. Yes, dear reader, we should love one another; and not only should we love one another, but we should love God in return for his great love to us. The Savior says: "And thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Mark 12: 30. And the apostle also says: "Beloved, if God so loved us, we ought also to love one another." 1 John 4: 11. And he also says: "By this we know that we love the children of God when we love God and keep his commandments." 1 John 5: 2. Hence we see that love is the foundation principle from which every child of God must act. It is the platform upon which we must all stand, while fighting the battle of the Lord. It is the divine chain which binds us together in one fraternal body. Love should flow from heart to heart, and from breast to breast, and our fervent prayers should ascend to the throne of God in each other's behalf.

We should do all in our power to avoid strife and discord. But there are some that are not ashamed to sow the seeds of discord, when at the same time they know that it is the power of the devil unto ruin and separation. When we see the enemy enter and the flock begin to scatter, we are made to fear that some parts of this holy chain are becoming weak.

Oh! brethren, let us be the help of God, endeavor through love and good works, to again regain the strength that has been lost. We must love one another more. "Let love be without dissimulation." And not only this, but we should love God just enough to be willing to humbly bow in submission to his holy will. We should be willing to obey him in every precept which he has laid down in that blessed Book, whether taught in word or in spirit.

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 2.

Thank God, brethren, "His commandments are not grievous." Bless God, I say, the task which he has assigned unto us is but light. "His yoke is easy and his burden is light." Then let us take courage, and make new resolutions, that by the abundant bless-

ings of Almighty God, we will love one another more, and do all we can for the furtherance of the cause of Christ.

Pence be to the brethren, and LOVE with faith from God the Father and the Lord Jesus Christ. Grace be with all them that LOVE our Lord Jesus Christ in sincerity. Amen.

Roma, Ind.

FOR THE BROTHERS AT WORK.

THE PERFECT LAW.

BY J. P. NOYCE.

WE have been sorry to see so much controversy in our periodicals, and hoped that existing troubles would cease to be published to the world, for many who are not members *or* take the periodicals, yet read them. Therefore I had no idea at all to write anything for publication until I saw No. 14, Vol. 7, which contains two clippings from J. T. Meyers, in which he advocates establishing by the Brotherhood, articles of faith. Does not the Bible contain articles of faith sufficient for the whole Brotherhood, and equally so for every individual member? "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, earnestly contending for the faith which was once delivered to the saints." If the Brotherhood or Annual Meeting can produce anything stronger or more forcible than the Word of God contains, lay aside the Word of God and enforce all the articles of faith necessary to hold the Brotherhood together. "Well," says one, that won't do; we cannot lay aside the Word of God." Then put away all articles of faith, for we have no use for any. "Now we have a perfect law of liberty, and whose looketh into that law and continueth therein, he bringeth not a forgetful heaver, but a doer of this work, this man shall be blessed in his deed." For, brethren, we have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Having a perfect law of liberty, what need of referring to the imperfect law of the United States? Why not rather refer to 2 Pet. 1: 5-7, which contains the following, and besides this, "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things cannot see afar off, and has forgotten that he was once purged from his old sins." Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Knowing also that the Word of the Lord will not return void, what need of articles of faith?

I am well acquainted with the Omaha Monastics who had articles of faith and how did they hold them together! Any one who is acquainted

with these people knows that they are divided, and I am afraid our blessed Brotherhood is drifting in that way very fast and articles of faith will only hurry the time when we have to say, "Divided we fall."

FOR THE BROTHERS AT WORK.

SMALL BEGINNINGS.

BY EMERT ESHELMAN.

WE are all aware what takes place if a pebble is thrown into a pond when its waters are still, how the little rings will form around where the pebble has sunk, then how these small circles become larger and larger, until they have spread over the whole pond. Just so it is in starting out in life. We may have little of this world's goods, but our marks will be made as the pebble that sinks into the water, though the deeds done may reach but a short distance at first, they will become greater and greater as we advance in life.

There are two kinds of deeds, the good and bad. The latter, should we commence with it, by doing even the smallest things that God and man look upon with disgust, they will be increasing and widening until they will meet us wherever we go and give us as little trouble. But how different with those who do good deeds; theirs spread no less fast than the former, but in their widening the influence they carry are continually for good, and people learn to trust such to some extent, yet may never have seen them.

Look at the boys or girls who depend upon their own exertions on the farm or elsewhere, and whoever tries to do what is right, these are they who by their good deeds are paving their way to honor in the sight of God as well as man. Such a man is far more desirable than fine gold. Let us then take pains to have the circles widen, while young, in the way that they will be for our present as well eternal welfare.

Woodland, Ill.

ANCIENT WONDERS.

NINEVEH was fourteen miles long, eight miles wide, and forty-three miles round, with a wall one hundred feet high and thick enough for three chariots abreast. Babylon was fifty miles within the walls, which were seventy-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building. The largest of the pyramids is four hundred and eighty-one feet in height, and eight hundred and fifty-three feet on the sides. The base covers eleven acres. The stones are about sixty feet in length, and the layers are two hundred and eight. It employed 350,000 men in building. The labyrinth of Egypt contains three hundred chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around, contained 350,000 citizens and 400,000 slaves. The temple of Delphos was so rich in donations that it was plundered of 210,000,000, and the Emperor Nero carried away from it two hundred statues. The walls of Rome were thirteen miles around.

If every person would be half as good as he expects his neighbors to be, what a heaven this world would be!

BRETHREN AT WORK.

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S. J. HARRISON, { Corresponding Editors.

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James Evans,	S. S. McNeil,	L. J. Rosenberger,
Daniel Vainman,	C. G. Eberhart,	J. W. Rothwell,
David Hays,	A. S. Elzy,	J. P. Rosenberger,

YOUR PAPER.

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THE ANNUAL MEETING.

NUMBER II.

OUR article of last week contained a report of the business of the meeting transacted up to the hour of eleven A. M., Thursday. As we had an opportunity of sending the report to the printing office just time, and could send no more after that time so as to reach the compositors in time for the issue last week, we will have to commence where we left off, in writing the remainder of the report.

THURSDAY, JUNE 14, 11 A. M.—The committee in charge of the papers on revising the Minutes reported next, and all the papers submitted to them read. The committee decided that the Standing Committee should appoint a committee of fifteen, who during the coming year should revise the book of Minutes, separately, then compare their work at a meeting of all the members of the committee, unite on what may seem for the best, and report to the next A. M. Passed unanimously without much discussion.

At this stage of the meeting there were three queries asked upon in our absence, hence we can say nothing concerning them.

A query, in regard to members who are not in the order of the church, taking part in the deliberations of the A. M., was returned to the church from whence it came.

Middle Indiana had a query, asking that ministers who do mission work for the church, should not be paid a stipulated amount, but receive assistance when necessary as a gift. Passed.

Adjourned at 12 o'clock for dinner.

Meeting opened at 2 o'clock. The crowd was still large, there being not far from 5,000 on the ground. We never before saw a crowd of people hang together so well.

Northern Indiana asked that those desiring committees to assist in settling their difficulties be first required to proceed according to Matt. 18, before being granted a committee. Passed.

Northern Illinois and Southern Missouri had each a query in regard to Sunday-school Conventions among the Brethren. It was, after considerable discussion, decided that such Conventions should not be held among the Brethren, believing that they were calculated to injure the Sunday-school cause among us, and perhaps make way for introducing evils that our people could not sanction.

The Committee on Periodicals now reported. After reading all the papers submitted to them, the following report from the committee was then read:

1. Organize a joint stock company with a capital of \$300,000.00, in shares of \$100.00 each, all shares to be held by Brethren, and no person to have over twenty-five shares at any one time.

2. A committee be appointed by the Standing Committee to raise this stock by September 15, 1882.

3. This company to publish one large religious weekly, the Annual Meeting to appoint the editors, and the stock-holders the business managers, and the editors to be responsible to A. M. for the manner of conducting the paper.

4. The A. M. to recognize the paper as her

official paper, and to forbid the publishing of any other paper for the sake of the church.

After considerable discussion the above was tabled, and the following proposition offered by the *Primitive Christian* and *BRETHREN AT WORK*, was taken up and considered at some length:

We agree to consolidate our publishing business, and publish one paper in the East and one in the West, or publish simply one paper, as may be thought best by the company and A. M.

The Annual Meeting to declare these the official papers of the church, and forbid the publishing of any other papers in the name of the church.

We agree to make ourselves accountable to the Annual Meeting for the way the paper or papers will be conducted.

After a long and somewhat animated discussion, the meeting adjourned at 5 o'clock without reaching a satisfactory conclusion.

Toward the close of the day the crowd began to diminish, so that by 5 o'clock not over 3,000 persons were left on the ground. The evening was very pleasant, and many lingered to converse with their friends before taking the parking hand. A goodly number left for their homes during the evening and night.

FRIDAY, JUNE 15.—It commenced raining, and continued during the day; at times raining very hard, but as the wind did not blow, the people managed to get along quite well. The tent work leaked a little occasionally, rendering it unpleasant in that way at times. There was also a little mud, in places, especially where there was much tramping.

The meeting was opened at 8:45 by John Metzger, of Corro Gordo, Ill. The unfinished business of yesterday, in regard to consolidating the *Primitive Christian* and *BRETHREN AT WORK*, was taken up, and the proposition offered, after a little modification was accepted and passed. As the Annual Meeting was to have a voice in regard to the number of papers to be published, the Standing Committee appointed the following brethren to confer with the publishers: Daniel Vainman, J. P. Eberhart, C. Bucher, B. F. Moomaw and John Vorney.

A query next asked the A. M. to more clearly define the relation that high schools sustain to the church. There was but little discussion on this question, as it was claimed that former Annual Meetings had defined that matter with all necessary precision, hence the paper was returned to the church from whence it came.

Another paper the Annual Meeting to appoint a committee to wait on brethren James Ridenour, J. H. Wort and S. H. Bashor, and require them to make satisfaction to the church for their manner of writing in public journals and extensively circulated tracts during the past year. This question called out some good speeches in regard to proper methods of Church government. It was finally decided that the decision No. 4 of the minutes this year was all that is necessary for the two former cases; but that the latter should be considered afresh from the ministry till he would unite proper satisfaction to the Brotherhood through the church where his membership was held, as there seemed to be some misunderstanding concerning that point at first. To represent the Standing Committee and general Brotherhood in the trial, the following brethren were appointed a committee: Joseph Coffman, Jesse Stetsman, D. N. Workman, John Smith and William Marry.

Middle Iowa presented a paper in regard to the course that the Brethren in Cedar county had taken in order to handle the difficulty brought upon them by a majority of the members in the Cedar county church going with the Miami element. It was, without any discussion, decided that the course taken was both legal and justifiable.

The committee appointed to attend to matters in the Cold Water and Wynum's Valley churches, Iowa, reported that nothing had been done on their part, and gave their reasons. After considerable discussion the committee was relieved.

Several queries were up from different parts of the West, some of them making an occasional ripple in the discussion, but most of them were either tabled or returned to the church from whence they came. One from N. E. Kansas wished to know what to do with members who unite with Life Insurance Companies, United Workmen order, etc. Decided that the church could not consistently tolerate actions of that character.

Southern Missouri presented a paper in regard to a small minority yielding to a large majority. It was unanimously decided that small minorities should not be required to yield to large majorities when said minorities were acting contrary to the established principles of the church and the decisions of A. M.

Southern Kansas had on papers. California and Oregon were not represented. Some other Western Districts, not named above, had no papers.

At this stage of the meeting the Standing Committee announced herself prepared to report the committees she had appointed. The following names were then read off as the Committee to revise the Minutes, as required by a decision made the day before:

B. F. Moomaw, Va.; Geo. C. Bowman, Tenn.; S. A. Fike, W. Va.; D. R. Saylor, Md.; C. G. List, Pa.; Christ. Bucher, Pa.; J. I. Rosenberger, Ohio; R. H. Miller, Ind.; S. S. Mohler, Mo.; John Forney, Kan.; David Becktelheimer, Neb.; John Zook, Iowa; Daniel Hays, Va.; D. Chonborin, Mich.; Daniel Vainman, Ill.

The meeting adjourned at 12 o'clock. At this time it was raining quite hard, enough to make it rather disagreeable.

It was 2:30 when the Standing Committee came into the tent. Committees were sent to the Sugar Creek church, Ill., Ogans Creek church, Ind., and also the Waukegan church, Ray county, Mo. Three committees in all, the smallest number of committees sent out by the A. M. for some time.

Next, the committee sent by the A. M. last year to the Conneaut church, Pa., reported, a majority of the members in that church having rejected the decision of the committee. The decision of the committee was sustained by the A. M.

About one hour was taken up in listening to the report of the Home and Foreign Mission Board, and also the Danish Meeting House Committee report. The reports were quite satisfactory, and were accepted by the Meeting. We hope to lay these reports before our readers at no distant day, as we could not secure all of them for publication while at the meeting.

By 7:30 the docket was pronounced closed, all the business finished, and instructions given to close the meeting. Bro. Quinter conducted the closing exercises in a very impressive manner.

After the meeting closed, the Publishing Committee, appointed by the A. M. to confer with the publishers of our papers in regard to the number of papers to be published, met with the publishers, held a consultation, at which time the question was carefully examined in all its bearings. It was finally decided that the two papers be continued for the present, the *Primitive Christian* in the East, and the *BRETHREN AT WORK* in the West, with the explicit understanding however that the patrons be consulted, and the different churches if possible, as to whether they prefer the two papers the way they now are, or whether they wish them consolidated into one paper. It was thought by some that one paper in the East and the other in the West would give better satisfaction, and was calculated to stimulate the editors to make better papers, while others thought the general desire was for but one paper. The publishers will shortly call on our readers to decide this matter in the way they may judge proper; in the meantime we want them to think it over, and be prepared to render a correct decision.

At 6 o'clock we left the A. M. ground, walked to Milford Junction, and a fourth miles, where we took the train at 2 o'clock in

the morning, and reached our home in Newark at 3 P. M. on the same day, where we found all in usual health. After preaching the next day at 10:30, we drove across the country to Mt. Morris, twenty-five miles, so as to be here in time to look over the paper early Monday morning, before it went to press. We found everything in good condition, the composition having got the paper up in good shape during our absence. We must be allowed to commend the heads in this office for their ability and willingness to do just the right thing in a right way.

CLOSING REFLECTIONS.

Since the meeting closed we have thought seriously and caudally over the work done by the meeting. It was an important meeting, that had grave questions to handle. For more than one year the mind of our great Brotherhood had been seriously exercised, and in some instances considerably excited over unwelcome things that were published and extensively circulated in order to produce certain effects, and also over issues that had to be fairly and squarely met.

We must confess that the work before the meeting passed off far better than we had expected it would. We went to the meeting with some serious reflections for the good of the cause, fearing that a crisis was upon us, and also fearful that the grave matters might not be handled with becoming caution and prudence. But in this we, with thousands of others, were hopelessly disappointed. More openness and calmness we never before saw

as a whole at an A. M. The questions were discussed in a Christian spirit, and some of them very pointedly, yet no harsh words were used, nor did any one, to our knowledge, have his feelings hurt in the least. In short, it was the most harmonious Annual Meeting we ever attended, and we heard some aged brethren say the same. Some points, when discussed, showed quite a difference of opinion, but when left to vote they were usually decided by a seemingly solid vote either one way or the other. The action taken on the Berlin Committee case may produce a little dissatisfaction in some localities on account of the meeting not receiving H. R. Holsinger's commission presented in writing the first day. We, at the beginning having the move, but the great body of our Brotherhood present was very desirous of having the A. M. say whether the action of the Berlin Committee was legal. The many had been agitated since last August. Many hard things were said against this committee and its work, even to the writing of tracts and extensively circulating them such to the injury of the reputation of good brethren on that committee. This had been kept up to the last day, so to speak, and now to receive Holsinger's concessions, and thereby create a decision concerning the legality of the committee's work was contrary to the feelings of nearly the entire body of members present.

But when the vote was taken, and forty to one stood up in defense of the committee's report, that seemed sufficient to settle the question. Such a great majority would be sufficient to settle any question in any deliberative body.

In this connection we wish to caution our readers against an improper report that some, who were not at the meeting, may be induced to believe. It may be claimed that the Progressive element was expelled without a trial. Now be it distinctly understood that the Progressive element was not expelled at all, no action was taken on their case as individuals or a body, save that they, a few of them, should be held to account in the congregations where they held their membership. There was but one person expelled and that was H. R. Holsinger whose duty and privilege it is to return to the church through his own congregation, and in that way proper satisfaction may be made without creating any unnecessary disturbance. This was the aim of the Standing Committee, to present only such business as was brought up in a legal way through the churches, hence for that reason she could not

consistently recognize petitions, memorials, etc., framed by a few persons who happened to be attending the meeting, however much they might have sympathized with those presenting such documents. We simply mention this, so that our readers may know in what light some things were viewed by the Standing Committee and the great body of members present.

This feature of the meeting was unpleasant to many, though during the investigation of the case not an unkind word was heard. It is reported that the Progressive element will likely organize themselves into a separate body, and have appointed a meeting at Ashland to that effect. We do not think many will go with them. This thing of leaving the church that is considered to be the church of Jesus Christ, and organize another just because Christ has been expelled, even though the legality of his expulsion may be questioned, is to grave a matter for sober-thinking people to act hastily upon. Then if the vastly overwhelming majority, which at the Annual Meeting voted to sustain the action of the Berlin Committee, is any indication of the sentiment throughout the great Brotherhood, and we presume it is, then it is clear to our minds that the church will stand firm, as she has been standing through all the storms through which she has passed in former years. A few may lay off, but the doctrinal, and even theological differences between the two bodies will be insignificant that it will appear even painful to attempt to keep up two separate organizations. Fathers and mothers, brothers and sisters will not long permit a little difference upon the part of others to separate them at the dedicated and consecrated table of the Lord.

Unpleasant feelings that may have arisen in consequence of hasty and imprudent actions will soon die away and those former kindred in Christ will feel that their home is in the good old church, from which they in early life received nourishment and strength. They will look back upon their childhood days of Christianity, and ponder over the scenes through which they have passed. They will discover that the few difficulties they experienced in early life have imperceptibly slipped from their memories, and only the bright spots remain, and with these feelings they cannot long remain away from the old homestead, the grand old church of their kindred in Christ.

And though few, in our judgment, will likely leave the good old ship, yet to these few permit us to say, ponder well your before. Before you consent to plunge into the great ocean of anarchy, pause and think long and seriously. Stand and gaze long upon the foaming waters below you make the fatal leap. It will pay you to wait at least till the storm is over, for ought you know the Master may be at the helm of the good old ship and not in that little frail bark that is about to be thrown into the angry waves. We must repeat again, that it will pay you well to wait awhile; do not be too hasty just now, prudent men and women, speak cautiously. Perhaps the Lord loves you better than you think and this little chastisement is for your good.

Z. H. M.

CHRISTIAN INTEGRITY.

CHRISTIANS are too much inclined to become careless, and even willingly negligent, in relation to their business matters. They sometimes go so far as to cause a general mistrust in regard to their honesty, for their word is often found to be no better than the promises of those who make no profession of any kind. This is not at all desirable. If there is any one on earth who ought to be honest it is a Christian, for he should be the light of the world, and a proper example for others. He ought never to make a promise that he cannot fulfill, or in some way give satisfaction. A wise old father once told his sons, that they should never make great haste to become rich, but should take the best care of their word and honor, and keep up their business integrity. Whatever we do let it be honorable, let it be

just toward ourselves and toward others. Tell the truth, make no false impression, but be frank, be candid. Let our business relation be such as to inspire confidence in those who deal with us. Here is an excellent field of usefulness for every man, either in or out of business.

BEGINNING TO WANE.

Henry Ward Beecher on May 7th, visited some lobes at the Plymouth church, Brooklyn, took advantage of the occasion to indulge in some Beecherisms.

"This rite of infant baptism does not rest upon any apostolic authority, yet is not less admirable on that account, nor would it be more estimable if it did. It is good because it is good, and just as good as if it had the sanction of Matthew and Mark and Peter and John and all the rest of all the apostles."

THUS early on one that may occur at high stations in life come in the front and confer that the "rite of infant baptism does not rest upon any apostolic authority." His only argument is, that it is "good because it is good," that good is good because Beecher says it is good. But here is another case that is still more startling for the old backbone top-baptist. It is from the Christian Standard:

How the tide has set in against infant membership, is illustrated in a statement found in a late number of the Independent, that in an eastern town, "a Congregational minister, Mr. Clark, has just been installed, who took somewhat novel and suggestive positions on the subject. He was asked by the council: 'Who are the proper subjects of baptism?' He replied: 'Believers.' 'How about their children?' 'They should not be baptized; certainly my children shall not be.' 'But how in the case of such as desire to bring their children for baptism?' 'If they cannot be dissuaded, I should not object to a form of consecration; but I should not call it baptism.' This, we are informed, was the substance of the examination on this point. He was unanimously accepted, and Dr. Duryea preached the sermon."

THE PERSECUTED JEWS.

THE cruelties practiced on the Jews in Russia are blood-curdling. The following, from a London cable letter to the N. Y. World, is a specimen of horrid barbarities that would be a disgrace to savages:

An Austrian physician who has visited the Jews' hospital at Odessa gave the following account of what he saw there: In the Jews' hospital at Odessa one hundred and twenty-five mutilated persons have been received within a few days, and a still greater number lie in the ruins of their homes in Hecoles, Balts and smaller places in the neighborhood. Most of the wounds are of a very dangerous character, the aggressors having been cruel enough to pour spirits and petroleum into them. If the Jews resisted this treatment, the Russians cut arms and legs off the badly used bodies and carried them to the woods to throw them to the wolves. Very few of the victims in the hospital are likely to recover, and the accounts they give of their sufferings and the treatment they experienced at the hands of their aggressors would appear exaggerated if their bodies not prove the truth of what they say. There is one young woman of little more than eighteen years, whose breasts were cut off with a sword, whilst her one-year-old baby, which was lying on the bed near her, had his eyes put out with a red-hot iron. She told the physician that her husband had a house and shop in Hecoles, and he had always been on the best terms with the Russians of that town; on Easter eve, as she was making preparations for the passover feast, a wild herd burst open her door, took her baby, and threatened not to return it until she had given up all the money and valuables in the house. The child was screaming wildly, so she fetched all she had, when the child was returned to her. Her eyes had already been put out. In her despair she threw herself upon those who had done the horrible deed, but they flung her to the ground, treated her in the most horrible fashion imaginable, and when her husband returned and drew a revolver

was he thrown to the ground also, bound with cords, and forced to look on while the monsters cut his wife's breast clear away. She was lying there with her baby, but the man was carried off, and she has never heard of him since. In the bed next to the one containing this miserable creature, who has not even the comfort of tears, sits an old woman with her head bandaged, the cranium having been cut in two with a sword. Upon the physician questioning her why she was not in a recumbent position, she answered that her back had been so badly scourged, it was a large open wound. When she heard the aggressors burst open the door she hid her grandchildren away in the cellar, but they were found and cut to pieces under her very eyes. She was addressed and scourged.

A FEARFUL PICTURE.

SOME of the popular churches are having sad experiences with the evil fruits of Free Masonry and other oath-bound orders. After reading the following, written by Prof. E. D. Bailey, and published in the Christian Cynosure, our people will see the importance of increasing instead of releasing their opposition to secret societies:

During a call at the home of one of the ablest Congregational pastors of Connecticut, the pastor of a strong Church, a conversation took place of which the following is as nearly a verbatim report as memory can make it. The language was written down immediately after leaving the house to insure accuracy.

"How is your church prospering?"

"Dead, dead; no additions in five years, except from a juvenile society of 150 members that I run independent of my church."

"No, not a bit. Every time I try to go extra meetings the church has a dime sociable, a theater, or a dance, and that ends the meetings. During the week of prayer fifty-five out of my juvenile society, between the ages of 14 and 18, rose for prayer. We expect great things of them. I was told by members of my church about their children, and they said, 'If the children want to be Christians we won't put a straw in their way.' The next thing I saw a notice was sent up of some sort of fadango, no matter what, to amuse the people and raise money."

"Are there any unconverted persons who are members of the church?"

"The church is full of them. Two-thirds of the male members are Masons; some of the young men have lately joined."

"Have you any good members?"

"Naturally good, but no more backbone in them than in a boneless fish."

"How then had any members here on Free-masonry?"

"Stoddard lectured here two or three years ago. I never heard so much truth spoken in an hour. My wife and I overflowed with joy and talked about it going home. A Masonic deacon overheard me and resigned his office. The Masons cut his head off, accused me of getting up the lecture, although I had in fact nothing to do with it. Finally they sent a man to me to pump out of me the facts. Not mistrusting that he was a Mason I innocently told him the whole story. In a little while a Mason hailed me on the street and said he had been appointed to the lodge as a committee to tell me that if I was not opposed to this local lodge the Masons would retain and rent pews. I was thoroughly disgusted."

"Don't you think your church is worse than the majority of churches?"

"No. I don't know of a church anywhere that I would trade for. Mine is considered one of the best in the State—has that reputation."

"How do you account for this state of things?"

"It is accounted for by the general depravity that followed the war."

"Don't you think it began before the war, when the churches refused to help the cause in the anti-slavery struggle?"

"Yes—I suppose so. They commenced to follow a worldly policy then, and have kept it up ever since. There must be a great reformation."

"Yes, unquestionably. It must come. There is no discipline in the churches—all broken down. There are men in all churches who have no business there."

He then related a number of experiences and facts illustrative of his statements, and gave unmistakable evidence of clear perception and perfect candor. His Sabbath congregations

are large and his pulpit ability is said not to be inferior to the best.

A PETITION TO CONGRESS.

To the Congress of the U. S., Greeting:

WE, the representatives of the German Baptist church in the Southern District of Virginia in conference assembled, representing more than two thousand members, would respectfully represent that we are deeply impressed with the evils growing out of the use of alcoholic beverages; and

WHEREAS, This Brotherhood, now numbering nearly one hundred thousand members in the United States, have for more than one hundred years in our church government and other ministrations, labored for the suppression of this evil and have only succeeded to a very limited extent, and

WHEREAS, Of late the public mind has been awakened to the magnitude of the evil, County and State authorities taking steps for its suppression, and

WHEREAS, Your honorable body has appointed a commission to investigate its effects upon the various orders of society, as well as the workings of prohibitory laws, and we have been inaugurated, we are encouraged and do hereby petition you as the appointed guardians of the interests and happiness of our beloved country, to work for a national prohibitory liquor law, and that an all-wise overruling Providence may guide your steps so as to lead to success, in our sincere desire, and for this we will ever pray.

B. F. MOOMAV.

Bonock's, Va.

THE CLOSING SCENE.

SPEAKING of the Berlin Committee report, and the trial of H. R. Holinger at the late A. M., the *Daily Indianian* gives the closing scene of the afternoon work the following language:

Mr. Holinger, of course appealed to the Conference, and the case has caused a large amount of discussion within the church. The grave fears have been entertained that this might be the entering wedge for a division in the German Baptist Church. The question came up, of course, as to whether the Conference would sustain the action of the committee, and for almost three hours the discussion raged and against this the chairmen presented dispassionate and the interesting discussion, and after all preliminary motions had been withdrawn, the question stood whether to accept the report of the Berlin Committee, or not. Amidst the utmost silence the Moderator put the question, after first announcing that the vote should be taken by rising. The result showed that the committee was sustained by an overwhelming vote, many declaring the majority in favor of the committee's report to be as forty is to one.

DR. TALMAGE ON CIGARS.

IN one of his lectures Dr. Talmage gave the following list of personal experience the following to-day: "There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what it is to make with them. I might in a word give my personal experience. It was ten years ago I was awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous tobacco merchant in Philadelphia said if I would only come to Philadelphia, he would, all the rest of my life, provide me with cigars free of charge. I said to myself, if in three war times, when cigars are so costly, and my salary is so small, I smoke more than I ought to, what would I do if I had a gratuitous and limitless supply? And there and there, twenty years ago, I quit once and forever. It made a new man of me, and though I have since then done as much bad work as any one, I think I have had the best health God ever blessed a man with. A minister of religion cannot afford to smoke."

Home and Family.

MORRIS.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

GOD BLESS OUR HOME.

God bless our little home to-day,
With all its toil and cares,
And less the faithful husband who,
With love our trials shares.

God bless the little children,
He is his love has given,
Except we become as those fair ones,
We'll never enter heaven.

God bless each heart who every day,
In secret prayer kindly know,
Their every word to him above,
Who reigns on yonder throne.

Sometimes the road seems dark and long,
Our souls to anguish driven,
But we'll press on to gain the crown,
With those who enter heaven.

MRS. S. J. STOVER.

ONLY A FARE.

"FARE, ma'am," said the conductor. The passenger took no notice. She was a shabby-looking old woman, in rather rusty-looking black, with a frayed lace scarf around her neck and an old-fashioned, heavily-worked lace veil fastened about her bonnet rim.

"Fare!" repeated the conductor. The passenger looked at him, put her hands into her pocket, rummaged in a queer, little reticule she carried, and, after exhausting all the patience of which a car conductor is supposed to be possessed, said slowly,

"I haven't got any money—not a penny. I suppose I've lost the change, or else I've had my pocket picked, and I'm going to—street town."

There was a pause. The conductor looked at the passenger and hesitated. It was a damp misty evening. The streets were ankle-deep with mire. It was three miles to—street, and the car was not half full. It seemed only common humanity to permit an old woman to ride to her destination, whether she had fare or not. But there, on the platform, staring through the glass door, our conductor saw the face of a car spy—a spotter, the men called him—who was watching him with eager, green eyes, anxious to catch him tripping.

Poor as his place was, twenty men were waiting for him. His receipts were tacked with the number of passengers received on the dial provided by the company for that purpose, or off went his head on Saturday night. Still he could not put the old woman off his ear; only one alternative remained—he could pay her fare.

Now, a fare on the—road was only five cents, but six o'clock was coming and he was hungry, and the supper he would have just time to snatch before his evening trips began, would cost him ten cents—five cents for bread and cheese, five cents for a cup of coffee. He gave up one of these if he paid that old woman's fare.

You see there was another old woman, whom he called Granny, to be cared for, and clothes of some sort must be worn, and there was no pennies to spare. But it was the memory of old Granny, that arose in his heart as he dropped the coin, touching the bell and nodded "all right" to his passenger, and as he stepped from his car to take his brief rest, he saw the old woman to the carstone and handed her safe upon her way.

"No, I don't want anything but the coffee," he said, waving away the restaurant keeper's boy, as he pressed the basket of rolls and sandwiches into his hand, "take that stuff away."

The mood was out of reach before he felt quite safe, he was so very, very, hungry.

At that moment an old woman touched the car starter on the arm.

"Tell me the name of the conductor on car number five. There sits under the shed, drinking some coffee."

"That's Varnham—Tom Varnham," replied the starter, rather eagerly, for he had a relative waiting for a place.

"If you have any complaint to make, there's the office." But the old woman nodded away, oh, how long, long Winter, cold and cruel—

A Winter full of terrible storms of snow and sleet. Two drivers on the—line were bad-

ly frozen. Many kind of lung complaints. The conductors suffered too, though not so terribly, and Granny had been sick, and there was money to be spent for medicine and cooing luxuries, and Tom Varnham's old great coat was stolen one night by a thief, who made his way into the crowded lodging house.

After that he went without it, and he often wondered what it would be to be warm, and to sit at a sniffling meal. Life seemed very hard to get up that poor situation and seek for better, was not to be thought of, with Granny on his hands.

The passengers who rode in car number five, often snubbed their conductor, took him to task for the inconsideration they suffered, and abused him at their dinner tables, or as they sat before their warm grates, boasting their toes, while he shivered on the car platform. Perhaps the shabby old woman, with the worked lace veil may have done it also, for the ride in the car very often, though she could find herself without a fare.

"What's the matter?" asked a passenger.

"Three cars ahead stopped—some one hurt," replied the other.

"What is it, conductor?"

"Conductor of number five dropped down," was the response. "Some say, he's dead."

Tom Varnham lay in the midst of a little crowd, quite senseless and very pale.

The men were talking about him.

"He's been starving himself and freezing too," said one. "A sick old grandmother on his hands; and he was a clerk or something never used to out-of-door work. I've seen this coming on for days."

"You are a doctor, sir?" asked a shabby, old woman, laying her hand on the arm of a gentleman who knelt beside poor Tom. The gentleman looked up.

"You said last week, I did not deserve to be called one, Madam Horner," he said demurely.

"Oo! Dr. Jones! Well that was when you couldn't cure me of the neuralgia," replied the lady. "But I want you to do something for me. Have this man brought to my home; he did me a favor once. Do your best for him and send me the bill."

The doctor nodded, and when Tom Varnham came to himself, he lay in a great, old-fashioned feather-bed, in a room he had never seen before, and the old woman whose face he had paid, looked to and fro beside him dead.

"You are not to talk," she said, waving a black fan at him, "but everything is all right. Your grandmother's board is paid for that rapacious old woman, and you needn't trouble your mind about anything. Go to sleep. You want about your bread and butter to give me a ride once, and I shan't forget it, though I happen to be a rich old woman instead of a poor one, as you thought me."

Tom listened, found himself incapable of making any remark, and fell asleep again. But hard times were over for the poor fellow. When he was able to work again, there was a fine position open for him in a great wholesale house, and he was able to keep a pretty suite of rooms and a servant for old Granny, and to live with her, to her great joy. And moreover, it is well known that old Madam Horner who has never relative nor hobby, has made her will, leaving her great fortune to Tom Varnham.

"Don't ask me why," she said to the lawyer. "Perhaps you wouldn't think it much to go hungry on a stormy Winter evening for the sake of a poor old woman. I could have called a coach, and I'd only lost my purse, but he didn't know that, and I always remembered just how he looked when he sat that hard day. I knew he was a good fellow, and so he is, and I've a right to leave my money according to my fancy."—*Ec.*

THE NARROW ROAD.

HOLY WRIT tells us that "strait is the way, and narrow is the way that leadeth unto life, and few there be that find it." Believers in Christ realize fully the import of this text, we think they would be loath to strive hard and sacrifice much in order that they might walk in this narrow way that leads to life.

The thought is so prevalent in the world, that we need only lead a moral and peaceful life in order to obtain an inheritance in the

sweet beyond. But the fact remains, we must strive hard and meekly; for the Savior says, "Few there be that find it."

We should all inquire within ourselves, What kind of a life had the Savior alluded to? It seems to be in some way very precious, for it were not it would hardly be so difficult to obtain.

We think Paul alludes to this life when he says "God will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." That immortal life's what he refers to, is evident, for "God only hath immortality," and the way being strait and narrow, it is not strange, if but few find it.

Remember, then, as we must make a sacrifice, let us lay aside all "superfluity and vanities, and the sin which do so easily beset us, and walk worthy of the vocation wherewith we are called," lest we fall out by the way, and as but after having made a good start.

Brethren and sisters, let us, then, all provoke one another unto love and good works, "let's promise of rest being left us, we fall short of attaining."

Let us strive hard, with love one to another, to join that crown which is promised to all that are in Christ. Let us take courage, try to be of one mind, live in peace; and the God of love and peace shall dwell with us.

KATIE HOLLINGER.
Waver's Station, Ohio.

RAINY DAYS.

DOWN it comes! Slowly, but steady, the rain has been falling. The earth has drunk in the moisture until it is filled with it, and now we see little pools of water here and there, while the small rivulets assume quite a respectable appearance, owing to its increased water supply.

While the rain continues, the husbandman anxiously scans the heavens to see if there is no sign of fair weather. He fears that his crops may suffer, forgetting that the Good Father above overrules all for good.

Just so it is with us. We need more than sunshine to bring us to perfection. Rainy days are needed to fructify the otherwise, barren waste.

A certain author aptly says, "I should not know joy, if I had not sorrow," and Goethe, also, once remarked, "Nothing is harder to bear than a great many days of unintermitted pleasure,"—all this showing us that we need affliction, in order to obtain a perfect growth. These "rainy days" of life are often unpleasant to us, but when we consider that all things work together for good, to those that love God, we look at the severest trials with hope and faith in a better life beyond.

Then, let us not despair! Though dark clouds overshadow and obscure our pathway, finally God's sunlight will break through, and so, sweet voices tell us, that the Lord, our God will never leave us nor forsake us.

WHAT HOPE DID.

IT told us on its piousness of snow to a bed of disease, and the sufferer's face became a smile—emblem of peace and endurance.

It went to the house of mourning, and from the lips of sorrow there came sweet and cheering songs.

It laid its hand upon the arm of the poor man, which was stretched forth at the command of unholly impulses, and saved him from disgrace and ruin.

It dwelt like a living thing in the bosom of the mother, whose son tarried long after the promised time of his coming, and saved him from desolation and the "care that killeth."

It hovered about the head of the youth who had become the Ishmael of society, and led him on to deeds which even his enemies praised. It snatched a smile from the jaws of death and went with an old man to heaven.

Hope on, good brother. Have it, ready it on your side. We'll with it that it may not depart; it may repay your pains. Life is hard enough at best, but Hope shall lead you safely over its mountains and sustain you while hugging its stormy billows. Put with all else beside, but cling to it—*Pr.*

MATRIMONIAL.

HILLMAN-YARIAN.—At the bride's parents, by the undersigned, April 12, 1894. David K. Hillman and Miss Maggie E. Yarian, all of Poweshiek Co., Iowa.

OCHETREE-MYERLY.—At the bride's mother, by the undersigned, May 4, 1894. Geo. M. Ochetree and Miss Hattie M. Myerly, all of Poweshiek Co., Iowa.

S. P. MILLER.

FALLEN ASLEEP.

FRANTZ.—In Cerro Gordo, Ill., May 70, 1892, John Frantz, aged 51 years, 3 months and 43 days.

He was a member of the church over 50 years, and leaves a wife and eight children to mourn their loss. He was a pious father, a loving husband, a worthy neighbor and a friend to the poor.

Funeral services by Eld. D. B. Gibson and M. Stauffer.

A. B. STODER.

PRICKETT.—In the Maple Grove church, Norton Co., Mo., April 29th, sister Sarah Prickett, aged 60 years, 4 months and 9 days.

Sister Prickett suffered from typhoid pneumonia, followed by apoplexy. She bore her sufferings with Christian fortitude and resignation and was buried in the Brethren's cemetery near the church on May 2nd.

Funeral services improved by Ed. N. C. Workman and M. Lichty from Ps. 117: 15.

H. P. BAINSWORTH.

COOK.—Near Dryden, Poweshiek Co., Iowa, April 19, friend James Lewis Cook, aged 55 years and 11 months.

Disease, lung fever. Funeral services conducted by the writer from Amos 4: 12.

MORGAN.—Near Dresden, Poweshiek Co., Iowa, May 21, of old age, our much esteemed old friend, John Morgan, aged 76 years, 6 months and 29 days.

Deceased has been a member of the Masonic Society of this county for forty years. He has been a resident of this County for many years and will be much missed. Funeral services conducted by the writer from the words "Man goeth to his long home." Ec. 12: 5.

S. P. MILLER.

Correspondence.

MORRIS.—Then they that found the Lord upon us, as we suffered and the Lord delivered us, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

From the Brethren (Pa.), New York.

APPALLING DISASTER!

The Loss of Life at Sterne's Church, Lancaster Co., Pa., May 27th. Full Particulars of the Terrible Accident.

A call has fallen over what, on Saturday morning, was a happy community. The new German Baptist meeting-house, the new erection between Milton Grove and Mastic, which Saturday morning was to be the pride of all hearts—was now a desolate ruin.

The building was raised Saturday morning, and was a cheerful multitude of people. Just as the carpenter was ready to raise the rafters, the temporary floor on the second tier gave way, and the structure went crumbling down with a terrible crash, that was heard nearly a mile away.

The style of the building was to be of plain German architecture of great magnificence, and was designed by Milton J. Stauffer and J. M. Gibble, and the carpentering was done by Geo. Ormser, one of the most skillful mechanics in the county. The building was to be frame, sixty by eighty feet, with a large basement, which is divided into three apartments. The first story was to be used for religious purposes, and embraced the entire length and width of the edifice; the upper story was to be laid out in a number of sleeping apartments. The frame work was about twenty feet high, and it appears, was entirely inadequate to hold the immense weight which burdened the second tier. Upon the top of the accident there were from eighty to ninety men at work. The accident happened at exactly 9:30 A. M.

CURSED BE SO MUCH ROTTEN WOOD, carrying with it about two-thirds of the interior of the building, taking all the boards, joists and the scullery—all falling down in a terrific mass, carrying with it about forty workmen who were operating on the top of the building. At the time of the accident there were from eighty to ninety men at work. The accident happened at exactly 9:30 A. M.

The mass of human beings, with the exception of ten or twelve, who jumped from the building, fell inside the tottering frames, and the majority were buried in the debris. The whole structure looked as though it would fall, and those scattered were appalled, and knew not what to do. To go near enough the street to rescue those mangled and bleeding, in the ruins was hazardous in the extreme, but brave men went fearlessly to work, and commenced to extricate the dying and wounded.

Indescribable horrors ensued. Men lay, barely untrampled, beneath these piles of lumber, shrouded in darkness, as though it were the risk of the bystander's life. Within two minutes after the disaster, no less than four bodies were removed by the almost superhuman efforts of the crowd that quickly gathered. Surgeons were promptly on hand, rendering aid to the wounded, who were carried to a nearby school-house in close proximity. The list of injured as footed up Saturday night, was 23, three of whom died during the afternoon, and as many more are not expected to survive.

LIST OF THE KILLED AND WOUNDED.

John Shook; dead; Jacob Gible, dead; Jos. Werner, dead; H. Werner, leg broken, and in a critical condition; Joseph Kinding, leg broken and serious internal injuries; and not expected to recover; Ed. Joshi, shoulder dislocated; Geo. Greiner, contractor, serious internal injuries; M. Grainer, Jr., serious internal injury; F. H. Kauffman, fracture of the skull; Ephraim Ginder fatally injured.

The above list comprises only those who were seriously injured.

There are about thirty other persons who were more or less injured, but not of a character which will justify the fear that they are in a serious condition.

THE INQUEST.

Dignity Coroner, John Ludewich empaneled as the jury to hold the inquest on John Shook, Lewis Weaver, Jacob Shook, Elias Fair, Christian Givner, Samuel Fair, and Chr. Shook.—Dr. John Augustus acting as physician to the Coroner. Their verdict was returned as follows: John Shook came to his death in the following manner, whilst in company with others in putting up a church building in said township; the timbers of said building giving way, he was crushed to death by the falling of the same and we do say that the said John Shook came to his death by accident and not otherwise.

From Harleysville, Pa.

Dear Brethren,

I will inform you and all your readers that Bro. Daniel Bright, of Bethlehem, Pa., has become, not only dangerless but quite insane. On Sunday, the 14th inst., he was here to visit us after meeting at Indian Creek. On our way home I asked him, "How does it go?"

He answered by saying, "I have gone through a transmutation; I was a silk-worm, eating leaves; then I spun myself into a cocoon of unbelief; but now I have come out of my chrysalis—now I am a butterfly."

So he kept up a conversation, sometimes so deep and figurative that not only I but others also, could not fathom, though much of his reasoning appeared plausible. Some were of the deep thoughts of God and eternity, and did not want to let him alone in conversation, and did not know what to think of him.

Soon after his return home, he became confused and deranged in his talk. His talk was mostly out of the Scripture, but he became worse and worse, until he grew graving and violent. He was then taken to the insane asylum at Norristown. His sister, a Mrs. Himmigway, at Norristown, has said that she also became insane; though they were only fastened here, and not taken to the insane asylum.

Bro. Daniel had a very limited education when he came to the Brethren about sixteen years ago. But then his wife was so dissatisfied with the change in him, she also slipped into another man, leaving back her two small children. He did the best he could under the circumstances and applied himself to thought and study. He became a deep thinker, a profound reasoner and a fervent conversationalist. After some years his faithful wife died, and then he married a second wife, who after a few years her babe died and she, too, soon afterward. During all this time he applied himself to study. He read many books, scientific and religious and became quite well educated. But, finally, in grasping after those deep things of God and eternity, his mind lost its equilibrium and gave way.

We held a Love-feast at Indian Creek on Saturday evening, the 27th inst., on which occasion brother John was quite ill. Bro. Moore from near Paris, on his way and encouraged us in the way of salvation. One was baptized and another backslider reclaimed.

We are having wet weather; not much corn planted yet. Fraternally,

JAS. Y. HECKLER.

Concerning Kansas.

Dear Brethren,

As I am receiving many letters from all over the Brotherhood, asking about the same questions, I will answer all as near as I can through the B. at W. and if any one has special questions to ask, an easy answer can be obtained by enclosing a stamp.

1. Olathe is the County-seat of Johnson Co., and twenty-one miles south-west of Kansas City. It has three railroads completed and one being built. Population about four thousand.

2. The Olathe church is in Johnson and Wyandotte counties, has a membership of sixty-four, firm for the order of the general brotherhood. We have from ten to twelve meetings at different points per month.

3. Our soil is bottom and limestone—very productive for all kinds of grain and fruit, especially for wheat.

4. We have a quantity of timber for all purposes except large building timber, of which we have a limited supply.

5. Our soil works as nice as could be desired; no water and sticky mud to contend with.

6. Farm implements and machinery of all kinds as cheap here as in the East.

7. Markets are as good here as in Illinois where we were raised.

8. Land rent for one-third of \$2.50 to \$3.00 per acre.

9. Good water is here in abundance, there being quite a good many springs.

10. Our present crop is good for crops and fruit. Wheat is filling so far; will do to eat the fore part of June.

11. We have some chinquapins now, but thus far they have not bared anything yet.

Last, but not least, near Olathe sells from \$30 to \$50 per acre. Some farms of about 160 acres sell for \$200; all land here is improved; no raw land nearer than thirty miles south-west.

Fraternally,

ISAAC H. CHIST.

Olathe, Kan.

From Sabetha, Kan.

Bro. J. T. Myers from Philadelphia, Pa., commenced a series of meetings in Sabetha, May 7th. Preached thirteen sermons which resulted in eight applications for baptism, four being baptized on the 13th and four on the 21st. On Sunday the 21st, over three hundred persons were present. It was something new a great many never saw the Brethren before. Bro. Myers is now preaching in the Poyy Creek church. We wish him success there in gaining some precious souls, and wish him good health, as he has not been well for some time, since here. We want him to come to us often, as we have plenty of work for such men as he is, and we welcome them at any time.

We hope God will bless him and his little family, and ever keep them near him.

The weather is cool and wet; small grain is doing well, except corn. E. J. BERRYLY.

May 28th, 1882.

From Norton, Kansas.

Received for missionary purposes during the months of April and May, B. at W. thirty dollars. Our projected new building at Maple Grove Cole, on the sixteenth, was a success. Elder C. C. Workman officiated. H. P. Brinkworth was present from Jewell county. Two were added to the church by baptism, and since that time eight more have been persuaded to join believe others of God. Those sending papers for free distribution, will address me at Norton, Kan., instead of Dallas. R. R. MOORE.

May 29th.

From Dakota City, Iowa.

I desire to say a few words to friends and Brethren in Iowa. There may be some who have left the coming West. If so, you will do well to come and look at this part of the country

are you say. It is very rich and productive, well watered and very healthy. Crops are as sure as in Illinois. Raw land varies from \$5.00 to \$12.00 per acre, owing to where located. Farms partly improved, \$16 to \$20 per acre. Some new, improved farms for rent; renters getting two-thirds crop. Good stock country; many herds of cattle to be seen grazing on the beautiful barrens. Those wanting good homes cheap, and to grow up with the country, now is your time to buy. Hope to see some of the Brethren come and settle here.

There is a good opening on this new line of railroad—the C. & N. W., for business of any kind, a good opening at this place for grain and stock raising.

I will be glad to see and aid in any way I can, any brother or friend that may come this way. Good water power near this point, where flouring mills are in operation. The new railroad was put through last winter; since then, transportation is easier in fact, and land increasing in value. Hoping to see some come this way, I am yours very faithfully,

T. A. BROWN.

May 28th, 1882.

A Request.

If any of the readers of the B. at W. know how the River Brethren had their origin, when and by whom, please let me know through the B. at W.

CHARLES BAKER.

Nottawa, Canada.

From North Manchester, Ind.

Our Love-feast which came off the 24th of May, is long to be remembered. Truly we had a most enjoyable season. Elder D. P. Sawyer and brother O. F. Youst were with us also brother J. R. Keller and elder S. A. Hombarger from Northwest Missouri, and several ministers from adjoining congregations.

Elder D. P. Sawyer preached at 10 A. M. from 1st Cor. 3:10-12, showing the importance of building upon the sure foundation, with the proper material; K. followed by Bro. Youst. Examination services were conducted by brothers Youst, Hombarger and Sawyer. Bro. Sawyer presided.

We had most excellent order by the spectators during the entire meeting, which speaks well for our young people, showing due reverence and respect for the house of God. Next morning had preaching consisting of farewell address by the brethren.

Upon the whole we had a glorious meeting; the brethren preached the Word earnestly. Saints were much strengthened and encouraged on their way Zionward, and sinners were faithfully warned to flee the wrath to come.

May the Lord bless all our brethren who labored so faithfully among us, and we trust their labors will not be in vain in the Lord, but that they may be the means of more firmly uniting us in love as brethren of God's children.

Dear brethren and sisters let us all labor and pray for the restoration of peace and union among us, and so live that when our work is done, we may all reach that home where there is no division, trouble and sorrow will be unknown.

ISAAC MILLER.

May 28th, 1882.

Our West.

On Monday, May 22nd, we left the office for a season of recreation in the West.

Arrived at Bro. Moses Sawney's near Kearney, Neb., on the morning of the 23rd. Found brother Sawney and family very well situated in their new home. Bro. Samuel Forester, formerly of Richland Co., Ill., is the elder and speaker in this small church, known as the Western River church. They number few, but are very zealous workers; and we predict a large, orderly church there in a few years. We found a beautiful country; crops looking very promising; the people are considerable.

We think Brethren contemplating moving west would do well to correspond with brother Moses Sawney, as to prices of land, before purchasing elsewhere.

We returned home June 1st, but felt ed to part with the dear brethren and sisters who treated us so kindly. O. D. LYON.

Mr. Morris, Ill., June 1st, 1882.

From Virginia.

Dear Brethren,

The tide of migration is setting in Eastward from the Valley of Virginia. About fifteen of our fraternity have already landed in Equizer Ca., Va., on the Rappahannock, and more on the way. Brothers Hendrick and Mil-

ler contemplated going there to preach from District Meeting in June.

Bro. John Flory, after his long preaching tour in the Western states, was at our District Meeting, looking well. He expressed himself well pleased with his visit among the Brethren.

If those who are set forward by the church to preach the Gospel, would fill their mission both by precept and example, and not meddle with church government, there would be but little further trouble in the church.

The question relating to the propriety of voting at the polls, prohibiting the use of intoxicating liquors in the State, was warmly discussed at the District Meeting. All were strong, uncompromising temperance advocates, but the meeting did not advise the voting part. Our church is the oldest Temperance Organization on earth, and needs no supplemental agencies. It would probably be more in accord with her mission, for the church to ask our State and National Authorities to pass a law prohibiting the manufacture and sale of intoxicating beverages. This would strike at the root of the evil, and bring to light this prominent feature of our church.

DANIEL HAYS.

From Orleans, Neb.

Dear Brethren,

We do not have much preaching here in our isolated church, hence we do not often write much news. We gave notice of Bro. Arnsberger and Ives preaching here last Winter, and brother William Pullen was here about one year before that time. Bro. Arnsberger preached here four different times; this is all the preaching we had since we are here. Our prayer is that God may bless them and their church abundantly for their labor of love.

On the 14th inst. we were made to rejoice to see four precious souls buried in baptism in the Sappa River in Furness county, by S. Miller, and to see newness of life. Their names are, C. G. Ellis and wife, and T. J. Hickman and wife. Bro. Hickman had been a New-light minister, and brother and sister Ellis had been members of the Campbellite church. We have good reason to know that they all considered well the step they were taking, as they are willing the Scriptures diligently. They are willing to follow the Lamb whithersoever He leadeth, hence they go on their way rejoicing. We hope our souls good to have two members of God's family so near, about one and one half miles from us; before this the nearest were about twenty miles.

While we rejoice that our neighbors have come to Christ, we pray that their children also may make the good confession, and acknowledge Satan with all his sinful ways, while they may examine the Word for themselves, and then show a wicked world for Jesus's sake. We should devote our time and talents to him who died that we might live.

Dear brethren and sisters, remember us in our isolated condition, and when you are traveling in the West, please come and preach for us. I know that we have not the comforts and luxuries of life with which you are surrounded in the East, but we have hearts that long for Christian sympathy and encouragement. Then there are precious souls here for whom Christ died; must they be left to perish? When there are three or more of us in one meeting, we think how glad we should be to have one of you here. Will not the Mission Board send our brother, sound in the Faith, to preach for us? J. P. NORZIEBER.

May 28th, 1882.

From Woodland Church, Ill.

Dear Brethren,

Our Love-feast was truly a feast to the soul, and pleasant memories yet remain. One was very willing to forsake the services of an sin and walk in newness of life. Brother Menno Stoffner and brother Samuel Tenner labored for us. The truths presented we hope may be lasting as time itself. In the service of our Master. Another precious soul was added by baptism on the 28th inst. Those two are young sisters. May God keep us near him in life and save us in death by his prayer.

EMERY EBERHART.

May 31st, 1882.

EAT below your means, dwell according to your means, but spend on your wife and children above your means.

PORK.

(Single Copies
5 CENTS.)

No 24

No. 24.

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Mr. Morris, Ill.

A STRANGER, though a member of a secret society, writing to the *Christianity* Cynosure, says that he has been

A STRANGER, though a member of a secret society, writing to the *Christian Cynosure*, says that he has been

Bro. Henry Siddle, writing from Monmouth, Kansas, says, the little church there is in peace; they have a pleasant Sunday-school, and two persons were received into the church by baptism. June 1891. No further news.

Weather is pleasant now. Wheat harvest has begun. Wheat is good. Oats looks well. Corn is over knee high. Cattle fat and the sheep are fat.

Weather is pleasant now. Wheat harvest has begun. Wheat is good. Oats looks well. Corn is over knee high. Gardens doing well. There will be an abundance of peaches and a good many apples.

Weather is pleasant now. Wheat harvest has begun. What is good. Oats looks well. Corn is over knee high. Gardens doing well. There will be an abundance of peaches and a good many apples.

We failed to mention at the proper time and place that brother Eby, of California, attended the Annual Meeting and agreed to bring brandy with him.

Weather is pleasant now. Wheat harvest has begun. Wheat is good. Oats looks well. Corn is over knee high. Garden doing well. There will be an abundance of peaches and a good many apples.

We failed to mention at the proper time and place that brother Eby, of California, attended the Annual Meeting, and seemed to enjoy himself quite well. As he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the

Weather is pleasant now. Wheat harvest has begun. There is good. Oats looks well. Corn is over knee high. Gardens doing well. There will be an abundance of peaches and a good many apples.

We failed to mention at the proper time and place that brother Eby, of California, attended the Annual Meeting, and seemed to enjoy himself quite well. As he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee, a paper, but at the A. M. he told the Standing Committee that he was not an elder, but a deacon, hence he

Weather is pleasant now. Wheat harvest has begun. When it is good. Oats looks well. Corn is over creek high. Gardens doing well. There will be an abundance of peaches and a good many apples.

We failed to mention at the proper time and place that brother Ely, of California, attended the Annual Meeting, and soiled to enjoy local quite well. As he was coming East on credit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee. A proper, but at the A. M. he told the Standing Committee that he was not an elder, but a deacon, being unwilling to act in the capacity of a member on the committee. He was, however, received as a delegate, as no one but an elder can serve on the Standing Committee.

Weather is pleasant now. Wheat harvest has begun. Wheat is good. Cows look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good nutty apple.

We failed to mention at the proper time and place that brother Ely, of California, attended the Annual Meeting, and seemed to enjoy himself quite well. He was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee, a paper, both to the A. M. he told for Brethren's Committee and he was to visit the churches of the West, not with to act in the capacity of a member, but as a witness. He was, however, received as a delegate, as a witness but an elder can serve on the Standing Committee.

We have received information from a reliable source

We have received information from a reliable source that brother E. J. Calhoun, attended the Annual Convention of the Southern Christian Leadership Conference, held in New Orleans, Louisiana, in 1964, and that he was coming East on a visit. He was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee, and he was given a letter of introduction from the churches that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He was, however, received as a delegate, and some one else came to serve on the Standing Committee.

Weather is pleasant now. Wheat harvest has begun. When it is good, Cows look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the California Synod, at San Francisco, when he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Synod. He was not able to do so, because at that time he was not an elder, but a deacon, hence did not wish to act as the equality of a member on the committee. He, however, received as a delegate, as no one else was able to serve on the Standing Committee.

We have received information from a reliable source that brother Calhoun, stating that A. M. had visited and fully decided against the Synod, and that he would be there. Annual Meeting took such action since everything was covered by brother Calhoun, that was not necessary to do. It was decided to have a meeting of the church as heretofore, namely that there should be

Weather is pleasant now. Wheat harvest has begun. When is good. Cows look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the California Synod at San Francisco, where he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Synod. He was elected to the office, but as it was not his wish that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He, however, received as a delegate, as no one else came to serve on the Standing Committee.

We have received information from a reliable source that the proposed change, making that A. M. had virtually decided against the proposed change. At the last year's Annual Meeting took no such action, thus everything was covered by former decisions, that was the reason that the proposed change was not made. The church is heretofore, anxious that they must not so change the name of the church, but the name of the place where they are located not be conducted as a Methodist church.

We failed to mention at the prior year and again at the last year's meeting that brother E. E. Calhoun, who attended the Annual Meeting, and seemed to enjoy himself quite well. As he was coming East on a visit, he was furnished right at the door with a copy of the Standard Committee's brochure, and he was also invited to the churches of California on the Standing Committee, as proper, but in the A. M. he told the Standing Committee that he was not going to accept of the invitation, as he did not wish to act in the capacity of a member on the committee. He was, however, received as a delegate, as was also our sister Mrs. E. Calhoun, who attended the meeting.

We have received information from a reliable source that some of the prominent students of the University recently decided against all the schools connected by Brother Annan. Amongst things too such action is not advised, and all the schools bear the same relation to the church as hextroites, namely that they must not be visited, and that the churches are to be visited, and the place where they are located need be conducted as independent enterprises. Members should not let themselves be misled by the fact that the churches are visited for 10 minutes of A. M. that they may get the truth of the

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Weathers in plant now. Wheat harvest has begun. When is good. Oaks look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Califfano, attended the Annual Meeting of the California State Conference of the United Brethren in California, held at the Hotel California in San Francisco, June 19-21, 1922. He was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the National Conference. He was also a member of the church that he was not an elder, but a deacon, hence did not wish to act as the equality of a member on the conference. He was, however, received as a delegate, as no one here could serve on the Standing Committee.

We have received information from a reliable source that the report circulated, stating that A. M. had visited brother E. J. Califfano, and that he had been duly decided. Annual Meeting took no such action since everything was covered by former decisions, that was the case with the churches of California. The fact that the church is heretofore, assured that they must not change the name of the church, but the name of the place where they are located may be conducted as individuals. The church is not to be changed, but may be decided by A. M. reports. But wait until they get the Minutes of A. M. that they may get the truth of the matter. His representatives never do meet.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew

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Weathers in plant now. Wheat harvest has begun. There is good. Oaks look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the Southern Baptist Convention, and that he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Southern Baptist Convention. But our committee felt that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He was, however, received as a delegate, as no one here offered to serve on the Standing Committee.

We have received information from a reliable source that brother Grinnell, stating that A. M. had visited brother Calhoun at St. Louis, and that he had been fully decided. Annual Meeting took no such action since everything was covered by former decisions, that the church was not to receive him. Some one who visited the church as heretofore, assured that some revelation had been given, that the church was to receive him, and that the name of the church, but the name of the place where they are to be conducted as individuals, and that the church was to receive him, and that he was to be received by A. M. respects, but wait until they get the Minutes of A. M. that they may get the truth of the matter. His ministers never do go.

In our report of the Annual Meeting, it was contained that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts, and we are confident that you will think things were decided. In many instances there were unanimous, and in the strongest counter-questions not less than forty to one. We do not believe that the church was ever so united as at this time, and with so much unanimity in deciding upon the

Weather in plant now. Wheat harvest has begun. Weather is good. Cows look well. Corn is over-ripe. High. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the Southern Christian Conference at St. Louis, he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Southern Christian Conference. But we forgot to say that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He, however, received as a delegate, as one who offers aid and service to the Standing Committee.

We have received information from a reliable source that the Southern Christian Conference is about to be divided, stating that A. M. had visited the Southern Christian Conference at St. Louis, and fully decided. Annual Meeting took no such action, thus everything was covered by former decisions, that was the only thing that was decided. But we forgot to say the church is heretofore, usually that they must have the same name the church, but the name of the place where they are located, but be conducted as independent churches, and not be subject to be controlled or to be decided by A. M. reports. But wait until they get the Minutes of A. M. that they may get the truth of our statements. Ministers never do go back.

In our report of the Annual Meeting, it was contained that the business done seemed to give general satisfaction. In support of this statement, we drew so much from the reports of the churches, that we forgot to say what things were decided. In many instances the vote was unanimous, and in the strongest controversy there was a religious unity to unite. We do not believe that there is a religious unity in the churches, but that there is not with so much unanimity in deciding grave questions. Of course, in forming our conclusion, we proper consideration, is supported by the laudatory way of our reports.

Weather in plant now. Wheat harvest has begun. Wheat is good. Cows look well. Corn is over-ripe high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Califfano, attended the Annual Meeting of the Southern States Conference at St. Louis when he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Southern States Conference. He stated that he was not an elder, but a deacon, hence did not wish to act as the equality of a member on the committee. He, however, received as a delegate, as one of our elders from the Standing Committee.

We have received information from a reliable source that the Southern Conference, stating that A. M. had virtually expelled him from the conference, and had elected brother Andrew. Annual Meeting took no such action since everything was covered by former decisions, that was the only thing that was decided. The Southern States Conference is heretofore, assembly that was held in the same church as heretofore, assembly that was held in the same the name of the church, but the name of the place where they are clustered, be conducted as individuals. The Southern States Conference is not to be decided by A. M. respects, but wait until they get the Minutes of A. M. that they may get the truth of the matter. Southern Ministers never do go.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: In the first instance, the things which were decided. In many instances the vote was unanimous, and in the strongest counter-questions not less than forty to one. We do not believe that the Southern States Conference has ever met with so much unanimity in deciding grave questions. Of course, in forming our conclusion, we kept in mind the fact that the Southern States Conference, it is supposed to be the legislative body, and the findings of a body of people on a question of difference. Speeches are never counted.

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measures in plant now. Wheat harvest has begun. The grain is good. Oaks look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother Eddy of California, attended the Annual Meeting. Major General Eddy was conducted by us when he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the General Conference. The General Conference thought that he was not an elder, but a deacon, hence did not wish to act as the equality of a member on the committee. He, however, received as a delegate, as no one else offered to serve on the Standing Committee.

We have received information from a reliable source that the General Conference, stating that A. M. had virtually decided against the proposition conducted by the Brethren. Annual Meeting took no such action since everything was covered by former decisions, that was the only thing that was decided. The action was taken by the church as heretofore, saying that they must not change the name of the church, but the name of the place where they are located may be conducted as well as the name of the church. The General Conference will be decided by A. M. reports. But wait until they get the minutes of A. M. that they may get the truth of the matter. Mistakenness never do meet.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: The General Conference had decided which things were decided. In many instances the vote was unanimous, and in the strongest contests the vote was nearly thirty to one. We do not believe there is a religious body in the world that could contend with so much unanimity in deciding grave questions. Of course, in forming our conclusion, we kept in mind the fact that the General Conference, as a representative, is supposed to be the legitimate way of settling the findings of a body of people on a question of difference. Speeches are never content.

There follows is a list of the Brethren appointed to the committee to revise the Minutes. We give their names and addresses:

1. B. F. Monahan, Bensenville, Randolph Co., Va.
2. J. M. Hays, New York, N. Y.
3. S. A. Fike, German Settlement, Preston Co., W. Va.
4. D. R. Stryker, Double Pine Creek, Carroll Co., Va.
5. C. G. List, Mayersdale, Somerset Co., Pa.
6. J. M. Hays, New York, N. Y.
7. J. J. Rosenberger, Crowsnest Mine Co., Pa.

Wheat is plentiful now. Wheat harvest has begun. There is good. Cows look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother Eney of California, attended the Annual Meeting. He enjoyed himself very much. He was when he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the General Conference. He was not present, but that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the conference. He was, however, received as a delegate, as no one had an offer to give up the Standing Committee.

We have received information from a reliable source that brother Eney circulated, stating that A. M. had virtually decided against the proposition to be conducted by Brethren. Annual Meeting took no such action since everything was covered by former decisions. That revelation was not made until after the Annual Meeting. It was the church as heretofore, assured that they would not change the name of the church, but the name of the place where they are located, and the name of the denomination. It was not a question of the name of the church to be decided by A. M. respects. But wait until they get the Minutes of A. M. that they may get the truth of the matter. The Minutes never do meet.

In our report of the Annual Meeting, it was indicated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: The business of the conference, which things were decided. In many instances the vote was unanimous, and in the strongest counterpoint was only thirty to one. We do not believe that religious people are so easily won over, and we do not wish to so much unreason in denuding game question. Of course, in forming our conclusion, we kept in mind the fact that the vote was a vote, proper action, is supposed to be the legitimate action. We kept the findings of a body of people on a question of difference. Speeches are never counted.

There following is a list of the Brethren appointed on the committee to revise the Minutes. We give their names and addresses.

1. B. P. Mossau, Bensenville, Bensenville Co., Va.
2. D. S. Fike, Georgetown, Preston Co., W. Va.
3. D. R. Saylor, Double Pine Creek, Carroll Co., Va.
4. C. G. List, Mayersdale, Adams Co., Pa.
5. J. H. Miller, New Market, Adams Co., Pa.
6. J. I. Rosenberger, Coganstown, Adams Co., Pa.
7. R. H. Miller, North Manchester, Whelan Co., Ind.
8. S. S. Mohler, Cresskill, Johnston Co., Mo.

Wheat is plentiful now. Wheat harvest has begun. There is good. Cows look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother Eney of California, attended the Annual Meeting. Major Leland of California, attended the same. He was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the General Conference. He was a member of the church that he was not an elder, but a deacon, hence did not wish to act as the equality of a member on the conference table. He, however, received as a delegate, as no one else offered to carry the Standing Committee.

We have received information from a reliable source that the General Conference, stating that A. M. had virtually been expelled from the church conducted by the United Annual Meeting took no such action since everything was covered by former decisions, that the church was not to be disturbed. The same reason the church is heretofore, assured that such action will cause the name of the church, but the name of the place where they are located and be counted as individuals. The church is not to be disturbed. The church is to be decided by A. M. reports. But wait until they get the Minutes of A. M. that they may get the truth of the matter. Their Ministers never do meet.

On our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: The business of the conference, which things were decided. In many instances the vote was unanimous, and in the strongest counter questions not less than unity to one. We do not believe that the business of the conference was conducted with so much unanimity in deciding grave questions. Of course, in forming our conclusion, we kept in mind the fact that the vote was a vote, proper action, is supposed to be the legislative body of the church, the findings of a body of people on a question of difference. Speeches are never counted.

There follows is a list of the Brethren appointed on the committee to revise the Minutes. We append the names and address of the Brethren.

1. B. P. Mossau, Bensenville, Renovo Co., Va.
2. D. W. Farnsworth, York, Pa.
3. S. A. Eike, Guyer Settlement, Preston Co., W. Va.
4. D. R. Saylor, Double Pine Creek, Carroll Co., Va.
5. C. G. List, Maryland, Somerset Co., Pa.
6. D. W. Farnsworth, York, Pa.
7. J. J. Hensberger, Cepergale, Mineral Co., Ohio.
8. R. E. Miller, North Johnstown, Whelan Co., Ind.
9. S. S. Mohler, Corvallis, Johnston Co., Mo.
10. D. W. Farnsworth, York, Pa.
11. John Farrow, Abilene, Adams Co., Kan.
12. D. Hensberger, Juniata, Dickinson Co., Neb.

Whether in pleasant sun. Wheat harvest has begun. Another is good. Oaks look well. Corn is over knee high. Gardening doing well. There will be an abundance of peaches and a good supply apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting. Major General Calhoun, who was in the city when he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the General Conference at St. Louis. It was decided that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He, however, received as a delegate, as one of our elders, and as the Standing Committee.

We have received information from a reliable source that the General Conference, stating that A. M. had voted to decide against the resolution conducted by the Brethren. Annual Meeting took no action since everything was covered by former decisions. That was the only action taken by the Brethren. It was also decided that the church is heretofore, assured that they must not use the name of the church, but the name of the place where they are located, not be conducted as individuals, but as a church. It was also decided that they be decided by A. M. respects, but wait until they get the Minutes of A. M. that they may get the truth of the matter. Ministers never do meet.

In our report of the Annual Meeting, it was stated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: The business of the conference, which things were decided. In many instances the vote was unanimous, and in the strongest confidence. There was no dissent. We do not believe there is a religious body that can do more than this. There is no such unanimity in deciding upon questions. Of course, in forming our conclusion, we kept in mind the fact that the conference was a proper one, is supposed to be the legitimate way of settling the feelings of a body of people on a question of difference. Speeches are never counted.

Two following is a list of the Brethren represented on the committee to revise the Minutes. We gave their names and addresses.

1. B. F. Mossman, Bensenville, Rock Co., Va.
2. D. P. Gorman, Bensenville, Rock Co., Va.
3. S. A. Fike, Geyser Settlement, Preston Co., W. Va.
4. D. R. Taylor, Double Pine Creek, Carroll Co., W. Va.
5. C. G. List, Mayersdale, Somerset Co., Pa.
6. D. P. Gorman, Bensenville, Rock Co., Va.
7. J. J. Rosenberger, Crowsnest Mine Co., Pa.
8. R. Miller, North Manchester, Whelan Co., Ind.
9. S. S. Mohler, Corsella, Johnson Co., Mo.
10. D. P. Gorman, Bensenville, Rock Co., Va.
11. John Fayer, Ableson, Adams Co., Kan.
12. R. H. Reichenberger, Jamaica, Jackson Co., Neb.
13. John Jay, Moore's Store, Co. Iowa.
14. D. P. Gorman, Bensenville, Rock Co., Va.
15. Daniel Hays, Moore's Store, Shenandoah Co., Va.

Wheat is plentiful now. . . . Wheat harvest has begun. . . . There is no dearth. Cows look well. Corn is over ripe and beginning to get shabby. There will be no abundance of peaches and a good many apples.

We failed to mention at the proper time and place that the Rev. J. H. Childs, attended the Annual Meeting, and seemed to enjoy it very quite well. He was coming East on a visit, he was furnished with the necessary papers to enable him to represent the church in the Annual Meeting, and he was, in all proper, but at the A. M. he told the Standing Committee that he was not an elder, but a deacon, hence do not call him an elder. He was, however, received as a delegate, as we will be, and he can serve on the Standing Committee.

We have received information from a reliable source that reports are circulated, stating that A. M. had virtually decided against all the schools conducted by the Annual Meeting took no real action since everything was covered by former decisions, that we saved the day, and all the schools have the same relation to the church as heretofore, and that they must not acknowledge the same name, the church must not have a place where they are located nor be conducted as individual enterprises. Members should not feel themselves bound to do anything, and we will give the Rev. Ministers of A. M. that they may get the truth of the matter. Mistakeurs need not do good.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew some facts from the minutes, and we will state that such things were decided. In many instances there was unanimity, and in the strongest cases there was a large majority. It is a fact that there exists a religious body of people in America that could not be so much unanimously in deciding grave questions. It is because, in our opinion, we kept the peace, and we are not going to break it. The action taken, is supposed to be the legitimate way of ascertaining the feelings of a body of people on a question of peace. Speeches are never correct.

True following is a list of the Brethren appointed on the committee to revise the Minutes. We give their names and addresses.

1. J. M. Monahan, Escondido, Rancho Co., Va.
2. Geo. C. Bowman, Bloom's Creek, Wash. Co., W. Va.
3. S. A. Fike, George's Settlement, Preston Co., W. Va.
4. J. H. Childs, New Market, Md.
5. C. G. List, Mayersdale, Somerset Co., Md.
6. Christian Bucher, Shoenberger, Lehigh Co., Pa.
7. L. B. Miller, Johnstown, Adams Co., Ohio.
8. H. B. Miller, Johnstown, Whelan Co., Ind.
9. S. S. Mohler, Corolla, Macon Co., Mo.
10. D. Vannum, Vardes, Macon Co., Mo.
11. J. H. Childs, New Market, Md.
12. D. Bechtelheimer, Adams, Adams Co., Neb.
13. John Jeter, Clarence, Cedar Co., Iowa.
14. J. H. Childs, New Market, Md.
15. Daniel Hays, Monro's Store, Shenandoah Co., Va.

The Graduating Exercises.

Wheat is in good way. Wheat harvest has begun. The crops are good. Cows look well. Corn is over knee high. The corn is in good way. There will be no shortage of peaches and a good supply of apples.

We failed to mention at the proper time and place that the Rev. J. H. Adams, attended the Annual Meeting, and seemed to enjoy it very much. While he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the church in the Annual Meeting. He was not in the proper, but at the A. M. he told the Standing Committee that he was not an elder, but a deacon, hence he could not vote. He was not a member of the A. M. either. He was, however, received as a delegate, as he was not an elder can serve on the Standing Committee.

We have received information from a reliable source that reports are circulated, stating that A. M. had virtually decided against all the schools conducted by the Annual Meeting took no real action, and everything was covered by former decisions, that we solved so, and all the schools have the same relation to the church as heretofore, namely that they must not be conducted in the name of the church, but in the name of the place where they are located and be conducted as individual enterprises. Members should not be influenced by such reports. We should tell them that they are the Ministers of A. M. that they may get the truth of the matter. Ministers cannot vote at all.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: In the Annual Meeting, many such things were decided. In many instances there were unanimous, and in the strongest conviction, we secured the approval of the members. We do not believe there is a religious body of people in America that conduct itself with so much unanimity in deciding grave questions. Of course, in forming our conclusions, we kept in mind the fact that the members of the church, taken, is supposed to be the legitimate way of ascertaining the feelings of a body of people on a question of doctrine. Synods are never correct.

Two following is a list of the Brethren appointed on the committee to revise the Minutes. We give their names and addresses:

1. M. M. G. Boushka, Boushka Co., Va.
2. G. C. Boushka, Boushka Co., Wash. Co., W. Va.
3. S. A. Flee, Glenn's Settlement, Preston Co., W. Va.
4. S. A. Flee, Glenn's Settlement, Preston Co., W. Va.
5. C. G. L. Maynard, Somerset Co., Md.
6. Charles Bucher, Shafterville, Lebanon Co., Pa.
7. J. J. Rosenberg, Ceresville Miami Co., Ohio.
8. S. S. Mohler, Ceresville, Miami Co., Ohio.
9. S. S. Mohler, Ceresville, Miami Co., Ohio.
10. D. Vanaman, Yards, Manassas Co., Ill.
11. D. Vanaman, Yards, Manassas Co., Ill.
12. D. Bechtelheimer, Jamaica, Adams Co., Neb.
13. John Jones, Ceresville, Cedar Co., Iowa.
14. D. Chas. Jones, Ceresville, Cedar Co., Iowa.
15. D. Chas. Jones, Ceresville, Cedar Co., Iowa.

The Grading Committee.

The Grading Committee and Church, that exercises of the Mount Pleasant College took place last Wednesday morning.

[illegible]

Wheatmen in plant now. "Wheat harvest has begun. It is good. Cows look well. Corn is over knee high and is doing well. We have a few abundance of peaches and a good winter apples."

We failed to mention at the proper time and place the visit of the Rev. J. H. Hays, attended the Annual Meeting, and resolved to engage him to preach at the time he was coming East on a visit. He was furnished with the necessary papers to enable him to represent the Chicago Synod, and he was to have been a member of the Synod, but at the A. M. he told the Standing Committee that he was not an elder, but a deacon, hence he could not be a member of the Synod, and he was not an elder. He was, however, received as a deacon, and he was not an elder can serve on the Standing Committee.

We have received information from a reliable source that reports are circulated, stating that A. M. had virtually decided against all the schools conducted by the Synod, and that the Synod had decided to discontinue everything was covered by former decisions. That was not so, and all the schools have the same relation to the church as heretofore, namely that they must not be conducted by a native pastor, but by a foreign pastor, and in places where they are located had be conducted as individual enterprises. Members should not let themselves be misled by reports of this kind. We have not yet got the Minutes of A. M. that they may get the truth of their reports. Mistakenness never do good.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: In the first place, the Synod had decided what things were decided. In many instances the vote was unanimous, and in the strongest count the vote was not less than forty to one. We do not believe that there is a thing of this kind, but we are not sure, but we do not with so much unanimity in decision gave cause for complaint. Of course, in financing our churches, we kept in mind the fact that the Synod was not a corporation, and it is supposed to be the legitimate way of ascertaining the feelings of a body of people on a question of difference. Speeches are never uttered.

Two following is a list of the brethren appointed on the committee to revise the Minutes. We give their names and addresses:

1. J. M. Moore, Bensenville, Bensenville Co., Va.
2. Geo. C. Burman, Boone's Creek, Wash. Co., W. Va.
3. S. A. Elio, Green Settlement, Preston Co., W. Va.
4. D. R. Saylor, Double Gate Creek, Carroll Co., Md.
5. J. H. Hays, Chicago, Ill.
6. Christian Beyer, Shenandoah, Lemons Co., Va.
7. J. J. Rosenberg, Corcoran Miami Co., Ohio.
8. J. H. Hays, Chicago, Ill.
9. S. S. Mohler, Corcoran, Johnson Co., Ind.
10. D. Vanaman, Yemassee, Macon Co., Ga.
11. D. B. Hays, Yemassee, Dickenson Co., Ky.
12. D. B. Hays, Yemassee, Dickenson Co., Ky.
13. John Zehr, Clarence, Cedar Co., Iowa.
14. D. Chambers, Clarks, City, Montana Co., Mich.
15. Daniel Hays, Moore Store, Shenandoah Co., Va.

The Graduating Exercises.

The Annual Meeting and Commencement exercises of the Mount Vernon College took place on the 25th of June, 1894. The College Chapel was filled to its utmost capacity, there being present quite a number of students from the various churches in Northern Illinois. At 9:30 the exercises opened, with singing, reading of Psalm 130 and the

Ministers in plant now. "Wheat harvest has begun. There is good. Oaks look well. Corn is over knee high and is thriving well. There will be no abundance of peaches and a good winter apples."

We failed to mention at the proper time and place the death of Dr. J. C. Brown, attended the Annual Meeting, and tried to explain the absence of his name when he was coming East on a visit. He was furnished with the necessary papers to enable him to represent the church, but he was not an elder, but a deacon, hence he was not a member on the roll. The roll of the church was, however, received, and the roll of the roll was not an elder can serve on the Standing Committee.

We have received information from a reliable source that reports are circulated, stating that A. M. had virtually decided against all the churches connected by the name of the church, and no such action should ever be taken. It was stated that the church was not so good as all the schools here that the same relation to the church as heretofore, namely that they must not allow the name of the church to be used in connection with any place where they are located nor be conducted as individual enterprises. Members should not be taken out of the church and be taken out of the church. It was stated that the Minutes of A. M. that they may get the church to transfer. Ministers never do good.

Is our report of the Annual Meeting, it was intended that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts: In the following majority, with which things were decided. In the following the vote was unanimous, and in the strongest count the vote was not less than forty to one. We do not believe there is a man in the church who would not be satisfied with so much unanimity in deciding grave questions. Of course, in financing our doctrine, we kept in mind the fact that the church is a body of people, and it is supposed to be the legitimate way of questioning the findings of a body of people on a question of difference. Speeches are never uttered.

Trust following is a list of the brethren appointed on the committee to revise the Minutes. We give their names and addresses:

1. Geo. C. Bowman, Boone's Creek, Wash. Co., Va.
2. Geo. C. Bowman, Boone's Creek, Wash. Co., Va.
3. S. A. Eke, Green Settlement, Preston Co., W. Va.
4. D. R. Taylor, Double Gate Creek, Carroll Co., Md.
5. J. C. Brown, Boone's Creek, Boone Co., Va.
6. Christian Brown, Shenandoah, Lenoir Co., Va.
7. J. J. Mohrberger, Coanville, Mineral Co., Ohio.
8. J. C. Brown, Boone's Creek, Boone Co., Va.
9. S. A. Eke, Green Settlement, Preston Co., Va.
10. D. R. Taylor, Double Gate Creek, Carroll Co., Md.
11. John Fowler, Aldous, Dickinson Co., Kan.
12. J. C. Brown, Boone's Creek, Boone Co., Va.
13. John Taylor, Clarks, Cedar Co., Iowa.
14. D. Chambers, Clarks, Cedar Co., Iowa.
15. David Hays, Mason Store, Shenandoah Co., Va.

The Graduating Exercises.

Our Graduating and Commencement exercises of the year 1893 were held on Wednesday, October 11, 1893, at 10 o'clock, A. M. The College Chapel was filled to its utmost capacity, there being present quite a number of visitors from a distance, as well as from the surrounding country. The exercises were held in the College Chapel, with singing, reading of Psalm and psalm, and prayer, after which each of the graduates gave seven verses from the Bible. The exercises were held in the College Chapel. For one hour and a half that congregation was held.

measures in plant now. Wheat harvest has begun. Corn is in the field. Cattle look well. Cows are over-crowded high. Goats doing well. There will be an abundance of peaches on a good sunny apple.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the Board of Christian Education, and that he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Board of Christian Education. He was disappointed that he was not as well as other, but a deacon, hence did not wish to act as the equality of a member on the committee. However, received as a delegate, as no one else from California on the Standing Committee.

We have received information from a reliable source that brother Calhoun, stating that A. M. had virtually decided against being conducted by Brother Andrew. Annual Meeting took no such action, thus everything was covered by former decision. That was ruled out, and all the schools have the same relation to the church as heretofore, namely that they must not use the name of the church, but the name of the place where they are located, and as individuals, they are not to be identified with the church, but to be decided by A. M. respects. But wait until they get the Minutes of A. M. that they may get the truth of the matter. Ministers never do go back.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew up a list of resolutions, and the following were adopted, which things were decided. In many instances the vote was unanimous, and in the strongest counter-measures less than forty only. We do not believe that the relative importance of the resolutions could not be so much unanimously in deciding each question. Of course, in forming our conclusion, we kept in mind the fact that the resolutions were not prepared in haste, is supposed to be the legitimate use of vote, keeping the feelings of a body of people on a question of difference. Speeches are never counted.

The following is a list of the brethren who attended the conference to serve the Minutes. We gave their names and address:

1. B. P. Monahan, Bensenville, Hennepin Co., Va.
2. Geo. D. W. Brown, Boston, Mass.
3. S. A. Fike, Germantown, Preston Co., W. Va.
4. D. R. Saylor, Deale Pike Creek, Carroll Co., Md.
5. C. G. Hunt, Mayersdale, Somerset Co., Pa.
6. D. W. Dyer, New York, N. Y.
7. J. J. Reinhardt, Cuyahoga Mineral Co., Ohio.
8. R. H. Miller, North Johnstown, Mahoning Co., Ind.
9. S. S. Mohler, Corsella, Johnson Co., Mo.
10. D. W. Dyer, New York, N. Y.
11. John Forney, Abilene, Adams Co., Kan.
12. R. H. Reichenberger, Jamaica, Jackson Co., Neb.
13. John Zerk, Canaan, Cedar Co., Iowa.
14. J. J. Reinhardt, Cuyahoga Mineral Co., Ohio.
15. David Hays, Moore's Store, Shenandoah Co., Va.

The Graduating Exercises.

The Graduating and Commencement exercises of the Mount Mansfield College took place last Wednesday morning, June 14. The College Chapel was filled to its utmost capacity, there being present quite a number of visitors from all parts of the State, and the surrounding churches in Northern Illinois. At 9:30 the exercises opened with singing, reading of Psalm 136 and prayer, after which each of the graduates was given seven minutes for a short address. The exercises were continued for one hour and a half, till congregation was held spell-bound, listening to the orations and essays. Bitter cold weather, and the rain in many places, did not prevent the success of any last part of the conference. The exercises were held in the afternoon, and the graduates were given seven minutes for a short address. The exercises were continued for one hour and a half, till congregation was held spell-bound, listening to the orations and essays. Bitter cold weather, and the rain in many places, did not prevent the success of any last part of the conference. The exercises were held in the afternoon, and the graduates were given seven minutes for a short address. The exercises were continued for one hour and a half, till congregation was held spell-bound, listening to the orations and essays. Bitter cold weather, and the rain in many places, did not prevent the success of any last part of the conference. The exercises were held in the afternoon, and the graduates were given seven minutes for a short address. The exercises were continued for one hour and a half, till congregation was held spell-bound, listening to the orations and essays. Bitter cold weather, and the rain in many places, did not prevent the success of any last part of the conference. The exercises were held in the afternoon, and the graduates were given seven minutes for a short address. 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Whether in plant now. Wheat harvest has begun. The corn is up. Oaks look well. Corn is over knee high. Garden doing well. There will be an abundance of peaches and good quality apples.

We failed to mention at the proper time and place that brother E. J. Calhoun, attended the Annual Meeting of the Board of Christian Education, which he was coming East on a visit, he was furnished with the necessary papers to enable him to represent the churches of California on the Standing Committee of the Board of Christian Education. He was glad to find that he was not an elder, but a deacon, hence did not wish to act in the capacity of a member on the committee. He was, however, received as a delegate, and on one letter from him to the Standing Committee.

We have received information from a reliable source that brother C. H. Caldwell, stating that A. M. had virtually abandoned the cause, and was conducted by brother Andrew. Annual Meeting took no such action since everything was covered by former decisions, that was voted on, and all the schools have the same relation to the church as heretofore, namely that they must not assume the name of the church, but the name of the place where they are located and be known as independent churches. The churches are not to be dissolved by A. M. reports. But wait until they get the Minutes of A. M. that they may get the truth of the matter. Ministers never do so.

In our report of the Annual Meeting, it was intimated that the business done seemed to give general satisfaction. In support of this statement, we drew out the following facts:—The churches were asked to vote on what things were decided. In many instances these votes were unanimous, and in the strongest counties not less than fifty to one. We do not believe that the churches were so unanimous in any other conference with so much unanimity in deciding upon questions. Of course, in forming our conclusion, we kept in mind the fact that the churches are a vote, proper or improper, is supposed to be the legitimate way of expressing the feelings of a body of people on a question of difference. Speeches are never counted.

The following is a list of the brethren who attended the conference to advise the Minutes. We append their names and address:

1. B. P. Mossman, Bonanza, Butte Co., Va.
2. Geo. D. Blythe, Crowsville, Ga.
3. S. A. Eike, German Settlement, Preston Co., W. Va.
4. D. R. Saylor, Doolan Pike Creek, Carroll Co., Va.
5. C. G. List, Maryland, Somerset Co., Pa.
6. D. W. Gentry, New York, Sullivan Co., N. Y.
7. J. J. Benzenberg, Cuyahoga Mineral Co., Ohio.
8. R. B. Miller, North Manchester, Wabash Co., Ind.
9. S. S. Mohler, Corvallis, Johnson Co., Mo.
10. D. W. Gentry, New York, Sullivan Co., N. Y.
11. John Farney, Abilene, Adams Co., Kan.
12. R. C. Hesteth, Junetta, Dickinson Co., Neb.
13. John Zettl, Carleton, Cedar Co., Iowa.
14. D. W. Gentry, New York, Sullivan Co., N. Y.
15. David Hays, Moore's Store, Shenandoah Co., Va.

The Graduating Exercises.

The Graduating and Commencement exercises of the Mount Mansfield College took place last Wednesday morning, June 14. The College Chapel was filled to its utmost capacity, there being present quite a number of visitors from the State and abroad, and the surrounding churches in Northern Illinois. At 9:30 the exercises opened with singing, reading of Psalm 130 and prayer, after which each of the graduates were given seven minutes of oratory. The exercises were conducted by the Rev. Mr. Forster, who during a half hour congregation was held spell-bound, listening to the orations and prayers. Better order we never before saw in any assembly. There were no interruptions, and the exercises were conducted in the whole thoroughness could have seen and heard the exercises in full they would have been greatly pleased. The

[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

Religious Essays.

More so. We write these things unto you, that what ye read or shall read, shall keep ye from all manner of error. — 1 Cor. 1:13

From the Gospel Preacher.

REPORT OF ANNUAL MEETING.

Held near Milford, Junction, Kosciusko Co., Indiana, Commencing on Tuesday, May 31, '84.

TUESDAY MORNING.

THE meeting was opened a little after nine o'clock by elder Enoch Eby, with prayer and singing.

The organization was announced as follows: Enoch Eby, Moderator; John Wise, Reading Clerk; James Quinter, Writing Clerk.

The 15th chapter of Aet's was then read by John Wise.

The Moderator having given the object of meeting, announced all ready for business.

The rules for the government of the meeting for the last few years were then read and adopted.

After some remarks from the Moderator in which he admonished all those who should speak to keep to the subject, abstain from personalities, &c., a query was read in which the same privilege of voting was demanded for the sisters at Annual Meeting as the brethren enjoy.

It was passed. A petition was handed to the Standing Committee asking that the Berlin committee report be deferred until Wednesday morning, which the committee considered they could not do, as it would interfere with the arrangements they had already made.

The report of the Berlin committee was then read, and as so much has already been said on this in our papers, we will omit it.

An explanation of the report was called for, which was given by John Wise. He then gave in detail the reasons why they came to the decision which they now presented before this meeting for ratification.

It was moved and seconded that this report be accepted.

D. C. Moorman then asked permission to give some reasons for requesting that the question be deferred until the morrow. He presented and read a paper to which he said H. R. Holsinger had already expressed himself favorable.

W. Arnold spoke strongly in favor of accepting the report now.

Landon Went asked that it be deferred on the ground of justice and mercy.

J. H. Moore was in favor of deferring it.

Brother Harper thought it would be good if the brother would withdraw the motion.

Brother Workman moved an amendment that we postpone an action until to-morrow morning, which was seconded.

It was ruled out of order, but after some discussion, in which R. H. Miller favored the idea of deferring it, if it would be of any benefit in bringing about a reconciliation; but he thought that the paper presented by brother Moorman was not strong enough.

W. Arnold said he was willing to permit the amendment to take the precedence providing the meeting decided it.

W. R. Deeter also was in favor of deferring it. He said this meeting was held in Northern Indiana, and an action on this question would greatly affect Northern Indiana, and even the

whole Brotherhood to a very great extent. Therefore for the welfare of the church he asked that it be deferred.

D. P. Saylor was in favor of acting on the motion now, to vindicate the character of the committee.

H. R. Holsinger said the reason why brother Moorman presented the paper was because he had lost his voice and therefore had to appear by proxy. He said that this paper was put in as a reconciliation, and that if the committee's report is now acted upon and accepted, that he would then never sign the paper presented by brother Moorman.

D. N. Workman said the reason the amendment was made was to give general satisfaction. He said that the whole Brotherhood was agitated over this question, and that many brethren and sisters seemed to think that the Berlin committee had been a little hasty in their decision. He thought that if they erred let them err on the side of mercy.

Brother Harper gave some good thoughts on the question of deferring, and said that often, in deliberative bodies, as a matter of courtesy that questions be postponed if the parties involved desire more time for preparation.

Isaac Studebaker objected to the amendment on the ground that there was danger from the other side, and it might be that worse harm would be done by deferring it.

R. H. Miller said that although he had often been against Bro. Holsinger, yet, now he wanted the brother to have all justice and time.

Brother Ebersole spoke also in favor of deferring.

John Wise pleaded that the report be accepted on the ground that the meeting respect and recognize the work of the committee.

D. E. Brubaker made a noble speech that we show our brother all the mercy he may ask for, and that if we hastily decide this matter we will virtually sever thousands of brethren with him.

Some brother proposed that the two papers be given to the committee and that they give a supplemental report.

Michael Sissler said he was in favor of the report being accepted and that, should it be rejected, it would be hard to tell what the consequences would be.

After some further discussion of minor importance we adjourned for dinner.

TUESDAY AFTERNOON.

Jesse Crosswhite wanted information why it is that now at this last stage of the case a reconciliation is sought. He saw no reason.

Jacob Rife made a speech in favor of deciding the matter at once, and against deferring.

Lemuel Hillery said it is a bad precedent to defer his case until the morrow, and he made a plea for the cause of right, and maintained that the decision was in accordance with the Gospel of Jesus Christ.

O. F. Yount also made a speech in favor of immediate decision.

S. S. Mohler said that it had been intimated that if the decision was acted upon now, that there would be danger of hundreds going with them. This is intimidation. It has also been asked that this question be postponed until the morning for the sake of mercy; and then, more than this, it does not come from the man himself, but from others. The man himself says that if this decision is accepted to-day he will not sign the reconciliation; therefore taking

all into consideration, he objected to deferring the question.

Daniel Vaniman said there was nothing to be gained by deferring.

R. Z. Replogle said that the report was not in accordance with the instructions of last Annual Meeting. He was judged for what he did at the time of the committee's visit and not for his transgressions.

H. R. Holsinger requested the brethren who made the amendment to withdraw it so as to facilitate matters.

It was withdrawn.

The original motion was now before the house, and was open for discussion.

H. R. Holsinger said the responsibility of not closing the doors and having a secret trial was on the committee as the Berlin church gave up the keys to the committee, and they could have closed the doors but not with his consent. He also said that to-day was the first time that he ever heard the charges preferred against him. He said that as for himself he did not intend to make any defence but will leave it for his friends to do as they think proper.

J. W. Beer said that it is not sufficient argument that because an action was legal that it must be accepted. He said that he was in favor of rejecting the report, because the action of the committee was a little hasty; also that at last Annual Meeting a great many of the people did not understand the decision and instructions of the sub-committee. Then he went into further details about the action of this committee last year. With respect to these instructions, there seemed to be a division of sentiment. Some say they were not sent to investigate, but to carry out a decision. Then the speaker wanted to know what they were going to give him a trial for. He also called attention to the fact that as his accusations were made public so also should the trial have been.

Samuel Mohler, Sr., said that there were hundreds of brethren in the Miami Valley waiting to see what this meeting will do. He said that the church has borne for a long time, and now for the sake of the future welfare of the church he demands that the report be accepted.

Geo. Hanaalett said that there were also hundreds in Western Pennsylvania who are waiting on the decision of this case. He opposes this action because it is not in accordance with their instruction, and therefore let it be rejected. He made an earnest appeal on behalf of rejection.

John Kinsley said it is not right to send another committee until this one has been disposed of.

D. C. Moorman said that he would vote for its rejection because it is not right. 1st. It was not right because he was expelled for that which they had no authority to expel any one. He was expelled because he wanted an open trial. It was wrong because he had heard that brother Enoch Eby had written to another brother in which he had acknowledged that it was a mistake. [This however was here shown to be a misunderstanding and the speaker made the correction.]

There was a little confusion at this stage about the question. Several brethren calling out "question! question!" Many wanted to speak. S. S. Mohler said there were twenty-five yet of the Standing Committee to be heard. However, Miksell made a speech saying Holsinger was not tried for the charges brought against him. He said

he did not believe there would be persons affected by the rejection of the decision.

John Wise offered some explanation about some statements made in the speech of J. W. Beer. He then, after some remarks, said that he was willing to give the matter over to this meeting.

There was some more confusion about the bringing of the question. H. R. Holsinger asked the privilege of making a speech before the question was put. After a little discussion it went to the vote of the Standing Committee. It was a tie vote and the Moderator decided for him to speak for five minutes.

H. R. Holsinger made a speech in which he corrected some statements of John Wise. He also requested his friends not be influenced in any way by this decision, and he gave his case over to the meeting and an overruling providence.

Then the Moderator asked all to be ready for the question. After particularly putting the motion, the decision was then accepted by a great majority. David Long then made a statement in which he said that there was a misrecognition made by S. H. Bashor in that where he reviewed the action by the Berlin committee. He referred to the statement made by certain brethren that a committee of which he was member, had permitted open doors during a council in the Bear Creek church. He said it was a false, untruthful statement.

James A. Kidenour said the statement was true, and that he could prove it by twenty persons present.

John Smith, Jacob Garber, and John Holler testified that there were two or three persons at the most who were not members, that were present at this council and these were persons who were the husbands of sisters.

D. B. Saylor also made a statement which was in corroboration of the others.

W. Fitzgerald desired to say something on this, and bring testimony of what was in this tract was true, but the Moderator would not permit any more to be said, notwithstanding the protests of these brethren that they did not want it dropped, while they were lying under this accusation. However the Moderator said the time was here for adjournment; the committee of arrangements desired an adjournment and they adjourned.

WEDNESDAY MORNING.

After the opening services which were conducted by R. H. Miller, brother Quinter read a card which he received from our old brother Isaac Price. It was a prayer that the hearts of those who would take part in the business of A. M. be moved by the Holy Spirit and that all may be done to the glory of God.

The first business this morning was to consider the last clause of the report of the Berlin committee. It was too lengthy for us to take it all down, therefore we will merely give it in substance. It is a request that any member, whether teacher, elder, deacon, or member who shall preach, teach, speak, write or print anything reproachful of the doctrine of the church, or its order, usage or custom shall be considered an offender. It was granted with an amendment by the Standing Committee which was the carrying out of this decision. Where the church would not give any information, the adjoining churches, are empowered to go in and de-

with the offenders according to the offenses; and furthermore where the majority were in sympathy with the offenders, that the committees work with the minority. It also made provision for the trial of those who would be guilty of this offense during this meeting.

Brother Harper spoke of having the order of the church maintained, yet he considered the Gospel was enough for a law, that we are not here as a law-making body. But he said there was one word in the answer that should be changed or it will cause trouble that word was "reproachfully" this word could be defined in many ways, it has a broad meaning, and may be interpreted in various ways. He considered that there would be a violation of principle here, our rights would be infringed upon. He desired that a change be made in this word and the trouble avoided.

D. C. Moomaw said he was an Annual Meeting man, and although he has ever been using his influence in carrying out its decisions, he said he was not willing that his right of speech and thought should be curtailed. He also said that this paper bordered on the centralization of power, and the church has for a long time pointed toward centralization, and when this is accomplished then we open the doors to one of the greatest curses to the church; he was in favor of tabling it for one year. This was too important a question to be decided hastily, and therefore it should be criticized and scrutinized closely, therefore he moved that a committee of three be appointed to investigate this query and report its answer at next A. M.

It was seconded.
D. P. Saylor said this paper was necessary to hold in check any objectionable assertions made during Annual Meeting. He failed to see the breakers ahead which were spoken of by brother Harper.

During some discussion that here took place, it was learned that the matter of speaking "reproachfully" of the Annual Meeting and its decision was confined to the session of our Annual Meeting.

H. B. Brumbaugh considered that there was danger in passing this query, as it takes away the prerogative from the local churches. This would be dangerous; he thought the local churches were the highest authority in the church, as this body received its power and authority from the local churches.

R. H. Miller said there was too much in this query for him to understand it all at once. He said that as several queries were here answered at once, he thought that was not the way to do business, we could not pass on answers when we did not hear the queries. He considered also that the local churches had too much power already. He said that when any brother was speaking on a question that if it does not suit him he always likens the proceedings to that of the church of Rome, and the query of Rome! Rome! was continually going up by those who are dissatisfied.

The word "reproachfully" was so modified that some who objected to it were satisfied.

It was put then on its final passage, and it was passed.

The Moderator here said it will be necessary so as to get through with the business, to cut the decisions very short.

The queries coming from the different churches, on the delegate system of holding next A. M., were given over to

a committee to frame an answer, etc. The committee comprised of twelve chosen from the delegates, there was one from every State represented.

The queries concerning the revision of the Minutes were submitted also to a committee of six.

The queries concerning the consolidation of our church periodicals were also handed over to a committee. This committee consisted of six, viz., R. H. Miller, D. L. Miller, A. Flory, H. B. Brumbaugh, S. T. Bosserman and I. J. Rosenberger.

Brother Quinter made some explanations why the *Gospel Preacher* was not represented on this committee. Thereafter it was decided to put H. K. Myers of Ashland on the committee.

It was announced that the regular business of the meeting would begin in the East and come Westward.

A query for the appointment of committees in the different churches was passed without discussion.

The next query was very lengthy. In substance it was a petition to decide that all queries coming to Annual Meeting for consideration shall be decided according to the Scriptures, and where there is no direct "Thus saith the Lord" it is to be decided according to the spirit and meaning of the gospel. The action of the church as given in 15th of Acts was used as an illustration. It was also requested that these decisions be made mandatory and not merely advisory.

C. Forney, of Nebraska, thought the Gospel was sufficient for us for all purposes, especially where the Scriptures were positive. There was danger in this; it might have a tendency to take away from the Scriptures that respect that duly belongs to it. The Book of Minutes is already too large, and many speak reproachfully of it. Let us take the Scripture on every occasion when it can be done.

J. H. Moore said the only thing he saw in the paper was, it was too lengthy; all that comes before this meeting should be short and pointed.

A brother asked what was the difference between "the word," and "the spirit of the word?"

O. F. Yount in answering the question illustrated the deciding of queries by the "spirit of the word" by the fact that we are prohibited from visiting horse-racing, ball rooms, etc., not by a direct "thus saith the Lord" but by the spirit of the gospel.

Landon West said that this query looked as if it was considered that up to the present time, the decisions of the A. M. were not decided by the spirit of the Gospel.

The Moderator explained that the question was that hitherto they would be mandatory.

B. F. Moomaw asked if it was intended to take the Minutes as they stand as mandatory. He referred to the fact of the wearing of the hair, he wanted to know by the spirit of what portion of the gospel were these decisions arrived at, and which mode of wearing the hair is the particular mode—as there are more than one—that is according to the spirit of the Gospel.

W. Arnold in discussing the question, was in favor of making the dress question mandatory. The advice of the Annual Meeting and it has been disregarded by housekeepers and it was now time that they be made compulsory.

B. F. Moomaw was of the opinion that matters should remain as they have

been hitherto—namely advisory until the brethren will look at matters with more unity of the spirit.

Adjourned for dinner.

WEDNESDAY AFTERNOON.

The first business after dinner was a petition left from last year, which requested that a committee consisting of one delegate from each district be appointed to write out the rule, order and custom of the German Baptist church and that this be brought to the Annual Meeting for approval, and that those who will not observe this, shall be dealt with as offenders.

A motion was made to table it, which was seconded.

D. P. Saylor said he did not see any reason why this should be tabled. He thought an order was necessary so that all those who are installed into office, will know what they have to observe.

Brother Quinter thought it best to defer it indefinitely instead of tabling it.

The motion of tabling was withdrawn and that of deferring substituted, which was carried. There was a great majority where they were neutral.

The text query was in respect to the ordaining of young men when there were older ones in the congregation. This was returned to the church from whence it came.

How is it considered when ministers will go in regularly organized bodies of excommunicated members, preach for them, and even commune with them?

ANSWER.—It is wrong, and that they should not be allowed to take part in the deliberations of this body, and should be held amenable to the next A. M.

Lemuel Hillery thought this was wrong, and a violation of all order, and is undoubtedly an offense against the whole Brotherhood.

D. N. Workman was in favor of passing the query without its answer. He considered that it showed a lack of respect to the church and he thought the answer was not strong enough; such ministers should be deprived of their office, if not of their membership.

Others spoke in favor of its passage, and it was considered that the answer to one of the queries passed this morning would cover the ground more substantially. This provided for the adjoining elders dealing with the case, and that if the congregation refuse to accept them, they will act with the minority.

This was passed.

The next query was rather lengthy; the most prominent feature in it was, that it was entirely against theological schools for the special training of ministers. It also was decidedly against a salaried ministry.

J. H. Moore said there were too many queries embodied in one, and he considered that theological schools were necessary and were even apostolical. He suggested that it be sent back to the church from whence it came, that they may put it in a better shape.

D. C. Moomaw said that theological schools were not apostolic, and that all the troubles in the church in the past ages were through theological schools, and he was afraid they would still be so if they were introduced.

R. H. Miller thought he should not be too hasty in passing this. He considered there were two queries here. He moved to separate, and decide that the first part of the query was answered in a query passed this morning.

After a little discussion the first motion was withdrawn, and then the query was separated and the first one read, which referred to a salaried ministry.

It was decided that this was answered in a previous query, which was answered and passed this morning.

There was some difficulty in making this matter thoroughly understood, which caused a great many explanations, and some little confusion.

The last part of the query, which was decidedly against theological schools, was then read.

J. H. Moore said that it was not good to cross a bridge before we get to it, and as there is no case at issue, therefore there is need of the query.

D. C. Moomaw wanted to know if this query had any reference to colleges for the attainment of ordinary education, and not to the training of young men for the ministry alone. If it was, then he was against it.

After some more remarks by a few brethren it was passed. A lengthy paper came from Western Pennsylvania. It was based on the fact that some elder had gone into another district and organized some expelled members into a congregation. It contained many questions about the disposition of the parties concerned.

It was decided that it was all wrong, and that the elder who had done so, should be relieved of his office, and the members be not considered in the matter.

The queries from N. E. Ohio came next in order.

Should we not strictly observe the National Thanksgiving day as a day of devotion?

ANSWER.—Yes.

It was passed.

We ask Annual Meeting to act more carefully in selecting committees to settle the difficulties in the church, and where there are divisions in the church that each party have some choice in selecting part of the committee, and also that the committee work be more generally divided among the elders, and not merely confined to a few.

D. P. Saylor did not see how the Standing Committee can use any more care or discretion in selecting committees. He thought that the dissatisfied ones should call their own committees and not bother this body with them.

J. Crosswhite said, the reason they had no queries to present from Tennessee, was because they settled their own difficulties.

After a little discussion it was tabled.

Is it wrong for a minister of the Gospel to buy and ship stock? If so, what should be done with a brother that does so?

ANSWER.—Not wrong, if he does as honest business.

When put before the house there were a great many cries of "Pass it" and "Table it."

George Irvin considered it dangerous for a brother to do this, and if the business were followed, it would probably lead to great temptation, which it would be best to keep out of.

J. H. Moore said that buying and selling stock was just as honorable as any other business, if honestly followed.

W. Arnold said this query did not say buying and selling stock, but shipping stock. There are temptations connected with it and it would be better to abstain from them.

(Continued on page six.)

BRETHREN AT WORK.

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DUE RESPECT TO OUR FATHERS.

JUST at this period of our church history it will be found necessary for those whose privilege it is to mould public opinion, to use extraordinary caution in their manner of teaching as well as in the things taught. To take the Bible as our only infallible rule of faith and practice, is one of the grandest propositions ever made by man, but to say that in interpreting and understanding that Book we will never heed, or in any way regard the views of our brethren and sisters in assuming grounds of independence that will be a continual source of divisions.

That our ancient Brethren who were first in this grand reformatory movement, took the Bible, and that alone, as their only rule of faith and practice, will not be denied by any one acquainted with the early history and character of our people, but in assuming this position and putting it into practice, they never so far forgot consistency, as to say they would not counsel each other in understanding and practicing the things taught in the sacred volume. The result of much of their counseling has been placed on record, and comes to us in the form of decisions that we should respect at least, even if we, as a body, do not happen to see them just as our good old fathers saw them. Their aim was a good one, and we should only respect them for the pious efforts they made, but we should never exact their decisions to the dignity of law; for they would never treat the decisions of other men before their time in that way, nor do we think it would have been pleasing to them, had they, while living, known that we would do that with their work. Let us lay it alongside the Bible and compare them, using our best possible judgment to get the right view of the Gospel. The way our old fathers did, may throw some light on the question in hand, and thus help us to higher and better ground. If we find that our ancient Brethren made an occasional mistake in their conclusions, that need not necessarily drive us entirely over to the other side, and cause us to act wholly independent of the councils of our Brethren.

There are just two extremes in that matter, each one equally dangerous. The one consists in ignoring and positively rejecting everything done, and recognized by those of former years, and the other is to claim that those who lived just before our time were, in some way, so influenced by the Holy Spirit, that what they did was right, and, therefore, we dare not set aside or alter their decisions on any point.

The actions of our ancient Brethren were not inspired in any divine sense, but were simply the result of their best judgment and careful reading, and should be respected by us only as they harmonize with the "thus saith the Lord" and the general tenor of the Gospel. This is the only safe way of treating the decisions of former generations, and, at the same time makes it safe for us, and shows all due respect to those who have lived and died before us. This is the way we must the coming generations to treat our work, and, certainly it will be safer for us to do the same towards the venerable fathers whose memories we cherish.

J. H. M.

THE DELEGATED SYSTEM.

WE are of the impression that the delegated system, adopted by our late Annual Meeting, will give the very best of satisfaction, especially after it has been tried a few years. It equalizes the power at the Annual Meeting as to give the entire Brotherhood, from all parts, an equal chance in making decisions; every church can have a voice in deciding any matter that may come before the body.

Then, to make the system still better, nothing can be passed unless it is done by a two-thirds majority of all the delegates present. If a one is not plain enough to receive the sanction of two-thirds of the delegates, it is certainly not plain enough to become either advice or law, hence should be either deferred or dropped, regardless of what its friends may think.

Now, if these delegates will post themselves well, come to the meeting with their Bibles, and always demand that the chapter and verse be pointed out in each case where a decision is to be made, and vote to pass nothing for which there is no plain "thus saith the Lord," or the spirit of the law, then we may look for a most satisfactory future. We would like to see about 400 delegates, each with an open Bible, at our next Annual Meeting. Perhaps if we would do this more, we would need less decisions. It is Bible work that we want to get down to in real earnest. Do something of this kind, and we will be better able to defend our decision in the presence of the world as well as the church, and the members will be more inclined to heed the voice of the Annual Council. J. H. M.

THE MINUTES.

WE think a decidedly good step was taken by the late Annual Meeting in appointing a committee to revise the Minutes. It is a work that ought to have been done years ago. The Minute book is too large for convenience; there are so many decisions on similar subjects, that using it to good satisfaction is a little too difficult to cause the book to commend itself.

Our candid impression is that too much of our time has been taken up in Annual Meetings making decisions, and not enough in the way of devising means for the spread of the Gospel and the proper culture of the races. Now, since this committee is set to work, the whole arrangement may be put into a better and much shorter shape, and former decisions properly simplified so that it will not likely be necessary for us to do much in the future in the way of making decisions, hence can devote more time to other useful purposes. So far as doctrine is concerned, we are likely the most fully united people on earth, but on some points of church government are not just as well agreed, but the revision of the Minutes, and the use of them after being revised, will likely bring out all these points on the form of church government, so that we can settle down on them in a very satisfactory manner. We want nothing in the Minutes that cannot be sustained by the plain thus saith the law, or the spirit of the law, very plainly indicated. We want no decisions that cannot be used in the interest of the Master's cause in a very satisfactory manner to the church. Let us find no burden on our members that the Savior would not find if he were here, and, on the other hand, let us not permit members to indulge in things that we are confident Christ and the apostles would condemn, were they with us in our church work. In all of these things let us be exceedingly cautious, knowing that to the Master we must be accountable for our work. Let us have no more decisions that what can be properly used, and let these be the very best; even if it takes a few years to complete them.

It will pay us to take more time to our work, though we get less done. We are not in favor of making any decision, on any point, for which we cannot present a good reason to our churches at home. Let right, justice and rea-

son, as well as Scripture form the basis of our decisions, then we can defend them in an acceptable manner. J. H. M.

CHRIST THE FIRSTFRUITS.

WE are about to offer a criticism on an article from the pen of our venerable brother Saylor on the above caption. We trust that a brother who, doubtless, loves truth above all things will take no offence at our remarks. True, days should speak and multitude of years should teach wisdom, but we find by experience that old men (and we include ourselves) are not always wise, neither do the aged (always) understand judgment. Job 32: 7-9. Bro. S. quotes 1 Cor. 15: 20 as if it read "now is Christ risen from the dead and became the first of them that slept." It differs from the common rendering of "firstfruits" on two grounds; first, the difficulty of applying "firstfruits" a plural word, to Christ who was one, and also he himself was no part of the result of the redemption from death. The second reason is that the German translation calls Christ the first instead of "the firstfruits." *Nun aber ist Christus auferstanden von den Toten und der Erstling geworden unter denen die schlafen.* We will notice the last objection first. Inasmuch as the proper way is to enquire into the literal meaning of the word Paul used, and by comparing it with its occurrences in other passages, discover its meaning. We remark, however, that the German does not say that Christ is the first, but the first-ling, *der Erstling*, is the word Luther used, and not *der Erste*. But other translations of equal authority with the German sustain the common rendering. In Martin's French it is rendered *"il a été les premières de ceux qui dorment."* Les premières, "firstfruits," is in the plural. But our appeal must be at last to the original Greek, for neither English, German nor French is final authority. They are all the work of uninspired men. Paul uses the word *aparche* to represent what Christ was in rising from the dead, *"Nun ist Christus egergeth als ueberst aparche tunc belohnung ewigen lebens."* The same word, *aparche*, occurs in Rom. 8: 23 where Paul says, "We who have the firstfruits of the spirit." Luther was here compelled to render *aparche* the same word as 1 Cor. 15: 20 by *Erstling*, a noun in the plural, but he had no right to do so provided he was right in 1 Cor. 15: 20. The next place where the word occurs is James 1: 18; "By his own will he gave us, as a kind of firstfruits of his creatures." Here *aparche* has a plural sense, and is well rendered by firstfruits. Here, again, Luther is compelled to render it by *Erstling* instead of *Erste*. We turn now to Rev. 14: 4, and here we read that those who are seen standing on Mount Zion are called the firstfruits (*aparche*) to God and the Lamb. Luther again but it *"zu Erstlingen,"* a plural noun in the Dative case. We have then the same word rendered three times by plural nouns, both in English and German. We would now inform brother S. that in neither German nor Greek is the word "the first." If Paul intended to say that Christ was the first, he would have written *"ho prwtos,"* and if Luther intended to say "the first," he would have said, *"der Erste."*

In the great plan of redemption from death, it seemed good to our Heavenly Father to send Jesus as the Head of a class called the body of Christ. These are called firstfruits, and shall have part in the first and better resurrection. Heb. 11: 35, Rev. 20: 6. These called out ones (*eklekta*) are called children or sons of God. Jesus is the Chief among them, and these firstfruits are only a part of the great harvest of eternal life.

The Revelator says, "After this I saw a great multitude that no man could number." Rev. 7: 9. The first order is Christ and his chosen ones or those who are his.

In the law a seed of the firstfruits of the harvest was waved before the Lord on the morrow after the Sabbath. Lev. 23: 10-13. This next day after the Sabbath was the first day of the week and was a type of the resurrection of

Jesus. He was the ripe sheaf waved before the Lord, and was the representative of those who will be raised at his coming. In the same as the Head and Representative of the body, he is the firstfruits, the *aparche*, the first sheaf waved before the Lord. Jesus was raised to death in human nature as one who was, partaker of our flesh and blood, and raised from the dead, he thereby laid a foundation for our faith and hope.

As those who are Christ's at his coming to an *aparche* or firstfruits of the great harvest of "great multitude," who will come in as such, so Christ is the firstfruits of the church, or those who will reign with him. The resurrection of Jesus was the result of an oblation. He was approved of God, therefore he could not be held by death. Jesus and his church are one. They die and are quickened with him and shall reign with him.

The word *aparche* does not refer to numerical order, as our esteemed brother supposes, but to a sheaf of grain, first gathered. There are two harvests, one at the coming of Jesus, another at the end when the anointed King shall say to those on the right hand, "Come ye blessed of my Father." Such of these harvest is preceded by a sheaf of ripe grain waved before the Lord. True, Jesus was one person, but he was a federal head of a new creature, a person representing as the Head the members of his body. Paul touches us the order of resurrection, Jesus, the Head, first, the church or bride, next at his coming, then afterward the end when a great multitude will be found at the right hand of the Judge of the living and of the dead. JAMES EVANS.

MY PICTURE GALLERY.

SINCE the A. M. I have hung my picture gallery full of the prettiest pictures you ever saw. There are the photos of living brethren whom I met at A. M. and devout, faithful sisters whose peaceful, cheerful faces radiate the blissful light of heaven. Their names are all written underneath in letters of gold. Then there are large congregations sitting in quiet attention listening to voices musical with the precious messages of love and peace. Sabbath school children are earnestly engraven by the divine artist and all hung with gold, angels of light to look upon it. God's messengers at heralds, men with snow-white robes and ruddy cheeks pleading with the wandering sheep to come in from the land of wolves. How gorgeous are these royal paintings. They are the most precious of my collections. I also have a picture of the love of Christ. Thousands of happy children are grouped around, their lovely faces radiant with celestial light and Jesus is smiling upon them while his lovely love caresses them. This is the royal picture.

There are other pictures, but I have shrunk of them with serge cloth. I do not like to look upon them. They make me very sorrowful. One represents a wandering prodigal coming back to the old paternal homestead bearing an olive branch and asking his brothers to open the door and let him in, for he is faint and wants to rest. His brothers from darkness up on him, and, shutting the door, they leave him outside and wolves howl and snarl fiercely at him, and dark clouds gather about his head, and blood-drops hang on his eyelids. It makes me weep to look at it. Then there are others representing sons and daughters with their backs turned from the father and toying and coquetting with the world. Deep, dark blood stains are seen on their hearts which look like the blood of Christ. Hideous wounds are on their faces and they call frantically to the world for healing ointment, but no they call the wounds grow deeper and more painful, and some are in the agonies of death, and some poor souls are already dead. I don't like this picture, so I hang it where I don't see it often.

There is another representing a great dark, hoarse-sounding sea, and a group of youths standing on its shores, looking languidly out upon the gentle wave of water. Great, dark, colossal

thundering clouds hang above it and the lurid flames of its lightnings only make its darkness more terrible. The youths think that on the other shore lies the land of love and flowers and of perpetual day, and they seem about to unfurl the sails of a frail looking ship that is anchored near by. It gives me pain to look upon this picture, as the young men look rudely and strong, and the great turbulent sea has never been crossed, and I fear lest their frail vessel should go down before the fury of the storm and be lost. There is another, representing a vast number of all manner of seagoing vessels out on this great sea. They have lost their chart and compass, and anchors, the helmsmen have left their posts, and all seem perfectly oblivious to surrounding danger. They seem to have cast away all fears for their safety, and are amusing themselves with all manner of sporting. Young, giddy, thoughtless girls and boys dance right on the verge of the vessel's deck. The terrible lightning's flash and the thunder's roar seem to fall on deafened ears, and ever and anon one falls overboard and is lost in the abyss, but they cease not in the maddening chase for pleasure. The shore is strewn with the blackened, rotting hulks of vessels dashed to atoms on the hidden rocks and every where hears its freight of crushed and ruined souls. Angels are looking down on this scene of desolation and seem to weep. We cannot place this picture where its dark shadows do not cast a gloom all over the walls of my house. I may show the dear brethren through this varied collection of paintings some time. D. C. MOONAN.

THINK, LIVE, ACT.

THINKING regulates life and determines its action. Thought either invigorates or degenerates the mind. The thoughts of our minds control the being of our lives, and the actions of our bodies. Action is the outpouring of the mind—the offering of thought. Thought begets conviction, and conviction prompts to action. Fame, honor, and distinction are the result of great and good actions; for by our acts our lives are shaped and fashioned. Thoughts are unborn words, and actions, or in other words, thoughts are embryonic words and deeds. In the language of Plato, "The reason which is in you is the light of your life." Good thoughts in active minds, make great and good deeds, but impure meditations are conducive to evil perpetration. Pure thoughts lived out in actions, elevate and ennoble its possessor, but impure reasoning leads to degradation and shame.

To think, live, and act, wisely, fills the full order of Heaven. To reason rashly, live thoughtlessly, and act foolishly, brings dishonor to the Author of our being, and honor to the author of the soul-destroying agencies of hell. The Author of life has endowed man with reason, but how often is reason changed to rage, demoralizing character, degrading the intellect, and filling the vast mission of Satanic power.

When the lamp of reason ceases to illuminate the mind of man, wisdom deserts him, conscience forsakes him, and spathy takes the place of candor, truth, and justice. Thought is to the soul, what air is to the body. Reason is to immortality, what the atmosphere is to mortality. Pure and holy thoughts are as essential to perfect vitality. As violation of the laws of hygiene, produces disease, pain, and death, so will transgression of the laws of reason, distort, degenerate, and finally destroy the principles of the pure mind, and inherit corruption, instead of incorruption.

Our first parents, Adam and Eve, in the garden of paradises, were created with perfect minds, because God created nothing that was imperfect, but through the agency of villainy, they incurred God's displeasure, brought sin into the world, and blighted their whole posterity with an inalienable estate of corruption and depravity. This estate of corruption which we have naturally inherited from our original/ancestral parentage, we must contend

with, and fight against the evils which it instigates, or we must and will, eventually, be overthrown by its powerful and destructive influences.

Our mind is a haven for its thoughts. We should have an immense anchorage for good thoughts, but the less will be the number to permit to harbor, the less will be the number to land on the coast and molest the peace and prosperity of its quiescent inhabitants.

We are naturally, thinking and acting creatures. We must think, live, and act. We are thinking and acting, not only for time, but for eternity. If death occurs to close and terminate the scene of our being for eternity, we might then pay but little heed to the stage of mortal action, but since we are conscious that the whole sphere of natural life will not even make a beginning to the circuit of eternity, how great should be our concern in the duty of self-preparation for eternity!

The cross will end the scene of all our natural thoughts, lives, and acts, our earthly existence, but the result of all these will then be forever determined, and shall either gain for us an inheritance with the saints, or an everlasting abode with the demons. As our thoughts and actions are an index to our characters, so also, will our deportment in the present natural life, its shape, and determine our lives in eternity. God is the author of natural, spiritual, and eternal life. In our natural life, we may live morally, spiritually, or wickedly, but when this life shall end, we must live eternally. We are all free agents or actors in time, but our agency on earth, will either justify us or condemn us in eternity. Here we are the subjects of freedom and volition; there we will be subject to the judgments of the eternal Judge, and the eternal truths of his Word. How important, then, that we try to cultivate a mind abounding in rich thoughts, and have our affections fixed on nothing but Jesus, and spend our lives in the service of the Master, wear the starry crown, and dwell in the mansions of glory forever. Beloved, let us strive to employ our whole mind in this great work, and if our minds were thought to be centered on this great theme, we are sure to live and act for Jesus. If our minds contain any thoughts that would do good to any soul, refrain not to give it utterance. If there be any means within your power to do good to a fellow-creature, either by word, deed, or action, fail not to communicate. However small may be your talent, do not keep it buried, but employ it and improve it to the most useful way, and thus be a help to all around you. If there be any light within you, keep it not hid, but let it shine diffusely in all the dark places; but be careful that the light that is in thee be not darkness, for then how great is that darkness, and you will not only go astray yourself, but lead others also in blindness to ruin. To think, live, and act, as Jesus would have us, should be the chief concern of man, for, "Man should be like God, not vainly, but in truth, and in love." And "What profit is it to gain the whole world and lose your own soul?"

Therefore, if we would live Godly in this present world, and meet the divine approbation of the great King Eternal, let us commence the work first in our thoughts, our minds, our hearts; get these right, and then be sure to live it out in our every day deeds, lives, and actions, taking Jesus always as our example, following him in all things, and then we may feel that we are filling the mission of a truly Christian life, and hence can look forward to that glorious inheritance that shall be given us. "He cometh to make up his jewels." Then we shall rest from all our labors in the city of the Great King.

Wm. M. LYON.

SIN IN HIGH PLACES.

THE extent to which crime is carried on even among government officials is simply appalling. Here is an instance clipped from one of our exchanges:

It will be understood that a party of our public servants, including the President, at-

tended the Yorktown Centennial, being carried thither by a naval vessel at government expense, and yet a bill of \$30,000 has been paid for incidental expenses of the trip. The items of the bill figure as follows: Madeira, nine gallons and two dozen cases, \$75; twenty-four gallons of sherry, \$72; thirty gallons of brandy, \$30; five gallons of port wine, \$30; two cases and seventy-two gallons of whiskey, \$30; one hundred and thirty cases of champagne, \$3,500; forty cases of claret, \$400; three cases of Burgundy, \$45; five cases of Rhine wine, \$65; seven cases of Sauterne, \$70; five barrels of bottled beer, \$62; five cases of Apollinaris, \$60; two barrels of Basile, \$40; three bottles of American bitter, \$3; two jugs of Curacao, \$3; three cases of Congress-water, \$15; two cases of ice, \$25; five gallons of rum, \$45; three barrels of ginger ale, \$52. This is the liquor account, and to serve this provision, three bartenders and two boys were paid for five days work, \$75. The gross amount represents 1,100 gallons of various kinds of liquor, ranging from a little over four, consumed in five days, to \$45; but less than a hundred persons, on a single day, a gallon a day, to each individual. During the same time there was a demand for 10,300 cigars, or over fifty to each person. Had we not been treated to the spectacle of a bacchanalian orgy on the occasion of the funeral of the murdered President, we would wonder at the shamelessness of the Yorktown Centennial.

THE MAMMON OF UNRIGHT-EOUSNESS.

I wrote you a letter some time ago, asking you to explain through the *Standard*, what was meant in the 16th chapter and 9th verse of the book of St. Luke—"Make to yourselves friends of the mammon of unrighteousness."

VERY likely. And probably from 50 to 100 queries that have come in since lie on top of it. As soon as we can get time, we want to give an entire Supplement to the answering of important queries for which we have no room in this column.

The rendering of the new version is, "Make to yourself friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles." Mammon in the New Testament, is used for riches, and especially with reference to the god of the heart. Riches are spoken of as the "mammon of unrighteousness," because so generally acquired in an unrighteous manner, and used for unrighteous purposes; as in the case of the unjust steward; riches are here perverted, and as Bro. Luman well says, in his notes on Luke, "By a lively figure the qualities that characterize its use are transformed to the thing itself." It is not meant that we are to gain riches by unrighteousness, or spend them unrighteously.

"Making friends by means of riches," is as to use our wealth as is to go to others, and thus bring them to Christ, or bless them in Christ. See Matt. 25:34-40; 1 Tim. 6:17-19.

Then when these riches fail, we shall be received, not as the unjust steward was by his friends but made into a temporary home; but into the "eternal tabernacles" of the righteous. In other words, if we would lay up treasure in heaven, and be secure of eternal life, we must lay out treasures here in doing good to the bodies and souls of men.

It is not the unrighteousness of the steward that is commended, but his prudence and foresight, called "wisdom," in the parable.—*Ed. Christian Standard.*

ONE BODY.

"We have many members in one body." Rom. 12:4. "Being many yet one body." 1 Cor. 12:5. "Baptized by one spirit into one body." 1 Cor. 12:13. "Many members but one body." 1 Cor. 12:20.

THE above texts of Scripture with many others we could refer to, establishes the idea plainly that all believers in Christ, constitute the body of Christ. How will that also correspond with the custom and practice of this age, when Christian organizations are bodies, as being multiplied by the score and all claim to be the body, or at least part of the body of Christ; we will let the reader judge.

When members are all baptized by one spirit into that one body, and grow together as

the members of our physical body, so that the eye cannot say, because I am not the ear, I am out of the body, but all the members in our physical bodies fill their several offices and perform their work willingly and actively in their different positions, which God intended them to fill in perfect harmony and subordination to the whole body. None envying the work of another, or finding fault. The arm, or any other member of the body, when it is out of so that it has no fellowship or connection with the other members as a body, must die, and like the branch severed from the vine, wither and cannot bear fruit. But suppose it were possible for one arm, one eye, one ear and one leg, to separate themselves from the body, and agree to unite and work together, and form a body; would it not be another body, a new one formed out of the old? If the old one was the body of Christ, and we were all baptized by one spirit into that one body, what would the new one be? It could not be another body of Christ for all the texts of Scripture, referring to this point, say "one body." Nowhere in the Scripture do I find the plural number used in connection with the body of Christ. If all the different religious bodies now extant, in the world confessing Christ as their Savior, are bodies of Christ, where are the originals? To say that all those different bodies constitute the one body, is a glaring perversion, and falsifying of the Scriptures, for the Scriptures condemn schisms, and teach union, not division.

Another thought is clearly taught in the text. Every member is in sympathy with his fellow member, consequently with the whole body, and acts in perfect union and harmony with the body. Indeed we fail to see how it is possible to act otherwise, for to be out of the body of Christ, is to be out of Christ, and to be out of Christ, is to be lost. What a delusion then for me to say to my brethren, "You can cut me off from the body, but you cannot keep me out of Heaven." Remember, it is said to the body, "Whatsoever you shall bind on earth shall be bound in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven." As we are all in the body, and all without a spirit, the body of Christ is called a habitation of God through the spirit; if then the body of Christ is the dwelling place of the spirit of God, it is exceedingly dangerous to trifle with that body, and speak evil of its workings, and tear down what it builds up. If the eye gets something in it, and it inflames and gets out of order, the hand will not commence war on the body, and scratch and tear the other members, though all suffer and are in sympathy with it. Neither will they try to tear out the eye, because it is diseased, but patiently and gently get it out of it. But if it cannot be healed, the spirit says, pluck it out, but the body becomes fatally diseased. Amputation sometimes becomes necessary to save the body when the member cannot be saved, but not till all lawful means have been applied to save the member. The fruitless tree should not be cut down till four years' nursing and cultivation has been applied; it can't do so much damage, it is only in the way. A dead limb is not so dangerous, but looks bad, and might as well be removed, for it shows that the tree is on the decline—some have a same thing arising, but are dead, twice dead, plucked up by the roots. Some members are inactive, do no particular good to the church or any one else, they are like a paralyzed arm, must be carried along, but do no particular harm, for they have not the life enough to strike anybody, to do any hurt; but take a lively member, yet diseased, for instance with small-pox, he is dangerous, he will work; he pushes right ahead, thinks nothing is done right unless he is at the head, or at least, has a say-in-it, and inoculates all he meets with the same disease; a little to the wise is sufficient. ERECT EYE.

LENA, Ill.

In the vicinity of Casarea, Western Turkey, tens of thousands of people are suffering for the necessities of life, and are making their meals on weeds or greens. Many are dead of starvation. There is great want of food, and of seed-vital for future harvest. The Government gives no help, but instead, in hard-hearted cruelty, exacts its taxes to the uttermost.

Concluded from page three.

J. McMullen considered that for a minister it is not proper, as there is danger of the Sabbath being broken, which would not be consistent.

I. D. Parker said he did not think it possible for a minister to follow the business and do it honestly.

After more discussion it was decided to send it back to the church where it came from.

Is it right for members to call a meeting for a special purpose, and then when they meet take action on another matter not mentioned in the call, and then try the case of elders who were not present? If not, then what should be done with the elders?

ANSWER—Not right, and they should be called to account.

It was held it was left over from last year, and it referred to an action connected with the Old Order brethren, who are not now any longer members.

The North Western District of Ohio presented a query, in which they petition this meeting to warn the editors of our papers to be more cautious in publishing matters of a personal character.

As it was old matter left over from last year, it was considered best to table it.

The Southern District of Ohio sent up a paper, that the action of the church in expelling the Old Order brethren be ratified.

It was passed.

Southern Indiana sent up a petition, in which it was requested that where a committee appointed by District meeting to settle difficulties fail to give satisfaction, that the dissatisfied parties have the privilege to appeal to A. M. for another committee, but the appeal must come up through the District Meeting.

There seemed to be great trouble in coming to a conclusion as to the understanding of the wording of this query, and after some considerable discussion an amendment was made which better expressed the work. In the amended form it provided that the A. M. grant a committee to aggrieved parties, even if the District Meeting refuse that privilege. It was passed. Adjourned.

THURSDAY MORNING.—Although the morning was a little cool, the sun shone brightly, and it did fairly have a very fine day. There were a great many of the brethren that had gone home, yet we could not see there was any diminution in the crowd.

S. T. Bowersman reported the money collected for the benefit of St. Louis meeting house at this meeting which amounted to over one hundred dollars.

The first business brought before the meeting this morning, was the report from the committees appointed to examine the papers coming from the different districts, petitioning a change in our voting system, and general manner of conducting our Annual Meeting. There were several petitions for a change, the majority of which were in favor of a delegate representation from each local congregation, which should constitute the voting part of the meeting.

These several petitions bearing on this business were then read by the Reading Clerk; and when they expressed or suggested many things of a very trifling nature, and could be easily settled, the desired object was the same, therefore it was the work of the committee to formulate a query embracing all.

The following report was submitted.

1st. There shall be no change in electing the Standing Committee, but they shall be confined to only serving two years in four.

2nd. Each congregation of two hundred members or less, shall elect one delegate to represent them at A. M.; congregations of over two hundred may elect and send two delegates. The delegates thus sent with the Standing Committee to constitute the voting power of A. M. All members to take part in the discussion as heretofore.

London West proposed that another meeting be called, say some time in August, and that each congregation be represented by delegates, and they confer on this matter.

O. F. Young objected to this and proposed that they, who are dissatisfied may bring in their objections next A. M.

It was moved and seconded that this query be considered and acted upon by sections.

There was an amendment to this, having considered and acted upon each section separately, the report should then be acted upon as a whole.

After some discussion as to the best way of considering the question, it was passed with its amendment.

The first section was: That there be no change in electing the Standing Committee, but no elder shall be elected to serve on Standing Committee more than two years in four. It was passed with but little discussion.

The second section was then read. There were several amendments suggested.

R. H. Miller thought there would be danger of some persons taking advantage of this by organizing small congregations for the purpose of sending a delegate, therefore he proposed to limit the congregation to the number of 25.

This however, was not very popular, and after a little more discussion this section was also passed.

Some brethren considered that some part of the last section was not read, therefore it was all read over, being read it was found that an important clause was left out.

J. H. Moore said that all matters of importance should be decided by a two-thirds vote. He was here interrupted by J. Ebersole, saying that a majority was sufficient. But J. H. Moore considered that if there was a question that could not be decided by a two-thirds vote there was something wrong in it.

R. H. Miller thought this was very important, and that if we cannot get a two-thirds vote on a question, it should be deferred until that majority be obtained.

It was proposed then to put this query as it came from Northern Ill., and annex it as another section to this report, so it was read which was in substance as follows:

All members shall have the right and privilege of discussing each question, and that if a question cannot be decided unanimously, that the Standing Committee and the delegates decide by a two-thirds majority vote.

Another misunderstanding occurred here, and some considerable discussion and a little confusion ensued.

It was passed almost unanimously.

S. Mohler, Sen., said that in consequence of the large expense of such a meeting as the present, the ticket system was not very popular in some districts, so it was proposed that in the future no provision be made to feed the delegates, but only to board the delegates and Standing Committee.

J. McMullen thought there was no need of all this. It would be an enormous expense for some of the small congregations in the far east and west to send delegates here and no benefit accrue from it.

This was explained away, and it was passed as a whole.

The next was the report of the committee on the revision of the minutes.

All the papers from the different churches bearing on this subject were then read.

The committee in their report suggested that fifteen brethren be appointed as a committee to revise these minutes and report at next A. M.

S. Z. Sharp, as one of the committee made some remarks, among which was that this committee should be carefully selected from the Brotherhood.

It was passed unanimously.

J. A. Clement spring the question of how the expenses of this committee be met.

S. Z. Sharp said that it was customary for such committees to meet just before A. M. and therefore the expenses of this committee were connected with that of A. M.

The next paper was concerning the authors of schismatic articles and as this had been answered in a former decision, it was decided to leave the paper back to the district from whence it came.

A paper was then read, relating to the matter of H. R. Holsinger in fellowshiping ex-communicated members. Decided, to deal with those who have fellowshiped them.

James A. Gibson was especially mentioned as one who had committed this offence. This also was answered in the same manner as the last.

J. Rosenberger asked for the reading of the query, and its answer, which covered the

letter clause of this last paper. It was read and found to be satisfactory.

It was passed unanimously.

Inasmuch as pride and fashion is on the increase in the church, and as there are many ministers who favor such, it was petitioned that article 8 of minutes of 1876 be adopted.

This was also answered in the same manner as the last two by sending it back to the district, it being fully answered in a previous query.

It was passed. The next was a petition that the moderator do not permit any member not dressed in the order to speak at A. M. This being answered in a previous query, was also sent back to the church from whence it came.

The next was a query asking that we have no specified sum, per day, per week, or per month paid to missionaries, but that they do according to the circumstances of the parties.

The answer appended was, Yes. Scripture was called for in support of this. Luke 10:7, and 1 Cor. 9:3-11.

There was some doubt in the minds of some, whether this Scripture fitted the query. R. H. Miller said that this did apply to the case; that while the ox was not muzzled it was neither said that it should have a salary.

Adjourned for dinner.

THURSDAY AFTERNOON.

The first query after dinner was from the Northern District of Indiana, requesting that wherever any no Sabbath-school conventions be held or organized by the brethren.

Another one of the same nature was read from another district.

A brother said that to pass this would be really doing away with Sabbath-schools, as "conventions" only means to come together. He considered that coming together for worship was right and as it stood. It may be done in a way that is wrong.

The Moderator said it was not the object to do away with the Sabbath-schools, but merely to keep away from following the manner in which the world do these things.

John McFarlane said that the Scripture was as silent as the grave on the subject of Sabbath-schools, or even conventions.

James Quinter said he was in favor of them; from his own experience he considered them of great benefit. He would be very sorry if this meeting would condemn and vote down Sabbath-school conventions. He then explained the design of them and became earnest in the matter, and spoke in their behalf. He hoped that this vote would not deprive the brethren and sisters of the opportunity of singing and praying together. He considered it was a means of good to the church. Brother Quinter's appeal was really the grandest effort of the meeting.

Allen Boyer said he was sorry to be at issue with his brother. He said that there was a reason for it. He then said that there were programmes printed and the performance mapped out, telling who should sing, who should make speeches, which was according to the customs of the world. He was opposed to it because they had a tendency to ape the world.

George Hanon said he was opposed to conventions being carried on in an unbecoming and disorderly manner. He said that where they are carried on in a proper spirit, they cannot help but be beneficial. We discourage our brethren and sisters from going to fairs, dances, &c., and now shall we cut off their social intercourse on Christmas? He was in favor of regulating them, that they be not carried on in an unlawful manner.

J. Kniffman said that if the brethren can remove the objectionable features connected with these conventions, there would be no difficulty. If they will cease from publishing programmes, and not associating the word "conventions," all will be right. Remove this and all will be well.

D. Irvin said the objectionable features can easily be removed. He said, we publish who will be the delegates and what business will be brought before this meeting, and it is heretical, and why cannot it be also in conventions? He said there was danger in passing this; let us remove the objections but cling to the good.

D. P. Saylor said he was in favor of Sabbath-schools, and as far as his ministerial labors are concerned, a Sabbath-school worker, but he is opposed to conventions. He considered that they were entirely useless, they may be useful in other respects, but in our Brotherhood they are useless. He hoped that the congregation present would not be carried away by the sympathetic appeal that had been made. He said there is no more religion in the Sabbath-school conducted under the current theory system, than by those conducted under the order of the brethren. He said he had found more religion in the latter than the former.

Elmwood Forney said the question of Sunday-school conventions has affected the Brotherhood more than any other question. He considered they were the means of bringing that feeling of division which now exists in the Brotherhood. The great objection seems to be that they are so much like what the professed Christian world does. Reference was made to Lesson Leaves and other helps used in Sunday-schools, and also considered by the speaker to be wrong.

Emuel Hilkey considered that these conventions have a tendency to divide the church rather than effect a union. His experience has been that they have been detrimental to the cause of Sabbath-schools. He thought the school should have the simplicity of the Gospel.

A. Hetcher said that many say he hoped that this meeting will not consider that they have brought this paper up without a cause. He said that the reason that they have no Sunday-school is because of these conventions.

D. T. Young said the following argument, that the purpose of these conventions are held for the purpose of dividing the church, and to hurt to help each other; now we must have to acknowledge that our ministers are the greatest teachers in the church, they do not convene together and thus help each other, therefore he concludes they are useless.

A brother said it was one of the things that is causing trouble, and they are allowed it will cause more trouble.

It was eventually disposed of by giving these queries to the committee to frame an answer and then submit to the meeting.

The committee on consolidation of church papers were reported. The papers bearing on this subject having been read, the report in substance was as follows:

It was suggested that a joint stock company of brethren be formed, with a capital of \$30,000, consisting of shares of \$100, the money to be raised by September, 1882. The committee to be appointed by the church, and the papers owned by the company. No other business must be permitted to be published in the Brotherhood, and if this fails to suit the case, the BRETHREN at WORK and *Primitive Christian* have something else to offer.

It was moved and seconded to table it.

Brother Quinter said that now since consolidation has been decided, it is very much agitating the Brotherhood during the last year, he hopes something will be done. They as editors are willing to give up their business if it will benefit the church, and he did not want them to table or defer it with the idea that something will be done toward consolidation of the papers, but that there was a great deal of anxiety connected with it, and he hoped they will accept one or the other.

It was tabled.

Second offer was from the proprietors of the *Primitive Christian* and BRETHREN at WORK. They offer to consolidate the two papers, and publish them at the West. They also offer to buy up all other papers and desire to annual Meeting to protect them by not permitting any other paper to be published as a church paper. They will hold themselves amenable to A. M. for its tone.

S. S. Mohler said that he did not see why the annual meeting should give some brethren the right of publishing and deprive others of the same privilege.

R. H. Miller wanted to know who was going to appoint the editors.

Daniel Vaniman said he considered that this meeting had passed a query which would deal with all those who will write and publish that which is contrary to the order and practice of the church, and therefore he thought it ought to be left to the church as it is.

This second offer was passed.

Adjourned at 5:25.

FRIDAY MORNING.—The crowd was considerably lessened to-day. There was every appearance that the weather would be unfavorable.

The first business this morning was the unfinished business of yesterday. The second offer

Religious Essays.

More.—We write none other than you, you, then what you read or re-learned; and I trust so still acknowledge you for the author. —C. J. B.

For the Brethren at Work.

MY LIFE ON THE OCEAN WAVE: MY HOME ON THE ROLLING DEEP.

BY G. D. ZOLLERS.

Once more the Sandwich Islands rise to view,
The mountain peaks afloat, the ocean blue,
K'ia's with its crater deep and wide,
Once poured the molten lava down its side.
From 'neath the sea the heated water came,
Illumining sea and sky with brilliant flame.
But this noted volcano is now extinct.

We lately toiled where Winter holds the sway,
But now enjoy a cloudless Summer day.
How changed the aspect from stormy seas,
To blooming gardens, mountains green, and
fruitful trees.

O for a firm position on the shore;
To feast on fruit, and view the landscape o'er.
Familiar faces with gladness view,
Absence and hardships makes friendship sweet

and now,
Still sharing heaven and mercies on the shore
of time.

We meet each other in this genial clime.
In social bonds surround the dining board,
Ascribing praises to our sovereign Lord;
Thus joys and sorrows mingle in this fleeting

Now peace abounds, then rage the elements of
strife.

Thus time speeds on, with its changing scenes,
Its storms terrific and its sunny beams,
By breezes driven through cold and heat,
Where storms are raging and where billows

lead.
I'm in Honolulu now on the ocean strand,
A part of enterprise; a fruitful land.
Me e share its comforts, for my time is short.
Soon we'll raise the anchor and sail from port
To the monotonous routine of duty.

To the daily and nocturnal toils of ocean life.
The atmosphere is permeated with vital odors,
And I feast on choicest fruits,
Delicious to the taste.

The change of diet vitalizes the physical,
As well as mental faculties.
Relief from nautical toil,
Freedom from perils of the deep

Facilitates the flow of thought
And quickens the pen of the poet.
There are oases in the parched desert,
Where the traveler rests from his weary march.
And elates his eager thirst.

There are fruitful islands in the rolling deep
Where the toiled and tempest-driven
Miner finds sweet repose,
And there are delectable places

Divinely sweet,
Ineffably fair,
Where the Christian voyager
Shelters from the beating rains

And raging storms of life
While effecting his voyage
To the haven of eternal peace.

For the Brethren at Work.

A WAY TO GREATER HAPPINESS.

BY J. B. YOUNG.

BY reading we learn a great deal. It is only through the means of books that we get our knowledge of the far past. But we do not know anything as thoroughly as when we learn it by experience or witness the thing itself. Geography teaches us about the earth's surface and describes the different countries, positions of lakes, cities, etc., yet we have but a faint idea of a place or country until we see it for ourselves. Just so it is with suffering humanity; we may read about the different diseases that the people have to bear, and the suffering that they bring with them, but when we go to the hospitals and see all this, we have a better conception of it. Now I think the greatest part, if not all, the suffering might be avoided. Observation, comparison, experience, and men who have made it a study teach us that sickness and suffering come from some violation of law in nature. If such is the case, it then

follows that the better we know the laws which govern our physical organism and obey them, the less will be the suffering. It also appears that a people or nation that disregards the laws of nature, disregards those of revelation. Most of the human family might know more than they do, if they would only use their time and means well. To reflect upon the waste of time and means of the rising generation is sad, not only is it a waste, but at the same time making us unhealthy nation. "Come, let us reason together," said an inspired writer. If those who are in the habit of smoking, chewing, using intoxicating drink and other useless habits would spend one-half of the money for useful books that they spend for useless articles, which are also detrimental to the system, how much better it would be for them. Then devote the time that is spent in idleness and empty conversation in studying those books, how much wiser we would be and more real happiness would be enjoyed.

Too much time is spent in making fancy articles to decorate the dwellings with what should be used to store the mind with knowledge; then instead of entertaining our company by showing them fancy articles and fine dwellings, we would be capable of interesting them with a profitable conversation.

For the Brethren at Work.

BIRTHDAY FACTS AND MEDITATIONS.

BY H. W. STRICKLAND.

IT is an evident proof of the adorable wisdom of God that though the bodies of men are so similar to each other in their essential parts there is such a diversity in their exterior that they can be readily distinguished without the liability of error. Each one has some peculiarity portrayed in his countenance or is remarkable in his speech, and this diversity of countenance is the more singular because the parts which compose it are very few and in each person they are disposed according to the same plan. If all things had been produced by blind chance the countenances of men might have resembled each other as nearly as balls cast in the same mould, or drops of water out of the same bucket, and as that is not the case, we must admire the infinite wisdom of the Creator, which in thus diversifying the traits of the human countenance has manifestly had in view the happiness of men, for if they resembled each other perfectly they could not be distinguished from one another to the utter confusion and detriment of society. We could then never be certain of life, nor of the peaceable possession of our property. Thieves and robbers would run little risk of detection, for they could neither be distinguished by the traits of their countenance nor the sound of their voice. Adultery and every crime that stains humanity might be practiced with impunity since the guilty would rarely be discovered. And we should be continually exposed to the depredations of the villain and the malignity of the coward. We could not shelter ourselves from the confusion of mistake, nor from the treachery and fraud of the deceitful. All the efforts of justice would be useless, and commerce would be the prey of error and uncertainty. In short, the uniformity and perfect similarity of faces would deprive society of its most endearing charms and destroy the pleasure and

sweet gratification of individual friendship. The variety of features, then, constitutes part of the plan of divine government and is a strong proof of God's tender care over us; for it is very evident that he has disposed the particular parts of the body with as much wisdom as he has manifested in its general structure, and we are compelled to admire his beautiful and wise arrangement in this as well as in every other part of his creation. But that which has called forth those thoughts from the writer is one which has nothing strange in it, but it is one of very rare notice, namely, the peculiar relationship between myself and elder D. B. Gibson, a dear brother whom we have learned to love most dearly.

Forty-six years ago to-day, Apr. 24, on the first day of the week, the glorious light of day first shone upon us. The same hand that gave us life, protected us in our childhood days, guided us in youth, strengthened us in manhood, and his watchful eye is yet upon us. We both stand exactly under the standard of five feet, nine and three-fourths inches, complexion as near alike as two hazel nuts. Another peculiarity is, we worship the same God that had the early care over us; we have possession of the same faith; have been baptized into the same spirit; we belong to the one body of Christ. We have been side by side with the saints of the Most High. We have had our trials and struggles in the ministry. We stand hand in hand in the highest gifts (the eldership), and thank God we are pressing forward toward the mark and the prize of our high calling, and every day brings us one round nearer the top of the ladder where we expect to meet Jesus and ever be with him in glory. Brethren, pray for us, that our ladders will not be too short or one round half out.

For the Brethren at Work.

THE ONE FOUNDATION.

BY C. H. SALZDADE.

WE may be wise Master-builders, and lay the only cornerstone which is possible in the uprearing of God's temple, but we cannot make ourselves. There is but One, needs but one, and this is God incarnate. "God has said all he means to say in the revelation of himself in Christ. "Look ye unto Jesus" is the whole philosophy and work of salvation. "In Him dwelleth all the fulness of the God-head bodily." Is not the Divine indwelling a sufficient impulse to all right progress? Is religion only a self-shaping according to certain rules, as a man of the world would regulate his conduct by the code of Lord Chesterfield; or is it in very deed an evolution of God in our nature? If the former, the Incarnation is the most unaccountable extravagance in the Universe. If the latter, there can be no greater misnomer than *Progress* for the aberrations that practically ignore the Incarnation by claiming liberties that Christ disavowed in his earth-life, and which his Father would have denied had the Son claimed them. The license clamored for by those who without right call themselves Progressives, is flatly antagonistic to the Cross, and has not a single feature in common with incarnate Deity. The development of mind, whether in the nursery, or the log-school, or the College, or the University, is not in dispute. The simple fact of being imposes the obligation of cul-

ture. God meant us to be Progressives, but not libertines. The extension of the kingdom of God to the end of the earth, is not in dispute. The general Brotherhood believes in missionary effort. It is only the deplorably ignorant and the culpably obstinate, and tradition-ridden, that think ill of present sacrifices and efforts for the promulgation of the Gospel to the antipodes. It is not methodical theologic instruction, as a natural basis for greater efficiency and wider usefulness, that is in dispute. Annual Conference will interfere with progress in this direction. We have much to learn in all these grand essential imperatives of genuine orthodoxy, but the large majority of the church are in sympathy with the movement that aims at this end. Colleges are the outgrowth of Christian work, and the expression of sympathy with the sublime purpose of God in schooling the church in the great ideal treasured up in Jesus the Christ. Col. 2:3. Somehow we must be schooled, not only by the Holy Spirit, but by human agency as a personal substitute for the Spirit's work. God will never, directly, without human co-operation, teach us the three letters that spell the great name of the Eternal. We have an essential and fundamental work to do in the higher education as less than in what relates to our temporal well. We must study, and study hard and persistently, to find God in his parables, which means every where and in everything. But our Colleges must be Christ's, and not the devil's. I wonder whether Beelzebub has not a professorship among us. His clever foot and double tongue are badly cloak-ed.

To believe in and preach incarnate God, and then fight mission projects, is the climax of inconsistency, if not worse. If God was man, then man as man is the purchase of Divine-human blood, and the Gospel is glad tidings for the whole world, and we are bound to contribute time and money and comfort and life to consummate the design of the Cross in the girdling of the world with the light of salvation. Such are a few of the items in the grand programme of Christian progress. Personal holiness lies at the root of it all, if it is to be really Christian. Tobacco is railed out as effectually as alcohol. God in the flesh was neither glutton nor wine-bibber, nor smoker, nor chewer. In these things our fellowship can not be with the Father and with His Son Jesus Christ. Neither was Emmanuel a dandy. God in the flesh is a square issue with the flesh, and a complete mastery of the flesh, and a complete sanctification of the flesh, and finally a complete glorification and submergence of the flesh. This is progress according to the mind of God and the type of the Incarnation, and whatever contravenes this is "the enemy of the cross of Christ." The sooner such progress is wiped out the better.

For the Brethren at Work.

WHAT IS DEATH?

BY C. C. ROSE.

IT would perhaps be impossible to give a definition of the word death in its various biblical acceptations, as well as proper Scriptural applications, that would properly define them all in a word. In the Word of God it is dealt out in so many various places that very serious errors have been imbibed from a misapplication, or misconception

as well as speculative misuses of this mysterious term. Perhaps the most generally comprehensive definition of the Word in its various meanings would be something like the following: "An entire inability to act at will. This would, perhaps fully represent the State of the dead in either of the two component parts of the human being, to-wit: spirit, soul and body. 2 Thes. 5: 23. For, indeed, if nothing but a corporeal dissolution could be understood, then how did Adam 'surely die' in the day he ate 'thereof'? But that certain state of inability to act in an important sphere of his existence, or the dissolution of relation to his Creator and fellow-creatures, well may be called by the same name of that which we commonly call death. Then that which we surely die by the first threat, 'thou shalt surely die' does not therefore prove that God's threat failed to be realized 'in the day' that he (Adam) ate thereof. Neither does it prove that it was corporeal death, in which case the difficulty would be lodged in the word day. Or neither, then, must it essentially mean what is in the Gospel called the second death. But it was a state of inability to act at will, like that of the 'dead in trespasses and sins' of Eph. 2: 1 or of John 5: 25, Eph. 5: 14. Hence it follows that so far the Son hath power to 'quicken whom he will.' John 5: 21. Leads captivity captive, gives liberty to victims of the power and thralldom of sin, on the conditions of 'the perfect law of liberty.'

But next, what is that called death of the body? We answer, while we call it dying, it is to some who so die only beginning to live. Neither, then, must it necessarily be to any, in every sense of the term, to die forever. 'For as in Adam all die, even so in Christ shall all be made alive.' But many shall awake to shame and everlasting contempt. Dan. 12: 2. But again, since now we find that during, and after the foregoing three different states of man's being, called death, he still nevertheless continues to exist; what, then, is that state called 'the second death,' or 'everlasting destruction,'—called the end of the wicked? We answer that the word end in Phil. 3: 19 cannot mean that they shall so die as to cease to exist, for how then could they be an 'everlasting contempt?' (Dan. 12: 2) or how could they be cast into hell fire where the worm dieth not, and fire is not quenched." Mark 9: 47, 48. Then we find death to mean a state of arrest from the free exercise of the several functions of our compound being as it was first created, brought to life, and capacitated, physically, morally and spiritually; destined to live forever from its creation, answering thereby the end of its superior order, or to die as the result of a violation of the laws of its life, and to be re-annihilated as often and whenever in his justice and will its everlasting Creator, Redeemer, and Preserver listeth.

We then fall to find in this term the final cessation of any human being taught by some. And since we find all of the former states called death to be represented by all the several terms that the second death is, we therefore come to the reasonable conclusion, that as they cannot mean annihilation in the former states, called death, neither then, must they of necessity mean it in the latter or second death, nor indeed can they in the face of Dan. 12: 2 and Mark 9: 47, 48 and many similar passages.

And the opposite side of the question asserts that man was created unto, for, and with eternal life and would have forever lived, subsisting upon the virtue of the Tree of Life which was guard from his accessibility only as a consequence of the violation of the laws of life. Or that whatever other cause could have disqualified him for eternal life; or that whatever other proceeds than obedience could have disqualified him for everlasting immortality. God has not revealed through His Word. Then what is death? corporal, moral, or spiritual. And what is life, physical, civil, or eternal? Corporal, and morally, man dieth susceptible to resurrection; but finally unto 'shame and everlasting contempt, and 'everlasting punishment.' And physically and religiously he liveth liable and susceptible to death, but eternally unto everlasting life and endless rest. May God grant us the victory through Jesus Christ our Lord.

For the Brethren at Work.
WARNINGS TO THE MINISTER.

BY DAVID L. WILLIAMS.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Tim. 2: 15.

HERE the apostle gives us an illustration as to the duties of the minister, setting them forth as workmen, having mechanical duties enjoined upon them. "The foundation is laid, the line and plummet drawn." Let us hear the apostle again upon this subject; he says, "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." 1 Cor. 3: 10. The above injunctions are fearful ones; when the minister with seriousness applies them unto himself, which is his imperative duty. He discovers at once that he is instructed to be careful in his ministerial duties that he may properly apply himself in the proper line of duty. He must give strict attention; "study to show himself approved of God, a workman that needeth not be ashamed." Building properly upon the one foundation, he must strip himself of sinister or selfish notions and whims, and learn to rightly divide the word of truth. He is not to study to merely have something to say in order to occupy time thereby. He must talk, it is true; but he must learn to talk to the purpose of edification, to instruct, to enlighten. His mission is to teach; he should not make a hobby of any one theme; he should not allow himself to drift on one theme in all of his preaching, as that of baptism or that of pride. Some preachers can hardly preach a discourse without saying something upon baptism; others upon pride, and others, too, have their pet theories that they are continually drifting into. This is not dividing the Word of Truth very much, and such work soon becomes loathsome to the mind. We are creatures that need a variety, hence we are to learn to rightly divide the Word of Truth so as to be able to give a variety. When our ministers dwell so much upon any certain points of theology the learners (the audience) naturally conceive the idea that they place more essentiality or importance upon these theories than other points of duty that are contained in the Scriptures. Their minds are thus misled and their conceptions of truth are erroneous. Others

will become tired of such preaching and the consequence is, that it will do them no good. Moreover, the workmanship of the minister not entirely lie in his preaching and the dividing of the word of truth aright, but much importance lies in the manner in which he preaches. There is as much force in the way a thing is told as there is in what is told. Then his preaching should be well seasoned with salt (grace) so as to have attractive power. Furthermore, he should make himself sociable, agreeable and pleasant with all mankind. His approaches should always manifest kindness, and if he see an error in any of his fellow-beings, whether member of church or others, he should not snarl at it, and make a great ado in a condemning way; but he should try to teach the erring one in a proper and becoming manner. If we are not careful we will destroy our usefulness in the ministry of the Gospel, and fail to be approved of God. We can do this sometimes in a very small matter; for instance, we may become so opposed to the use of tobacco as to be always fussing about it, saying some hard things, too, and scolding at those that use it in such a way as to give offence, and then we have no power over such for their good. The writer was once an inveterate slave to the use of the filthy, unbecoming weed, but snarls, hisses and abuses never caused him to quit; he had to be tutored, instructed and enlightened to be made to see the evil that was in its use; and this every one cannot readily see, and the reason is obvious. (1) Their minds are biased by the popular use of the weed. (2) There is no positive "thus saith the Lord" against the use of it, hence one must become well versed in the Scriptures to see the evil of its use, and seeing this, most any one will quit its use. Hence it is in the preacher's place to lead the disciple (learner) gently into the sacred truths of the Word, being careful to divide it aright, lest he himself commits a greater error than the one that uses the weed. (3) Many times they get severe headaches because of cruel treatment towards them by those that they naturally expect better treatment, and those, too, from whom they look for a Christian example of kindness, mildness and pleasantness. We know whereof we speak. Some of us go so far that we refuse to baptize those that use tobacco. This would be right if the Word of Truth authorized it, but we fear that it don't; it says "Go teach all nations, baptizing," etc. Then teach to do your duty, (the observance of all things), and we as ministers need not ever expect to get rid of duty in this last respect, because as we are erring and imperfect, we will also have such once to do with, and to teach such characters that will always need to be taught, be led and encouraged to make amendments in their ways; some in one respect and others in another; so we must be patient and forbearing, "studying well to show ourselves workmen, approved of God."

What we have herein said of the ministry, holds equally good in regard to our periodicals. They of late have too much to say in regard to pride, tobacco and scisms that are springing up, to be profitable. Occasionally an appropriate article right to the point on those themes is all-sufficient, and will really be productive of more good.

We should ever study well to properly apply ourselves and use our time and means to the very best advantages of

the Lord's cause, and ever striving to make ourselves more available of good by exerting greater and more powerful influences in the right way,—the way that the Lord has appointed and directed. This can only be done by gaining and sustaining the respect and confidence of all those that we have to do with, and in order to do this we must exhibit in all the department of our life the divine principles of the Gospel. This then includes much, hence much study is involved upon us so as to properly acquit ourselves as the "workman, approved of before God." Ah! brethren, when we look into the great bulk of Christian duties resting upon the ministry, then to its divine importance and sacredness, and then to our fallibilities and frailty, and then to the accountability that rests upon us for the manner in which we serve in the ministry, we exceedingly fear and tremble and strive at all times by the grace of God to do better, applying ourselves to our duty. Let us all keep advancing, ever pressing forward to the mark in the line of duty.

For the Brethren at Work.
ROWING UP THE RIVER ON THE CHRISTIAN BOAT.

BY C. E. NINTHOES.

WE think that our lives in this world as Christian pilgrims might be plainly illustrated to our minds by learning to row a boat successfully up the streams of water that run so beautifully in divers places through our land and country. We will first notice the nature of a stream of water in its three different stages: the extremely low stage, the medium, or common stage, and the extremely high or ferocious stages. We see in the former it is very difficult for us to make speed on account of the many sand bars and ripples that we may have to cross, while on the common stage of the stream, when applying the oars steadily, we can move along with apparently good success, with comparatively few encumbrances in the way; but we should all the time be on our guard, for we are likely at any time to meet with something that will give us trouble, and are liable to be beaten down the stream. But we now come to the latter stage, which is different from either of the former, and wherein we find many more obstacles; we have no luck of water to carry our boat aloft, but many drifts to encounter, and the great need of a pilot to show us the true channel of the stream in which we may expect to find a strong current to row against, which requires strength, logevity and patience to ascend the stream. We must keep our boat clear of all drifts; we may sometimes think that they are only small things, and are not worth bothering with; when it would require but little time to remove it, we will carry it along, and when we are in the latter days to lodge, and finally it will become burdensome and too much for us to remove, and we will be worried and weakened with the load, and may be beaten downward and hurled into the gulf of destruction. Now dear brethren and sisters, it does seem to me that we are in the latter days, and in the time of high waters, where we can see many dangerous drifts afloat. O then does it not stand us all in hand, as the inmates of the ship of Zion, to watch and help to keep the drifts off. Yes, "let us lay aside every weight, and let us run with patience the race that is set before us."

BRETHREN AT WORK.

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INFANT BAPTISM.

It has been said that Infant Baptism was borrowed by the Christian church from the heathen. Well, Paul must have borrowed it from the heathen, for he baptized Lydia and her household, or her children, for the house means children. Paul says that a Bishop must be one that ruleth well his own house, having his children in subjection.—1 Tim. 3:4. You see, if you are not blind, that Infant Baptism was practiced by the apostles as well as by the heathen. The jailer was baptized and all his family, or children. The language of the Scriptures seem to say that they applied baptism to infants, but how come it to be adopted by the church? History informs us that it was handed down from the apostles by tradition, and the commission reads, "Go ye into all nations, baptizing them." Are children all of the nation? then baptize them. Peter commanded the wicked Jews to repent and be baptized, every one of you. "Every one" means all, women and children. We do not need to go to the Greek church to prove Infant Baptism, for it was practiced by the apostles. If Infant Baptism is a human invention, when and where, and by whom, was it introduced into the church, can you tell? No, you can never tell. T. Stars.

REMARKS.

This argument was one time used in a debate by a pedo-baptist. His opponent met it by saying, that Lydia had but two children; one of them was a blacksmith and the other a shoemaker, hence there were no infants in the family. The pedo-baptist demanded the proof for saying that one of Lydia's children was a blacksmith and the other a shoemaker. He was told to look in that verse where it spoke of the infants in Lydia's family, and he would find it. It is nonsense to suppose that there were infants in Lydia's family. Look over your own acquaintance, and see how many families there are without infants, especially in cities, and you will see very little ground for supposing there were infants in Lydia's family. As an illustration we refer you to Mt. Morris. There are 146 families in town, and in sixty-two of them there are no children under two years of age, showing that more than two fifths of the families are without infants. This is true of our town as a whole, but you go among that class of people engaged in the mercantile business and you will find the percentage of families without infants still greater; in fact any woman who has infants to care for seldom engages in mercantile business. If supposition, then, is to have any weight at all, it must be declared strongly in favor of Lydia having no infants in her household. The same method of reasoning will hold good in regard to the jailer and his household, for a man occupying that position would be placed to disadvantage with infants in a jail-house where the keys had to be handled with the utmost care.

The term *household* can never be so construed as to invariably include infants, when applied to officers or any other class, for a large number of households are without infants, especially those class of households from which men are chosen to fill responsible positions as elders, etc. The jailer and all that were in his house, as well as Lydia and her household, were baptized, but there is no way of proving that there

were infants in either family, but, according to facts given in the former paragraph, the probability is that there were not. If our correspondent cannot see this point against infant baptism,—a difficulty that can never be removed, he must be a little more than blind.

In regard to the work of the apostles, we remark, that they baptized none but believers who could both hear, understand, and believe the word preached unto them. If infants in those days could understand and believe the Gospel they were certainly a good deal smarter than children are now.

On the day of Pentecost the preaching was to men, not to infants.—See Acts 2:14—29. Then it is said, "They that gladly received the Word were baptized." Acts 2:41. Infants cannot receive the Word, therefore there were no infants among the baptized. It is further said that they "sold their possessions and goods,"—verse 45. Infants have no possessions and goods they can sell, hence another reason why there were no infants among the baptized.

In the commission the apostles were told to disciple all nations, i. e. make learners of them.—teach them the Gospel; then they were to baptize those who believed what they were taught. They were not permitted to baptize any one before he was disciplined, and if our correspondent can tell how an infant can be disciplined before it has understanding enough to believe the preached Word, he has an ability no other man ever before possessed. "Go ye therefore and disciple all nations," implies that the Gospel was to be preached to them till they could understand, or hear it; then comes faith, for faith cometh by hearing. After faith in baptism, which process wholly excludes infants from baptism, for they can neither understand nor believe the Gospel till they arrive at the proper age.

Our friend is all at sea, with neither compass nor guide, in saying that history teaches that infant baptism was handed down from the apostles by tradition. Infant baptism, like sprinkling and pouring, was introduced gradually, predicated on supposed original sin. First mentioned by history it appears under censure, being gravely opposed by historians, and regarded as an innovation contrary to the intent and design of the Gospel. The baptizing of very young people was early in use, and in course of time descended to infants. At this point we will introduce the testimony of Neander, a historian of no ordinary reputation, showing that there is no just historical ground for supposing that infant baptism is derived from the apostles:

"As baptism was closely connected with a conscious entrance on Christian communion, faith and baptism were always connected with one another, and thus it is in the highest degree probable that baptism was only performed in instances where both met together, and that the practice of infant baptism was unknown." "Baptism was at first administered only to adults, as men were accustomed to conceive baptism and faith as closely connected. We have all reason for not deriving infant baptism from apostolic institutions."

Infant baptism was introduced, to notice, in the early part of the third century, or perhaps the close of the second century, by those who believed in the doctrine of infant damnation.

The following from an eminent pedo-baptist authority will have additional weight:

Of infant baptism, the present Church of England Bishop of Salisbury has said: "I must candidly and broadly state my conviction that there is no one passage nor word in Scripture which directly proves it; not one word the undeniable and logical power of which can be adduced to prove, either in any way of fact, that in the Scriptural age infants were baptized, or of doctrine that they ought to be baptized. Nor, if I believe, is there any such direct statement to be found in any writings of the fathers of the Church before the latter end of the second century after Christ."

J. H. M.

THE Bible is the key to the kingdom of heaven.

DEFENDING THE SCRIPTURES.

PROF. W. H. Green, a distinguished and learned Presbyterian minister, thinks we are on the eve of a terrible conflict with skepticism. He says: All the signs of the times indicate that the American churches, and, in fact, the whole of English-speaking Christendom, are upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible such as it has never known before. The divinity and authority of the Scriptures have heretofore been defended against the outside world of unbelievers—against pagans, infidels and skeptics; but the question is now raised, and the supreme authority of the Scriptures contested, within the church itself.

The necessity of Christians applying themselves diligently to the defense of the truth in order that the authenticity of the Scriptures may be fully established in the minds of the public is certainly apparent to all. Spend less time over questions of minor differences, and more in defense of inspiration of the only sacred book on earth.

ANNUAL MEETINGS.

WE have some good brethren and sisters among us who are not so well pleased with the present manner of holding the A. M. They do not materially object to the manner of doing business, but to the immense crowd of people, and the way they are fed and cared for. They seem to think that things in this respect are not as they were fifty years ago, and they would like to see a change so as to lessen the crowd, and thereby make it less trouble to feed the people.

Now we want to have a friendly talk with these members about this matter. In the first place, the Brotherhood is much larger than it was fifty years ago, and people with the increased facilities for traveling are disposed to travel more now than they did fifty years ago. Our people are more extensively scattered now than formerly, so that relatives and special friends are more widely separated, and at the Annual Meeting is the only place they can meet and renew their acquaintances; still they can do at little cost, hence so many avail themselves of the favorable opportunity. We further add, that the generosity of our members are better posted in regard to what is going on in the various parts of the Brotherhood than those who lived in the good old days of fifty years ago. This of course must be credited to the church papers. Knowing these things, they feel disposed to attend the meeting, and help in the business, for they feel an interest in what is done there.

It occurs to us that the most of those who complain about the large crowds, are those who year after year attend the meetings. Of course they are opposed to such large crowds, but they do not practice what they preach, and they must remember that others think they have just as good a right to attend the meeting as those who are opposed to so many going.

Since the new plan, which makes it necessary for each one to pay for what he consumes, has been introduced, more feel at liberty to attend the meeting, for they do not feel that they are imposing on any one. But this is the very feature to which some object. Now it does seem to us that this is one of the fairest arrangements about our Annual Meetings. As a general thing, our people are reasonably well off, and they can afford to pay their way, and we believe it is their duty to do so. Why should the Brethren in Northern Indiana be asked to be at the expense of thousands of dollars to feed us five or six days, when a little from each of us will relieve them from so great a burden? Our candid opinion is that the cost of meals is not enough; the meeting ought to be made wholly self-supporting.

As our people do not spend their money for foolishness as others do, they can well afford to pay their way at the Annual Meeting. The enjoyment is worth all the money it costs.

While at the meeting, a Baptist minister told us that he admired the social nature of such meetings, and believed that if the North and South could have frequently met in this way, so as to become better acquainted with each other, the great Rebellion would never have occurred. We are inclined to think that these meetings have had much to do in keeping our people well united; they have been the great peaceful seasons of the Brotherhood, and enable us to form for each other attachments that otherwise would not likely have existed, such a pleasant way.

We hope to see the present system of feeding the people—or something better—continued, and if we think it appears to cost a little too much, we need not go so often; but let us not interfere with those who have a desire to attend the meetings and enjoy these services.

J. H. M.

THE CHURCH AND HER WORK.

IN most things our people have taken a wrong, or at least a judicious course, considering their general surroundings. In the midst of a sect, which had wandered far from the simplicity of Christianity as established by Christ and the apostles, we arose to attire herself in the true garb of righteousness, and still abide before the world Christianity in all its antiquity and splendor. And when we view the church as she then stood, and compare her rites and ceremonies with the prescribed rites laid down by the inspired penmen in the New Testament, we are sometimes made to wonder, how a body of people, gathered from various denominations, in their first reformatory movement could come so near imitating the divine pattern. The history of the circumstances which led to these people laid aside all man-made creeds and confessions of faith, took the Bible, and that alone as their only guide, and commenced a close investigation to learn just what the good book demanded of them. They finally united upon the rites and ceremonies as handed down to us by them, at all times pointing us to the Scriptures as their sole authority for the things they did and taught. When, after years it became necessary for them to convene in conference in order to retain their proper order and unity of action in their practice and work, we find them exercising the same care in reference to Scriptural authority that characterized their work in the beginning. When they made a decision, they were careful to consult the Scriptures in regard to that particular point, that they might always have a "thus saith the Lord," or the true spirit of the Gospel for all their actions. Their aim was to find out the teachings of the Scriptures, and then make their decisions to fit the will of God; they did not make a decision to suit the view of the class in hand, and then rank the Sacred Volume from beginning to end to find some Scripture in support of their decision. They saw their motto from the beginning, and should continue with the church till the end of time. All our decisions pertaining to rites, ceremonies and duties should be predicated upon that Word that shall never pass away.

The great aim of our people has been to do this, though in a few instances decisions may have been made too hastily to give the proper reference in their support. Charity would teach us, however, to regard this as an oversight rather than an error. The Brotherhood has been cautious especially concerning our things, and perhaps it is well that we should be so; but we have not failed to permit and even sanction many good movements which it is of some of doubtful propriety to bar out and most pious things. Let us not be too hasty about censuring her, perhaps we may see wisdom in these things in after years.

J. H. M.

DANISH MISSION.

IT will be seen, by reference to the report of Foreign and Domestic Mission Board, that the Danish Mission funds are nearly exhausted. We hope that the solicitors, appointed two years ago, or since, in the different arms of

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church, agreeable to the decisions of A. M., will at once act promptly in the matter, and gather all they can, and send it to Bro. James Quinter, Huntington, Pa., that it may at once be forwarded to Bro. Hope. Please do not delay, but act at once, that the good work in Denmark may not be hindered by our want of liberality and promptness.

We are not encouraging a salaried ministry, as some suppose. Bro. Hope is in Denmark as a servant of the church, without any possible means of supporting his family, and has never charged one cent for his time. He keeps account of all his expenses, and that is scanty and, and no more. I am as much opposed to a salaried ministry as any brother in the church, and even a supported ministry where it is not absolutely necessary. The work is still prospering in Denmark, and Bro. Hope need not be spared.

R. ERY.

Lent, III.

SCRAPES.

SOMETIMES, brethren having a leisure moment from the toll of the day feel an impulse to lay up scraps of mental food to be used as they pass through life and for the especial benefit of those who stand on Zion's hill, I cast these out on the waters. It is not always an indication that a person is on the wrong side of a question because he happens to disagree with us, though we often take to our hearts the flattering notion that our opinion of things is a proper criterion by which to test the opinions of others. As an antidote to this condition of mind, let us remember that there are several hundred thousand and millions of people who think just as we do in their own behalf.

—An argument in advocacy of the last Sapper.

Major premises.—The Christian church now must be identical in all its rites and ceremonies with the apostolic church.

Minor premises.—The apostolic church practiced the eating of a full consecrated feast.

Conclusion: Therefore, the Christian church now should practice the eating of a full consecrated feast.

Is there any fallacy in this syllogism, brother editor?

[If the term identical is applied strictly to "rites and ceremonies" we see no fallacy in the syllogism. Cars should be taken in the use made of this word, as two things may be similar but not identical.—J. B. M.]

—It is a great mistake to suppose that wisdom will depart from the world when we leave it, or that confusion and general ruin will be the result. God ruled the world before we came into it, and he will rule it after we are gone, so we need not take matters so much to heart when things don't go to suit as the little time we stay here.

—St. Paul was accused of turning the world upside down, but we have never heard that accusation brought against our church. A new baptism into the missionary spirit would be of great advantage to the brethren just now. It would leave no time for our family quarrels.

D. C. MOONAW.

MONEY GREED, LAW AND MORAL SUASION.

THERE has been a solemn truth brought home to my heart lately that I most impress upon the hearts and minds of others. You know that money-making and whiskey-selling have become the leading interest, almost. What has impressed my mind so forcibly of late is this: I see that unless we were protected by law in our rights, we would soon be trampled under foot. A year ago a rich railroad company made a survey through my father's old farm, the dearest old spot on earth to me, because it was there that I spent my boyhood days; it was there that I went to school and learned to read; it was there that I did my old homestead at a low-price when an old homely-headed minister of Christ, when I was sixteen years old, first sent God's arrow

of conviction through my trembling heart. It was on this old farm in the beautiful light stream the same summer, that five of us, young men and women were buried with Christ in baptism. It was on this old homestead that our religious and pious mother would gather us together on an evening and read us beautiful lessons from the Bible. It was here on this homestead that I saw for the first time in my life the real power of a religious life displayed in the conflict with death. A dear young brother from Virginia, J. E. Elyson, who was my best side companion and adviser in the conflicts of my early pilgrim life, one whom I loved with a tender love, in the hot weather of August, 1856, took seriously sick with typhoid fever; his suffering was of short duration. The best medical aid was sought, but of no avail. He calmly and sweetly breathed out his spirit on the pillow of the Christian's hope. But O! what a desolation in my heart, and much more so in the heart of his young and loving wife, (my own dear sister) who but a few months before had stood with him at the bridal altar! There was no grave-yard then; there was a lovely knoll near by under the beautiful forest trees, no leveler spot on the old homestead to lay away the remains of our loved one, so father agreed to donate an acre of this lovely place. I must omit the scene of the sad weeping of the young wife, the relatives and neighbors. Since that day we have followed, O so many loved ones to the same little knoll, and among them were our beloved elder, Henry Flora, who did so much to build up the cause of the Master here, and then our dear mother we saw lowered into the cold vault on the little knoll. I forbore to paint the deep and saddening gloom and desolation of many hearts, made so by saying, "farewell, mother!" That spot became so sacred that I always feel like taking off my hat when I enter the little gate that opens the way to the white marble slabs that mark the spot of loved ones, and bear mottoes of love and faith.

Now I wish to impress upon other minds what has weighed like a mill-stone on my own mind. As I have stated, a railroad survey came through and struck our little grave-yard. Of course they knew that the law protected the memory of the dead, and they backed off and made a curve so that the railroad just touches the grave-yard. The beautiful tall oaks and alms that so long stood as sentinels around the sacred spot were swept away like the chopper's ax, with a hurricane. Some I was accused by a man that was largely interested in the new town, (right on the old farm) with something like this, "suppose you folks will have to move the grave-yard now." "Well," said I, "that is owing to circumstances; if we have no deed and the matter has been neglected, I suppose we could not oppose its removal." "Well," said he, "there is no deed, for we have looked the matter up and examined the records, and there is no such thing to be found as a deed for that graveyard." I resolved from that moment to lose no time in looking the matter up. My turn of mind is, take nothing for granted; without investigation we labor in the dark. Inside of a week I had the deed in my possession. (But in the meantime some of our friends that are so wonderfully interested in our new town, were loudly talking about the graveyard being a nuisance. I shall not undertake to tell what my own feelings were to hear such hints thrown out.) I met my aged father one day on the streets of this new town. Said I, "Father, I suppose you know that the talk is now that the grave-yard is to be moved; how do you feel about it?" I saw by a tear and a sad countenance that I had touched a tender cord. I know he had long since selected the little spot where he was to be laid, as he feels like that it is only waiting for the Master to say "Come up Higher." I resolved I must know at once if that deed had ever been recorded. Most of people did not know why I went to the court-house fifteen miles in a boy time. I soon had the ponderous iron door swung open that secures the vault of our

valuable records; said I to the keeper of the books, please look for book —, of the deed records. The book was handed me; I turned page 626, and there was my deed! There was the exact duplicate of that little paper that would give us liberty and rights to say if we would, or would not, how we chose, and ask relief corporations, "please may we keep our dead entombed on that little green knoll, or must we dig them up and put them somewhere else?" I can say I never had a higher idea of the blessings to us of law and liberty than then.

To-day I was on the old farm, one year since it changed hands, and while strangers were plenty, each going his way, I was wrapped in silent thought. O, how changed! Looking out at the white marble slabs on the green knoll, I saw close up to the fence, a cattle-pen, where the squealing swine and lowing kine are heard. Close by, on the north, is a better factory, where the ceaseless machinery batters immediately to the right, the ponderous locomotives and heavy trains thunder by, until almost the very bones of the sleeping dead are moved. I turned around, and looked across the little field where I first took lessons in plowing. Towards the west, what greets my eyes, there just close to the spot where once, years ago, stood a clump of trees where I used to bow the knee in silent devotion in my early Christian experience?—Trees all gone: nothing now marks the spot, except one of Satan's traps, commonly called a bear saloon. Here kags are piled up on either side; young men and great numbers are going in and out, and once in a while an old man. I finally turned away from the saddening sight which so unexpectedly had spread itself over the old favorite homestead.

When I came home in the evening, I called my two little boys to my side, and as I talked into their sweet innocent faces, I asked myself mentally, will the time ever come when your little darlings, will ever go in and out at Satan's traps, all present, licenses them. Of my own law, at present, licenses them. Oh! may the day soon come, when we can point our finger to the sacred section of Constitutional Law, that will prohibit such schools of vice and degradation; then it can be said to the drunkard-keeper, "You can no more buy a school-keeper." It is all well enough to talk of moral suasion restraining the evil. We must use all the moral suasion all over the land; it is plain that something stronger than moral suasion is demanded. What would moral suasion have done to save our grave-yard? We might get down on our knees, and supplicate with tears in our eyes, "Oh! please let us keep our dear entombed in our little mound," but the reply would have been, "There are plenty other places to bury your dead; take them away, and don't be too long about either." But the frail scrap of paper that bears the great seal, behind which the County, the State, and the general Government, stands as a pledge of security, is the moral suasion that has kept our sacred little cemetery from being trampled into a cattle-pen, or something else, for the accumulating greed of money-getting.

D. E. BREWSTER.

AN ANCIENT MANUSCRIPT.

The Gospels of St. Matthew and St. Mark Discovered in Italy.

THE general feeling of scholars, says the *Scottish*, in regard to manuscripts of ancient writers, is that almost all have been discovered that there is any hope of discovering. This feeling, however, has been happily disappointed in several cases. The recent find of a manuscript of Clements Romanus, and other ecclesiastical writers in Constantinople, gave an agreeable surprise to students of church history. In no department have such discoveries been more surprising and new, valuable than those in connection with the New Testament. Theodorief, in his wanderings among libraries in all parts of the world, came upon

many leaves of New Testament manuscripts, and crowned his investigations by unearthing in the Sicilian monastery the most complete manuscript of the New Testament in existence belonging to an early date. The issuing of a trustworthy edition of the "Codex Vaticanus" in our age may be deemed a real discovery. In this way the two manuscripts which will be held in future as most valuable in determining the text of the New Testament, have become known to scholars only within the last twenty years. We have now to record the discovery of another manuscript of a portion of the New Testament, written at a very early period. The merit of the discovery is due to two German scholars, Oscar V. Gebhardt, and Adolph Harnack, whose edition of the "Apostolic Fathers," has deservedly received the warmest commendation. These scholars were enabled, through the munificence of the German government not an endowment attached to the Leipzig university, to make a journey in March of this year, to southern Italy, Sicily, and Sicily, which they conducted for manuscripts. Their attention was especially directed to a monastery at Rossano, near the Gulf of Taranto, in which important manuscripts were said once to have been. They could find no traces of the monastery, but they heard that there was a very old book preserved in the palace of the archbishop of Rossano. Accordingly they asked permission to see it, and to their great joy found that it was a very valuable manuscript of the Gospels of St. Matthew and St. Mark. They now issue an account of it in a volume just published, and entitled, *Die Gospels des Evangeliums nach Matthaeus (P) Litteris sacris actis ad videri saculo scriptis picturisque ornatis, sine Entdeckung eines wissenschaftlichen und künstlerischen Werth dargestellt von Oscar V. Gebhardt und Adolph Harnack. (Leipzig: Giesecke & Devrient.)*

The leaves of this manuscript are made of purple parchment. And the material need throughout in writing is silver, except in the first three lines of each gospel, where the letters are golden. There is only one other manuscript of this kind in existence containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three in Basel. There have been recently discovered in the island of Patmos. The present volume, on the other hand, consists of 188 leaves, and contains the whole of the Gospel of St. Matthew and the Gospel of St. Mark down to the middle of the 14th verse of the 16th chapter. All the criteria used in judging of manuscripts indicate the end of the fifth or the beginning of the sixth century as the date of this. The manuscript is written in uncial characters, with two columns in each page. There is no separation of words, no breathing, no accent, and only the slightest attempt at punctuation. The leaves are exactly double the size of the uncials, the Ammonian sections are indicated, and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canon. The letters bear the closest resemblance to those occurring in manuscripts of the fifth and sixth centuries. The editors reserve their remarks on the nature of the text until they publish it in full. All that they now desire to publish is that it bears a striking resemblance to that found in other manuscripts of purple parchment, that it contains some unique readings, and that it rather goes with the latter manuscripts where the Sinitian and Vatican differ with them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted miniatures illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and inserted the descriptions. The subjects are, the "Recreation of Lazarus," the "Entrance into Jerusalem," the "Purification of the Temple," the "Wise and foolish virgins of the temple," the "Last supper and washing of the feet," the "Distribution of Bread and Wine," "Christ in Gethsemane," the "Healing of the Blind," the "King of Samaria," "Christ before Pilate," the "Repentance and death of Judas," "The Jews before Pilate," and "Christ and Barabbas."—*Sabbath Recorder.*

HARSH or cultivate no evil thoughts.

Home and Family.

Morro—And the fruit of righteousness is sown in peace of them that sow peace. —James 3: 18.

THE SAINTS' HOME OF REST.

O, land of rest! When shall I see—
O, when shall I get there!
A home so sweet and dear to me—
A home so free from care.

Thy holy, holy blest abode—
Thy bright and shining shore—
Thy all the mansioned Church of God
Shall shine for evermore.

Thy glorious paradise of God—
Thy every house of rest—
O, how longing is the thought—
To be forever blest!

My Gracious Savior and my Lord,
Speed on the wings of time,
To give each saint thy great reward—
To clothe them in all thine.

Lord, may thy glory soon appear,
Bright, shining, from the skies;
Then may each sleep quiet and free,
And all thy saints arise.

Now when this wicked world, my Lord,
Of thy great judgment day,
May suffer trouble at Thy word,
And teach the proud to pray.

MR. GLADSTONE'S LIBRARY.

THE library of Mr. Gladstone at Hawarden Castle has three windows, two fireplaces and three writing tables, one assigned to political work, one for literary labor, and one for Mrs. Gladstone. The hosts of Sidney Herbert, Cobden and Horner, look down from the book-cases, and Tennyson glances out from a large bronze medallion.

Here are more than ten thousand volumes. Works in theology are very numerous and assigned to a particular department, as are also the works of Homer, Shakespeare and Dante. Since there is no public library near Mr. Gladstone's, he has books freely to borrowers, without security, merely keeping a memorandum of the names and dates.

Mr. Gladstone's indoor life is principally spent in his library. The work each succeeding morning brings to the Premier is enormous in quantity and universal in interest. Human energies, however colossal, would fail to grapple with it, unless assisted by method. Mr. Gladstone is as methodical as he is energetic, and no day departs without having its work fully accomplished. His enormous correspondence, private and official, is conducted on a very simple plan. The secretary opens his letters, reads them, and endorses on the back of each the name of the writer, and the purport of his epistle. This last undertaking being accomplished within an hour, would surprise the writer, who has probably covered two or three folios. Mr. Gladstone sees everything, and indicates the nature of the reply, where reply appears to be necessary. If the letter be especially important, or peculiarly interesting, he reads it himself. But in ninety-nine cases out of one hundred he is satisfied with glancing at the abstract.

Before he resumed office, his irrepressible energy found some outlet in conducting his correspondence with his own hand. Any bore, who cared to invest a penny in a postage-stamp, could draw from the great man, a postal-card written in the well-known handwriting, and with the even more familiar signature. Now Mr. Gladstone craves himself much more of the services of his secretaries, and though he writes many letters in the day, they stand in infinitesimal proportion to those that are sent out in his name.

One device he has in his eye is calculated to soothe the feeling of his innumerable correspondents. He had a note in his own handwriting, lithographed, in which he begs to thank his correspondent for his favor, and remains his faithfully, W. E. Gladstone. This is so well known that the unsuspecting correspondent, not familiar with the appearance of lithography, may cherish the note under the impression that it has been written to him especially by the great minister.—*Harper's Magazine.*

It is a bad horn indeed that will not carry his own provender.

WHAT CAN I DO FOR JESUS?

THIS is undoubtedly a question often asked by every truly earnest young convert. We at first want to do anything or everything which we can to please the Savior, whom we now adore, but in a religious, as well as in all other phases of life, some seem to have a knack or tact for doing the right thing in the right place, and in the right time; while others, possibly look on, and wish that they could do the same, but do not know where to take hold or where to make a beginning. My experience is not vast in matters of a religious character, for I am but a babe myself, still I find many things that I can do for Jesus. As a guide and a help to others who feel the need of action, I will try and suggest a few plans, which if they do not appear great or famous, which they will greatly aid in your wish to do good, as well as secure you an entrance into that blissful place of rest—Heaven.

Every beginner in Christ's cause must be ought to make devils and sacrifices just as far as possible, in order to labor faithfully for Jesus. For we are not hidden to take up the cross and follow Him? Then lay aside all the fashions and follies of this world, and the useless appendages that we wear over, and don the robe of modesty, meekness, and humility.

For think how much Jesus denied himself for us, miserable creatures of the dust that we are. It may be a cross, but are you not willing to do the little thing for Jesus? I have but little confidence in any person no matter how good they may seem to be, if they are trying to carry the devil along with them on their feeble bodies, though appearing to labor for Jesus. Where is their cross or their sacrifice, or in what manner are they a peculiar people?

Say too, that I will control my temper. If you are cursed with an unmanageable, fault-finding, mischief-making disposition, the sooner you rid yourself of it, the better it will be. Think of the misery it produces not only to those around you, but to yourself. How often after the bitter passion is over, have you vainly wished that you had been the conqueror of yourself. You must conquer. God cannot love such a man. Jesus was always mild and calm, except when rebuking sin, which yet made the strongest force we can command to quench it.

Say too, that I will conquer my appetite. I will not eat above what is needed to support this body—this temple of the Holy Spirit. It shortens my life, causes me pain, and misery, and gives me an irritable temper, whereas, I might have given of mine over-abundance to the poor and needy. We cannot read of Jesus ever allowing his appetite to govern him. Indeed if we would pattern after him, we would fast as much as we now feast. Surely we cannot please him by making gluttons of ourselves.

Say again, that I will never taste or use intoxicating drinks, one of the foul curses of our fair land, nor will I use any other stimulants, which dull my mental powers, and make me unfit for duty in any calling.

Again say, that I will try and live a consistent life in the Christian profession, so that my good name will be evil spoken of. I will let my light shine in such a manner that I will influence others to come into the fold of safety.

Oh! our daily walks and our home lives, how important they are! They speak so much louder than anything else we can do, and it is right that they should. This may seem very trivial and simple to some impatient beginner, who are aiming to be great or famous, but my dear friend, you will find that it is a splendid beginning for all other things to be added unto it. If we are faithful over a few things, they will make us richer over many. Do not be discouraged if it is only at the foot of the ladder. After you have gained and conquered in these things you have taken several steps, and have also a good and firm foundation to "climb up higher," and go on unto perfection. May we love Jesus diligently in the good cause, "Not shuffling in business; fervent in spirit; serving the Lord.—Amen." —PIERCE K. TRACING.

This is called a Colorado mountain. "Seven miners, exploring the mountains, found an enormous chunk of gold. They fought for its possession till all were killed but one. It was too heavy for him to carry off, so he sat down

beside it and starved to death." Other than Colorado's sturdy sons fight for the pleasures of sin, and then die.

MATRIMONIAL.

VANIMAN—MOORE.—June 15th, at the residence of the bride's parents, near Lanark, Ill., by Bro. Frank McCune, Bro. A. W. Vaniman, of Mt. Morris, Ill., and sister Alice Moore, of Lanark, Ill.

Fallen Asleep.

RENCH.—In the Massena house church, Delaware Co., Ind., Harriet Rench, daughter of Bro. John and sister Elizabeth Rench, May 24, 1890, 5 years, 9 months and 18 days. Funeral services by Bro. Isaac Howard from Matt. 19: 14 to a large audience.

Though young, little Mattie was a very bright child. During her sickness which lasted but a short time, she had no fear of death. Before she died, she gave all her friends farewell and said she did not cry. No, we should not mourn after Hattie for she has went to live with him who is more loving than any parent and who said while here on earth, "Sister little children to come unto me, etc." The bereaved parents will not forget the ray of sunshine that left them when little Mattie went away. —GR. L. STEUBAKER.

KOINER.—In the English River church, Ia. sister Elizabeth Koiner, wife of Preston A. Koiner, aged 25 years and 10 days. Funeral services from 2 Tim. 4: 7, by brethren John Thomas and Jacob Brower.

Sister Emma united with the church about six years ago, and has lived a very consistent member ever since. Thus we see the young may be a solemn warning to all. She leaves a husband and three children with a large circle of friends to mourn her untimely departure.—Shortly before her death she complied with James 5: 14, 15. —PETER BROWER.

Correspondence.

Morro—Then they that feared the Lord reap when they sow, and the Lord increase and reward it, and a seed of righteousness was written before him for them that feared the Lord, and the thought upon his heart.—Isaiah 55: 7.

Education.

Man, without education, would become as a beast. That intelligence, which distinguishes him from the brute, would gradually dwindle away to mere instinct. I consider a human being without education similar to the marble in the quarry, which shows none of its hidden beauties until the polisher makes the surface to shine, and displays every ornamental shade and vein that is pleasing to the eye.

Education, in the same manner, molds the aspiring mind, develops the slumbering faculties, without such aid, might never make themselves known. What a sculptor is a training-school for the mind.

The elements of intellect, that mark the philosopher, the wise and the great man, often slumber through the whole life of an individual because they have not had the influence of an education to arouse them. The minds of men operate variously, as appears in the likes, dislikes and actions of different men, according as they are awakened by reason,—the promoter of all the acts of the will.

Who knows to what nobles end may be destined by the Almighty, those ignorant souls that spend their time in loafing around the season or more comfortably seated around some fire-side, idly dreaming or idly caring for no purpose they were brought into this world.

Often it happens that these God-given powers that would only the development of education, are smothered by evil habits, formed when mere children, such as the use of tobacco, profane language, and in many cases, intemperance also. From children that have thus grown up, without being corrected, no thought but base and sensual ones and none but vicious and selfish deeds can be expected.

And these are not the inescapable ones, but youths of the very best minds, which, if turned in the proper channel would make our noblest men.

These are serious facts. Let us ponder them well. If we fail to be subdued, if truth and justice are ever to reign in this world, it will be when knowledge shall have conquered

ignorance. The hope of Christianity, the hope of our nation depends upon the proper education of our youth.

We who seek after education, let us arouse ourselves, let us realize that we are here for some purpose, some end to reach,—which is no solemn duty. Let us cast our eye forward into the future, remembering that it is yet before us, and must be met. Observing these things, we will not, on passing away, be like a pallid, worn man into the mighty ocean, but odors to the unending ages of eternity.

The inestimable blessing that those enjoy, whose lot is cast in a land where wisdom, knowledge and peace flourish, is too little appreciated.

Finally, let us remember that as the scriptures can add new beauties to the already childlike marble, so the mind has yet room for further improvements, although possessed of the most finished education. —LEVI C. SCHREIBER.

Some Reflections.

Our official brethren are summoned to this duty, and Sabbath after Sabbath they must and try to inspire the minds of the people with their duty towards their God; but may seem to turn a deaf ear, consoling themselves by thinking, there is still time and I will give the matter more thought by and by. Often seem to think they have always lived a pious life, and there is no need of reformation. But, alas, when they are called to their beds of affliction, and the curtains of death seem to be gently closed around them; then they begin to reflect within themselves, and wish they had led a different life.

Then let each one of us go to work and make this necessary preparation for we know his life is uncertain. Nothing is more certain than death; to-day we may be in perfect health; tomorrow we may be summoned hence by death.

Some may say, "What must we do to be prepared for this change?" Repent, believe the Gospel and be baptized for the remission of sin. Then the all-important work has just commenced. We must not think this is all that is necessary for our soul's salvation, neither on the church to which we attach ourselves, save as in a coming day, but we must go to work and serve our Great I AM, just as we are taught in his Holy Word.

Then, fathers, is it not your duty, to daily impress the minds of your sons with their obligations towards their God and show to them the awful consequence of falling into the hands of a living God unprepared!

Mothers, should you not daily instruct your daughters in this way? We know parents love their children and they are near and dear by the ties of nature, but oftentimes it is the case that they are called away unprepared, which makes the parents lament and carry within their breast a heavy heart. But they have no sweet consolation amid all these sorrows, there is a home in heaven above, full of love, joy and peace, where God put us never known.

Then, if we live a life of obedience to God, we may again meet in the bright mansions above, there to unite in one choir and sing praises to the author of this great preparation. —F. C. PETERS.

CONSTITUTION.

ARTICLE I.

NAME.

Sec. 1.—Brethren's or German Baptist's Orphan-Home.

OBJECT.

Sec. 2.—This institution shall have for its object the accumulation, by its solicitation—of sufficient means to build a Home for the Orphans of the members of the Middle District of Indiana, and the old and homeless members of the German Baptist or Brethren church of the said Middle District of Indiana.

OWNERSHIP.

Sec. 3.—This institution shall be owned and controlled by the members of the Brethren or German Baptist church of the Middle District of Indiana.

MANAGEMENT.

Sec. 4.—The institution shall be under the management of a Board of Trustees, consisting of five Brethren in good standing in the church, who shall be chosen by the delegates to D. M. The first Board chosen shall hold office, one, 1 year; one, 2 years; one, 3 years;

over, 4 years; and one 5 years to be determined by lots; one to be elected each consecutive year, and one to hold office more than five years unless re-elected.

SUPERINTENDENT.

Sec. 5.—The Trustees shall place the Home under the immediate control of a competent preacher, as Superintendent, who shall be required to keep a strict account of all the receipts and expenditures, and make a full report of the same to the D. M. each year.

WHO MAY BE TAKEN.

Sec. 6.—All orphan children under fifteen years old.

ARTICLE II.

OFFICERS AND THEIR DUTIES.

Sec. 1.—The Board of Trustees shall at their first meeting select from among themselves, or any other brethren in the Middle District of Indiana, a President, Vice-President, Secretary and Treasurer, who shall hold office for one year.

Sec. 2.—The President shall preside at all meetings of the officers of the institution. He shall have power to call an extra meeting of the officers whenever he deems it necessary.

Sec. 3.—The Vice-President in the absence of the President shall attend to all the duties of that office.

Sec. 4.—The Secretary shall be present at all the meetings of the institution. He shall record the proceedings of all meetings, in books, and shall constitute a board for the transaction of the affairs of the institution not otherwise provided for in the Constitution.

Sec. 5.—The Treasurer shall be present at all the meetings of the officers and receive all moneys paid in, giving his receipt to the Secretary and make payment of all claims after they have been approved by the Board.

Sec. 6.—The President, Vice-President, Secretary, Treasurer, and the duly-elected Trustees shall constitute a board for the transaction of the affairs of the institution not otherwise provided for in the Constitution.

ARTICLE III.

Sec. 1.—Any officer may be removed or suspended from office for neglect of duty, or breach of trust, by a vote of two-thirds of the members present.

Sec. 2.—The Solicitors shall continue to solicit funds until a sufficient amount is raised to complete the Home.

Sec. 3.—This Constitution shall not be repealed, amended, or altered by District Meetings.

J. B. LAIN, Sec'y.

BY-LAWS.

1. Upon the death, or removal, or resignation of an officer, his place shall be deemed vacant and the Board shall at their first meeting elect another to serve out his unexpired term.

2. Three of the Directors with the other officers shall constitute a quorum for the transaction of business.

3. The use of tobacco shall be discouraged in the Home, the Superintendent setting a worthy example.

4. Church members shall not be received at the Home from churches who do not favor the institution by liberal donations or other satisfactory recompense.

5. In no case shall the institution be allowed to run in debt.

6. The President shall decide all points of order, subject, however, to an appeal to the assembly, but it shall require a two-thirds vote to sustain an appeal.

7. In the absence of an officer, the assembly may elect one pro tem.

8. The Board of Directors shall make special arrangements for insane children, when so required.

By-Laws may be made, revised, or amended by a majority of the member present at any meeting.

J. B. LAIN, Secretary.

The Sunday-School.

School means an organization of teachers, trustees for the purpose of discipline and instruction, and the Sunday-school practically is chiefly determined by qualifying school in prefiguring Sunday, which not only suggests the time of session, but implies also the sort of teaching.

So a Sunday-school theoretically and practically is an organization of children, (older ones not necessarily excluded) for the purpose of discipline and instruction in the Holy Scriptures. What is it right that children shall be disciplined

and taught in the Scriptures, I think, all will readily agree; and whether that the Sunday-school properly conducted is an apt place to reach this very desirable and great end. Then, if this be true, and we can unite upon this, we will readily agree, also, that it is wrong to treat the subject with indifference, however concealed.

In the first place, God, in the arrangement of things, has made provisions that children shall be disciplined and taught in the Scriptures. Of course, though it be an inherent feature of the subject, we need not talk about the capabilities of children to receive discipline and instruction. It is true to suppose that the Lord would give the obligation of youthful instruction, if children were not able to receive it. So that matter is settled. But that you may know certainly that the Lord intends that children shall be disciplined and taught in the Scriptures, I shall make selection of a few passages from the many recorded, bearing upon this point:

Deut. 6: 6, 7 and 10, 19. "Train up a child in the way he should go; for when he is old, he will not depart from it." Prov. 22: 6.

Paul says: "Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

It is shown conclusively from these passages that the Lord has given the principle and imposed the obligation of youthful instruction, and has not left the child without care to take chances for itself.

In this we all agree; but do you ask to whom the principle applies, and upon whom the obligation rests? To parents, of course, and may be discharged by them, or by their representatives. But while the Lord gives the principle and obligation, he has not prescribed the plan by which this responsibility is to be discharged; we are left to the exercise of judgment upon just principles. Many conclude this work ought to be attended to at home, and that home work is all sufficient.

Because we favor Sunday-schools, we do not in any way discourage or undervalue home work of parents and children. That is all right and cannot be too closely worked up, and when this practice prevails, it wants only the Sunday-school to inspire true interest and zeal.

The Sunday-school does not, by any means, interfere with the effort at home, but establishes its efficiency. Home work, however good and right, is not enough for one time. The Sunday-school is a necessity in our Christian life; it is a part that to all appearances cannot be supplied without it.

Today children are encouraged to meet together, and it is right that they should have the benefit of their society, and we should unite with them and furnish proper instruction, and thereby prepare them for the church. Though, in its present shape, the Sunday-school is of human invention, we have the right and perfect right, to develop the plan or plans by which our children may be most successfully taught; for God has given the principle only and not the plan, and the plan we of a Sunday-school, properly considered, I am sure meets the approval of the principle.

To-day every child, without hardly an exception is washed, combed and picked up in the Sunday-schools of other denominations and trained in their faith; (if their doctrine is not expressly taught; there will be at least a gradual assimilation; for this is one of nature's first laws) so that when they become grown, they join their church, or one of equal unscriptural liberality; and these churches are beginning to understand this to be a paying business.

The crafty features of the doctrine of Christ are absolutely rejected by the great mass of Protestant churches, and children taught by them, become like-minded, so we all see the unconditional and imperative necessity of our maintaining Sunday-schools. That children will go, is no longer any question. The child (with but few exceptions) that does not get to Sunday-school to-day, feels deprived of an unspeakable privilege.

Now, then, if we, as God's distinctive church, wish to maintain ground and not lose them, and have our children taught the truth in its purity, we must necessarily have Sunday-schools. And when we consider our faith, believing to have the truth uncorrupted, as it is in the Gospel, we become doubly responsible for our indifference to this subject.

What! have the pure shining truth in the faith and practice of the church, and not teach it to our children in the Sunday-school and every honorable way?

If we thought everything Christianity that comes out in her doctrine, name, possibly we might afford to do without Sunday-schools, and let the schools of other churches have our children. But as it is, I cannot see how we can justifiably do without it or something to fill its place.

From what source have the ranks of the Roman Catholic church been supplied for years and centuries, until she has filled the earth with her domination? Do you aptly answer it has been from the children subjected to her useful instruction. If so, what does it show? Does it not show the power of the principle involved in the Sunday-school?

In conclusion, if we wish to see our children accept the truth as it is, and the church maintained in her growth, we must necessarily have Sunday-schools. It will not be long until each church will depend chiefly and as a matter of practice, upon the plan of the Lord given for the instruction of her Sunday-schools and other institutions to supply her ranks. And other churches are opening their eyes to this fact, and therefore, are fast occupying their instrumentalities to gather in the children. You need no longer stand in mystery when you see the Roman Catholic, and other kind of like sin, take so much pains to captivate children.

H. C. EARLY.

Some Strange Doctrines.

Dear Brethren:—

I herewith send you a private letter from C. H. B. which you may publish, if you see that it is for the good of the cause of Christ. It is an answer to an inquiry as to the merits of a pamphlet sent to him, which advocated such doctrine as follows:

That God not only foresaw man's fall but designed it; that man was part of his plan, and as a result, and after he had a remedy provided for his release from its consequence he saw that the result would be to lead man to knowledge through experience, which would enable him to see the bitterness and blackness of sin, and the matchless brilliancy of virtue, and conclude that, thus, teaching him the love to love and honor his Creator, and the source and fountain of all goodness, and to forever shun that which brought so much woe and misery, and that the penalty of Adam's transgression was natural death and that in Christ all was restored that was lost in Adam, or will when all things are made, that is, every person, excepting those only who have crucified the Son of God afresh and put him to an open shame, would eventually be restored to that perfect human state, from which Adam fell, and, having, then, the knowledge of sin, through experience would not be so liable to fall or offend and in the second death, which is still possible. These being, however, higher places of existence, as, for instance the perfect spiritual plane which is being alone enjoyed by Christ's Bride or the true church.

I would like some brother to write and express his views on this question more fully, especially on the "origin of evil."

J. C. ZIEGLER.

THE LETTER.

Bro. J. C. Ziegler:—

Years of the 15th inst. is here; also "Zion's Watch Tower." Why should such a wretched travesty of the Divine economy cause you any disquietude? I have for twenty years given much time and study to the topics embraced in the discussion of the Problem of Evolution and with Mr. Canon Farrar, of Westminster, both English Divines of vast erudition.

Farrar's book, entitled, "Eternal Hope" is one of the most fascinating on the subject I have ever read. But they all start out from false premises, in order to reach certain conclu-

sions. The premises are fashioned into certain elements and aspects so as to harmonize with deductions which are settled prior to premises and argument.

Such work may display learning and ingenuity, but it is absolutely worthless. The entire essay which you sent me is fabricated for a theologian end. It is blasphemous audacity to speculate on such themes, and twist plain, unquoted texts into seeming testimony, for a doctrine that is obnoxious to the inexorable logic which the death of the Godman reveals. Christ not only died that all may be saved, but also to show the inevitable and eternal damnation of those who reject his atonement. If the essay, "Why Evil was Permitted," is the truth, God is under obligation to become incarnate and die, for the whole responsibility of sin rests on Him. If there was no reference to Divine justice in the sacrifice of Christ, it is not sin and the incarnation is a farce. If there was, the fall of man was not designed as the easy answer. This would be palpable Divine self-stultification. The writer has a post-point to support, and must needs make a long, roundabout and jump to give it plausibility. He struts and struts, and the response of his justice and consistency and dignity. He that respects the authority of Christ as a teacher sent from God; will think it enough to have a single definite doctrinal utterance on this solemn verity. Matt. 25: 46.—"The controversy ends in honest, well-balanced minds."

C. H. BALDWIN.

Over the Prairies and among the Churches

After meeting several times in holy worship with the members in Republic Co., Kan., we in company with sister Daggett and her son, began a journey over the prairies to Burr Oak. We rode on the Rock Island for seven days, three weeks previous, on our way to D. M. a trip of 300 miles in a private conveyance, and a season of enjoyment long to be remembered. There is joy and health, roaming over these beautiful western prairies, which are beginning to blossom in the valleys of the East, with waving fields of grain and clusters of fruit and forest trees. The prospects of a large yield of grain are very good. Kansas bids fair to feed millions without her borders. We hope needy Kansas will be no more, but that henceforward prosperous Kansas may abound to the joy of all peoples.

It rains in Kansas. We are sure of this, for we felt it out on the prairie in an open wagon. The second day we entered the White Rock Valley, one of the many fertile and beautiful spots in the West. We took our dinner under the lovely oaks by the hill-side. Dinner over, we clambered to the top of the hill and viewed the landscape of the prairie. The gently undulating prairie, dotted with streams, fringed with timber, rose magnificently with its mantle of green to our vision.

We halted about 5 P. M. at Bro. Gish's, just as it began to rain. We enjoyed the company of the dear family. Much rain during the night.

On the morning of the 10th, we wended our way to the home of Bro. Allen Ives, where the Love-feast was to be held. The brethren were having supper at the tent and arranging the seats, and at 4 P. M. we assembled for worship. There was a good attendance and a deep interest in the work. On the next morning, being the 11th, we held our every-day and general undulating prairie, dotted with streams, fringed with timber, rose magnificently with its mantle of green to our vision.

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"Especially in gaining health rapidly. I can not sit and wait, and preaching is an easy work. This is indeed a beautiful climate, and the productiveness of the soil is all that is needed. We feel joyful and praise God for what we enjoy. My address, for the present, is Burr Oak, Kansas. M. M. EISENHART.

Gidings from the Field.

Postal card communications solicited for the department. Reports of baptisms especially desired.

From Denmark.

A few days ago, Bro. Ekblom informed me that they now have the roof on the meeting-house, and, prior to that had finished the walls outside. There remains but little new excepting putting up of partitions, plastering, and other inside work. He told me if the church and their Elder, thanking them for their kindness and also their Elder, thus passed off a day's work, and may be, without the need of any more with pleasure look back upon the scene. Had preaching over Sunday and until Wednesday evening by Gaunt, Stauffer and Hill, with others I cannot name, and they were all well. The work was done by DeLongescher, Bro. Brown, and Pfoutz, of Marsh Creek, Franklin Co., who also assisted in the work. On Wednesday morning I started for home, but not remaining. Arrived before 5:45 P. M. same day, enjoyed my trip very much; health is generally good about this time. C. G. LATH, Sec'y.

Orphan's Home Report.

At the meeting of the Directors of the Orphan's Home of the Middle District of Indiana, the following officers were elected:

President, R. H. Miller; Vice President, C. H. Anderson; Sec'y, J. B. Lath; Treas., D. S. T. Butterbaugh.

The Directors as elected by this District-meeting are: D. S. T. Butterbaugh, holds office years Dan Herring, " " 4 years Jacob Fisher, " " 3 years Abram Rowland, " " 3 years Samuel Butterbaugh, " " 1 year. The prospects for a home are thought to be very encouraging. The building will be pushed forward again at an early day, and the Home completed as soon as possible. J. B. LATH, Sec'y.

From Clinton Co., Pa.

The Sugar Valley congregation held their Love-feast, June 6th. Meeting opened on Saturday evening, June 5th. We had a Love-feast indeed. Two were made willing to be received into the church by baptism. Our ministering brethren were Abram Myers, Andrew Sargent, Andrew Smith, and H. Smith. The Brethren labored faithfully, come and see us again, Brethren.

We have also organized a Sunday-school in our church on the first day of April. Our school is well attended. We have 75 enrolled. ANAN SIMONER.

From Konm, Ind.

Brothers John Zetter, Joel and Daniel Neff, of Virginia, came on a short visit before the A. M., and held two meetings. We appreciated their visit very much; hope we may enjoy these pleasant associates again. Bro. Samuel Sprinkle, of Ohio, also gave us short visits before the A. M., and preached several enjoyable sermons. They all seem to be working for peace and union. May the Lord ever guide them through life, and add his blessings to their labors. JAMES M. NEFF.

Notes of Travel.

I have just returned from a trip to Chambersburg and Waynesboro, both in Franklin Co., Pa. I was called as a witness in a case that is in a court of equity. Spent two days at this place, and then started for Waynesboro, attended a Love-feast at Price's church in the Antislavery congregation, which came off on the 10th of June. This was one of the oldest Love-feasts, commencing at 10 A. M., and after the service the visitors were over a dinner was prepared for all that wished to enjoy the hospitality of the members of said congregation. The meal service was large. I was in the church in the evening, and many that were there, went home, and others that had purposed to come in the evening, did not because of the rain. The meeting was, therefore, most largely attended in the evening, yet the members seemed to enjoy the meeting very much.

After dinner was over, there was a move made for the purpose of effecting a union. This congregation has been under the charge of Eld. D. P. Sayer, since the Committee of A. M. visited this church, and he, wishing to be released, move was made. Bro. David Long, of Maryland, D. P. Stauffer, of Pa., Eld. Gaunt, of West Va., and my coadjutor composed the Board of

Elders. Passing through the general course in such cases, we were much gratified in the unanimity expressed by the officials and lay in having Bro. J. F. Oiler of Waynesboro, as moderator, and all present had given their assent, the matter was made known by Elder Long with some very appropriate remarks. After prayer and laying on of hands was over, the resolution of Bro. Oiler and sister Oiler was the most impressive I ever witnessed on any similar occasion.

After this, Eld. D. P. Sayer returned his charge to the church back to the church and their Elder, thanking them for their kindness and also their Elder, thus passed off a day's work, and may be, without the need of any more with pleasure look back upon the scene. Had preaching over Sunday and until Wednesday evening by Gaunt, Stauffer and Hill, with others I cannot name, and they were all well. The work was done by DeLongescher, Bro. Brown, and Pfoutz, of Marsh Creek, Franklin Co., who also assisted in the work. On Wednesday morning I started for home, but not remaining. Arrived before 5:45 P. M. same day, enjoyed my trip very much; health is generally good about this time. C. G. LATH, Sec'y.

From Brownsville, Mo.

A storm passed through here on the night of the 16th inst., and blew down the trees in the neighborhood, and dwelling and some small buildings, raftered several dwellings. Among the latter was our son James, the same one that had his house blown away by the cyclone this Spring. What is evening away here; the acreage large. Harvest has just commenced, crops of all kinds are very promising; an excellent prospect for fruit; health is very good; they are rapidly retreating. Brownsville still the Centre, and it will seem a better town than ever before. DAVID L. WILLIAMS.

From Labette Church, Kan.

As we are in the extreme southern part of Kansas, I think a few lines from here will be read with interest. We held our quarterly council-meeting of the 20th of this month. It passed off very satisfactorily, all was in peace and harmony and no discord or faction among us. There are but thirty-six members in this arm of the church, and they are much excited. We appointed our Love-feast on the 22nd of September, to commence at 5 o'clock, P. M. We would like for Brethren traveling West, to come our part and look at this country, which is as good as any in Kansas. Health is no better anywhere than here. The weather is very promising; wheat almost ready for harvesting; never saw better wheat. There was a very large crop of corn planted this season, and it did fair for a bountiful crop. We will have an abundance of all kinds of fruit. Peaches are in the market at this time. Ministering brethren, wanting homes in the West, should come to our neighborhood, and let us give you the church here as the harvest is great and the laborers are few. I sometimes have to hold two meetings on Sunday to fill all the places. For further information in regard to our country, address the undersigned. C. H. KINNEY, Attamoch, Labette Co., Kan.

Cerro Corral, Mo., June 16. We had our Convention May 25th, and it will long be remembered by the brethren and sisters. The congregation was not as large as we have had heretofore, but the order was good, which speaks well for our neighbors and friends. It shows that they respect Christianity. The Word was preached with power. Bro. Martin Neher, from Kansas, and D. E. Gibson did most of the preaching during the week. The Lord blessed the work of Bro. Neher! JOHN MEYER.

Macleay, Marion Co., Oregon, June 7, 1882. We held our annual council-meeting last Saturday. Love and peace were manifested. We held a choice for a minister, and the lot fell on our dear Bro. Christian Wynn. May the Lord bless him in the great work that is now before him. We laid a large stone, some cool and wet until the last few weeks, when it turned very warm and

dry. Had some rain the last few days. Crops look well. Health generally good. DAVID BROWN.

Lincoln, Ill., June 1. Bro. John Harshbarger, and I, are here on our road home from New Holland, where we have been holding meetings a few days. Good meetings; one baptized. Excellent prospects for a heavy crop of wheat in this section. DANIEL WYMAN.

Our Bible Lesson.

LESSON 22. Mark 16:7-16. 5. Where can we go to preach? What should we follow? What was the end of their conversation? Mark 16:12. 6. What is said of Jesus? John 8:12; Rev. 1:1. 7. What are we not to be carnal about? Eph. 1:1; 1:10; 1:11; 1:12; 1:13; 1:14; 1:15; 1:16; 1:17; 1:18; 1:19; 1:20; 1:21; 1:22; 1:23; 1:24; 1:25; 1:26; 1:27; 1:28; 1:29; 1:30; 1:31; 1:32; 1:33; 1:34; 1:35; 1:36; 1:37; 1:38; 1:39; 1:40; 1:41; 1:42; 1:43; 1:44; 1:45; 1:46; 1:47; 1:48; 1:49; 1:50; 1:51; 1:52; 1:53; 1:54; 1:55; 1:56; 1:57; 1:58; 1:59; 1:60; 1:61; 1:62; 1:63; 1:64; 1:65; 1:66; 1:67; 1:68; 1:69; 1:70; 1:71; 1:72; 1:73; 1:74; 1:75; 1:76; 1:77; 1:78; 1:79; 1:80; 1:81; 1:82; 1:83; 1:84; 1:85; 1:86; 1:87; 1:88; 1:89; 1:90; 1:91; 1:92; 1:93; 1:94; 1:95; 1:96; 1:97; 1:98; 1:99; 1:100; 1:101; 1:102; 1:103; 1:104; 1:105; 1:106; 1:107; 1:108; 1:109; 1:110; 1:111; 1:112; 1:113; 1:114; 1:115; 1:116; 1:117; 1:118; 1:119; 1:120; 1:121; 1:122; 1:123; 1:124; 1:125; 1:126; 1:127; 1:128; 1:129; 1:130; 1:131; 1:132; 1:133; 1:134; 1:135; 1:136; 1:137; 1:138; 1:139; 1:140; 1:141; 1:142; 1:143; 1:144; 1:145; 1:146; 1:147; 1:148; 1:149; 1:150; 1:151; 1:152; 1:153; 1:154; 1:155; 1:156; 1:157; 1:158; 1:159; 1:160; 1:161; 1:162; 1:163; 1:164; 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Religious Essays.

NOTE.—We write some of these essays, and if we shall acknowledge them to the editor, we shall acknowledge them to the editor.

THE VOICE OF JONADAB.

BY J. E. BARKIN.

Oh, your voice, and drink no wine,
Thy wife, thy sons, thy daughters;
But drink instead the draught divine,
The sweet distilling waters.
They pour their life down mountain's side,
And from cool caverns gaily;
They flash as bright in morning's light,
They sing along the valley.

'Mid forest shades, on summits high,
To God, our Father, bow they;
"Thy cup be filled, shall we deny?"
The crystal streams, refuse them?
They bend with health, they bend with
wealth.

They make the verdant acre;
The birds and flowers, they bless the showers,
And know them from their Maker.

Oh, my voice and drink no wine,
Thy wife, thy sons, thy daughters;
But drink instead the draught divine,
The sweet distilling waters.
Thou shalt not know the drunkard's woe,
His woe shall not distress thee;
But thou shalt stand praise in the land,
And God, thy God, shall bless thee.

For the Brethren at Work.

AN EXPOSITION.

BY JAS. STANS.

SOME time since we received the following from a relative who knows nothing at all about the Brethren, but would like to know how we stand now, and especially what are our present views of truth. He writes: "I would like to know how you stand as respects your former views of the teaching of the Bible. What do you call yourselves? Do you still believe that the sinner must believe the things concerning the kingdom of God and the name of Jesus and be immersed, in order to place his feet in the straight and narrow way that leads to life eternal. I would like to have a summary of your belief."—C. M. T., *Waterloo, Ont.*

RESPONSE.—We still hold that we must believe the things concerning "the kingdom of God and name of Jesus," and be immersed into the name of the Father, and of the Son, and of the Holy Spirit." Acts 8: 12. The kingdom of God implies subjection to his will, expressed in law. "There was, is, and ever shall be but one kingdom of God, and the law of that kingdom is the will of God. His kingdom rules over all and existed even before man's creation. The forms of life in the vegetable and mineral kingdoms were regulated according to law, which is but another term for the divine will. Only they were non-intelligent and were the unconscious subjects of the divine rule. They obeyed, and do still obey his will. We use the word obey in the lower sense of living or growing as God formed them. But this obedience was blind and instinctive. Man was created to obey God in the higher sense of the word, from choice, hence gifted with free will and intelligence of a higher order. So long as man obeyed God, he was virtuous, and belonged to God's kingdom, but when he substituted his own for the will of God, he set up another kingdom. The first act of disobedience was the beginning of the kingdom of man. The will of God and the will of the flesh are the two organic principles of these two kingdoms. God's kingdom in the abstract is comprehended in obedience to the Supreme

will. The preacher that insists on obedience to the whole will of God as revealed in the Gospel, preaches the kingdom of God. The preacher that leaves men dissatisfied, neither in the kingdom, nor acquainted with it at all. From Adam to Moses, God's kingdom had no outward form, national or otherwise. The will of God was made known to some, and these obeyed his voice and were subjects of his kingdom. It afterward took a political form, had a throne, capital, subjects, laws, and a territory.

The natural seed of Abraham in the line of Isaac and Jacob were the subjects of God's visibly organized kingdom, where his will was made known and his name recorded. In this tangible form none were embraced but the fleshly seed. When they obeyed other Gods they were called "rebellious" and "playing the harlot." When John came preaching the kingdom of God, many pressed into it, by being baptized of him, thus accepting God's seal, and were thus reconciled to God. Jesus said, "The publicans and harlots go into God's kingdom before you." Matt. 21: 31. John established no church, founded no separate congregation, formed no kingdom, and yet men could go into God's kingdom, press into it, and Jesus said to the Pharisees, "Ye neither go in your selves, nor suffer those to enter who would go in." True, they entered into no outward organization, but they believed on him that was to come, repented of their sins, and were baptized for the remission thereof, and were thus reconciled to God. "God has no kingdom in existence, then, can be no subjection to it, and no obedience to the divine will. True, Israel was God's kingdom, and shall be so again in the times of the restitution of all things, but it is not essential to the existence of God's kingdom, for Jesus preached the Gospel of the kingdom throughout Judea, and spoke nothing about a Jewish kingdom, hereafter to be set up in Palestine, and the fleshly seed as the first of the nations. We read what he did preach for the kingdom of God. He revealed the will of his Father not only in teaching it, but also in doing it. He described the narrow way, the cross, the yoke which we must take on us, the self-denial of the Christian life, the righteousness of God, the eternal life which comes to us through him as the way to the Father. His teaching, precepts, and example led all who heard and obeyed the Gospel he preached out of the kingdom of darkness into the kingdom of God. The apostles continued the same course of reconciliation. Their Gospel was no theoretical history of the earth either past or future, but a proclamation of God's grace and love to men, and all who heard the message were called upon to repent and turn to God, and were thus translated from darkness into light, or as Paul expresses it, "into the kingdom of his dear Son." Paul's mission to the gentiles was to turn them from the darkness to the light, from the power of Satan to God, that they might receive forgiveness of sins, etc. Acts 26: 17, 18. This is what Philip preached to the Samaritans respecting God's kingdom. Repentance toward God constituted the things of his kingdom and faith in Jesus as the only begotten of the Father, put to death for sin and raised from the dead, and exalted to the right hand of power, and thereby made Judge of the living and dead, the future Judge of all the earth, who

would raise all from death and reward all according to their works. This is what every apostle preached, to lead men to repent, and do works meet for repentance.

The kingdom of God was not set up on the day of Pentecost, for the organization of a church is not the setting up a kingdom, but a regulation and social ordering of men and women already in the kingdom of God.

We read of no church organized with elders and deacons on Pentecost, but we read of repentance and baptism preached in the name of Jesus and submission to that name and acceptance of God's will as the way to life. An entrance into that feature of God's kingdom, which means obedience to his will, prepares us for entrance into the glory, brightness and felicity of God's everlasting kingdom. We are now made partakers of its righteousness, peace and joy and are thus prepared to enter on that manifestation of it called "the heavenly kingdom," "glory, honor and incorruptibility," "an eternal weight of glory." God's kingdom is now preached to reconcile men to God, to renew them by a knowledge of himself and their obligations to him. To effect this, the Gospel of his grace and good-will to men is preached. Life is set before us, and salvation from the love, the guilt and the power of sin is proclaimed by the authority of heaven. Hence in the Gospel the righteousness of God is set forth as the way of being justified in his sight. Such turn to God and are saved from sin.

There are some who insist that there is no kingdom of God now on earth, that the kingdom belongs exclusively to the ages to come. All such are mistaken and need to be taught the first principles of the oracles of God. The babe in Christ is more anxious to learn the will of God and how to walk as becomes the Gospel of Christ, than to learn those obscure views of man's nature and the ages to come, which may be very good meat for those of riper experience in divine things. All who belong to God's kingdom are his children, and are his brethren, hence we call one another "Brethren," for so taught our Divine Master. If we are "Brethren," then are we disciples of Christ and Christians, the church of God, called in Christ, etc.

A summary of our faith is this: "Do the whole will of God"; "Learn of Jesus." Be not conformed to this world. Love not the world. Deny yourself of the lusts of the flesh, the lust of the eyes and the pride of life. Keep separate from all worldly institutions. Be humble and walk with God. Let love rule us in all things. In short, read the 12th chapter of Romans as a good summary of our faith. A new life is of more esteem among us than a new creed. Being reconciled to God we have the peace and love of God; hence we never draw the sword against our fellow-men. We take no oaths because Jesus has told us not to do so. We baptize into three names because we find just so many mentioned in Matt. 28: 19. We eat the Lord's Supper and wash each other's feet, because Jesus did both and told us to follow his example. We avoid all superfluity in dress, because our adorning is inward and not outward. We keep away from fair, raw, shows, pieties and socials, because the world loves them. We worship God as we are directed, hence our

brethren appear before the Lord modest, plain attire, wear neither on nor beard after the fashions, and at their heads uncovered during worship. Our sisters, too, wear no worldly costume, conform to no style, but appear in the house of the Lord in modest apparel, with heads covered with a white cap, a good emblem of inner purity and righteousness. Our rule of faith is the example, precepts and injunctions of Jesus. We hear Jesus, and difficulty arises among us and the three cannot settle it we hear Christ. Matt. 18th. Our Annual Council does not usurp the place of Christ, but regulates our practice; there is no special precept. We consider it safer to follow the advice of the whole church than our own individual judgment. The church makes no use of faith; binds no heavy burdens on men's shoulders, does not interfere with our private judgment, but leaves every member who walks according to the Gospel to read and understand Scripture as best he can. The church only interferes when our conduct becomes disorderly. We are not to disturb the peace of the church by a wise advocacy of points of doctrine. We are not to try to force our private views on our brethren, but if we differ from our brethren we can enjoy our views unmolested, so long as we love Brethren. In short, the fraternity the Brethren is the only society known to us where perfect freedom is accorded to all and where all what Jesus has commanded is observed. We as a people are free from dogmatism, but are exceedingly zealous for the purity, apostle and non-conformity of the people of God.

For the Brethren at Work.

RELIGION—THOUGHTS TO THE UNCONVERTED.

BY M. P. LIGHT.

WE, as brethren at work, all have a noble work to perform, and this is to try and live the life of a Christian. We must live this life in our daily work and talk, not only preach and teach from the pulpit and through our church papers, but everywhere in the manner possible, both by precept and example.

The principles of the doctrines of Christ, the letter and the spirit of the Gospel must be taught and inculcated into the hearts and minds of sinners, whether in or out of season with the world.

We know that the unconverted do not readily see the reasonableness of the desirableness of making an effort to obtain religion. This is because carnal mind is at enmity with God. The delusive pleasures and unnecessary cares of this world soon smother the holy germs of life. But the rebellious carnal nature must be captivated and pacified. The body with its inordinate lusts, passions, desires and appetites must be brought again into subjection to the will of God.

There is nothing sadder, nor more painful, than to be conscious of the fact that our neighbors, seeming friends, and near relatives, even some of our families, are standing opposed to us, because which is so worthy to be recognized as the Christian religion.

We sometimes hear the remark, that if a religious life should prove delusive in the end of our earthly career, still we pay to live obedient to its grand principles, simply to secure happiness

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this life; for the principles of Christianity are the foundation of a true and useful life; all well-regulated society must adopt those very principles.

Now, my young unconverted friends, and old ones, too; since we are all rational beings, let us for a moment reason together; but don't shut your eyes and stop your ears to the truth and become obstinate, for that is not manly.

We know by experience that life looks so good and tastes so sweet to you, and you anticipate so much fun and sunshine from it, that religion comes to you and over you like an unwelcome shadow. Perhaps you associate it only with long faces, dry prayer-meetings, dull sermons and grave proofs, and general stupidity; and it is indeed very much to be lamented that our prayer-meetings and Sunday meetings are void of a proper amount of enthusiasm; still the unconverted are too apt to misjudge, and naturally have no love for solemn assemblies. But we who have realized the difference in the two manners of life, know that solemnity is a genial atmosphere for a healthy spirit and growth. We have great reason to feel solemn, more so than to be over-mightful; but aside from all solemn economies, there are many enjoyable seasons in a Christian life, that insure and occasion such a glorious peace of mind, rich solid comfort, so much consolation, which the world with all its gaieties and fine amusements cannot give.

Dear, unconverted readers, I need not tell you, I am confident that many of you have felt many a time the necessity of uniting with the church. You are fully persuaded and feel that all is not well, and you know that the earnest embracing of the religion of Jesus Christ is the only thing that will save you from the wrath of a justly offended God; and we who have tasted and found that the ways of the Lord are good, know that you can never be perfectly happy until you have heartily and practically accepted true religion.

And, for you to go on year after year, carelessly, thoughtlessly, spoiling yourselves, growing harder, meaner, and still more sin-polluted, is surely an insult to the Savior of mankind, and a great wrong to that which he came to save.

We were never made for sin and selfishness. Oh! no; but we were made to be obedient to God; to love and serve him; to worship him in his own appointed way. It is only through that great liar, soul-reducer that we are made partakers of sin. Sin is the most unmanly thing in existence, and can only be blotted out of existence by perfect obedience of all the creatures of God to his divine plans and laws. By our rejection of the religion of Jesus Christ, we only show how degenerate and degraded we are. It positively shows that we have lost true manhood and womanhood. Religion is too valuable a thing to do without. Our personal value depends entirely upon it. Even the infidel world cannot regulate its society without adopting some of the grand principles of Christianity. Indeed all the good qualities any infidel or heathen may possess, are only such as are found in accordance with the principles of the Christian religion. They love truth, honesty, justice, purity, goodness; in these virtues which were taught, commended and approved of by Christ and his holy apostles. Though they attribute all things made, to a first great cause, it is but the same thing we call God.

They reject the Bible, and yet teach and admire many of the principles taught therein.

Let us look at the real object of religion, and see how rational it is. Is it not the placing of our souls in harmony with God and his laws? Is God not the perfect supreme soul, and are not our souls the natural offspring of that soul? Our souls are made in the image of his, and like all created things are subject to certain immutable laws. The transgression of these laws damages our souls, warps them, stunts their growth; in short, it outrages them. We can only attain to a manly growth, by preserving our relations and likeness to the great father soul, and by yielding a strict obedience to the laws of our being.

The appetites, the desires, and the many faculties with which we are endowed, are all to be exercised with perfect moderation in obtaining happiness on earth. They must not be allowed to gain the mastery over us, but reason and conscience must ever keep a vigilant eye over them.

God has implanted within us the faculty to enjoy all his works; and it is by a study of his works that the soul within us becomes united again to his own. Let us honor God through obedience to his Son. "He that believeth on his Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." We are all created by our heavenly Father for his own glory; and it is essential to men's welfare that they should be converted, sanctified and saved. "What is a man profited if he shall gain the whole world and lose his own soul?"

—Mt. Morris, Ill.

For the Brethren at Work.

PRIDE.

—BY GEO. WORTH.

PRIDE is to esteem self in an inordinate manner, and, in our observations, we find many people largely developed in this particular; loving their hearts, elated and considerably dignified in their manners. And if you would take particular notice of them, you would suppose they had sprung from the royal family, or were some noted person, but when let into the secret of the matter, their name would be John, or Jacob, or James or any other name as all other people are called. And how apt we are to be deceived unless we are experts in judging human nature, and because we are not perfect in our judgment, we will be more or less deceived, for there is such a variety of dispositions and actions that it is impossible to find two persons alike. And some argue from that standpoint that it is right to preach the variety doctrine, or in other words, to let every one dress as his or her tastes run and yet be Christians. What a wonderful order that would be! The Gospel says that God is a God of order, and if so, his house is a house of order, and if they are children of order, and if they are in order, there will be at least enough of sameness that you can distinguish them from the rest of mankind, as much so as you can go into the forest and select the maple tree or the oak tree, or any other kind of tree which can be done by any man that has a little common judgment. And when you go into a church and cannot find as much sameness as you will find in nature, there must certainly be something wrong in

that church. We are sorry to say we find just such things in our observation, variety of costume, etc. Now the question in our mind is, which has the most Christ in it? When the devil and the Savior were on the mountain, the devil showed the Savior all the kingdoms of the world and the glory of them, and said, Fall down and worship me, and all shall be thine.

We have said that pride was an inordinate desire, wanting something unnatural, something unbecoming; wanting to be dignified; a looking upon self in a manner not well pleasing in the sight of God, and because of this we will exercise our own judgment contrary to the will of God, and that is what brings us into these difficulties, and brings about this variety system. It is the devil's way to get the children of God at variance, and opposition will invariably destroy affection, and whenever we get filled with pride we will esteem ourselves better than others, while God's law says we should esteem others better than ourself.

Pride is the forerunner of a fall. When Lucifer became proud he fell from heaven, and has been an enemy of God ever since, and finally will be cast into hell with all the nations that forget God. Now the reason so many are proud is because there are certain leaders who teach it both direct and indirect. And it is sometimes taught by parents, and in short, there are so many that teach it that it is no wonder there is so much of it as there is; and the only way to get rid of it is to have the love of God shed abroad in our hearts, through our Lord Jesus Christ.

The proud Pharisee thanked God that he was not as other men were, but better, and in his blind, self-righteousness he did his work in the temple in vain. But our Lord Jesus gave us a good example of humility which is just the opposite of pride. Just see how he left the glory world and came to the earth to seek and save that which was lost! He became very humble and poor. He came to his own, but they did not receive him as a nation; but those who did, to them he gave the power to become the sons of God, and if we are not too proud to accept Jesus and his Word, we will be saved, and see our Savior and all the faithful.

Maple Grove, Ashland Co., O.

For the Brethren at Work.

MEDITATION.

—BY J. B. MOATS.

COME, weary souls, let us meditate on times that are passed and gone. Some of the sad moments of one's life are those of meditation. No one can meditate on the past biography of his life without a sad countenance. It seems as though the aged pass more of their time in meditation than the young. I suppose the reason is, they have more to meditate upon. Their walls of memory extend over a greater number of years; and hence are adorned with more pictures than ours. Or we can take it in the form of a great book, and each page a day, and each day that is passed we fill out a page. Now those pages before they are filled out are as white as snow, and the ink we use for writing upon them is black, so black that it never fades. Every sinful word or act is written in this book. Dear young readers, if permitted to live a long life, the most of the pages in our book are yet to be filled out. Let us, then, be careful, very careful and make as few mistakes as possible. For it must

be painful when one gets old and looks over the wonderful record of his life, to see so many mistakes all written in black which never can be effaced.

Peter didn't think that the most sorrowful monument of his life was dawning upon him when he denied the Lord until the cock crew, which caused him to meditate on what his Master had told him. (Matt. 26: 75: "And Peter remembered the Word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.")

How many pleasant Summer evenings one can spend, in meditating, after the sun has hid behind the western hills, and the shades of night have gently stolen their way over the earth!

All along the western horizon we can see glimmering the only remains of the departed day, while over head the little stars keep sparkling as if they were torches blazing down from heaven to guide the poor sailor on his weary way across the mighty deep. The thousands of hills where a few hours ago cattle were strolling over in search of pasture, are now unoccupied except by the tiny blade of grass, which seizes every opportunity to grow since it has been refreshed by the evening dew. The frogs and crickets with here and there a night bird, winging its way from tree to tree are all that break the death-like stillness. Now all are under the care of angels, and are unconscious of life, except him who has chosen this for his time of meditation, while perhaps his mind is carried back, far back to the days of his childhood and friends of his youthful days, or he may be thinking of friends that have long crossed the shining shore, and of death which will only be the entrance to his future home. When we think of these we cannot help saying, how happy it must be for those after they have lived a good Christian life, and with gray hair (which only beautifies them) are about to go and reign with the angels, that they can look back over their youthful days and say, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

For the Brethren at Work.

SELF-SACRIFICE.

—BY J. B. LAIR.

"BEHOLD, to obey is better than sacrifice, and to hearken than the fat of rams."—Samuel. Behold, it is better to sacrifice than not obey.

"To do justice and judgment is more acceptable to the Lord than to sacrifice."—Solomon.

Self-sacrifice is more acceptable to the Lord than stubborn resistance to his will.

There is no sacrifice too great for the child of God to make to please his Father—to obey his commands is his delight—to do his will is the study of his life.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.—Paul.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

BRETHREN AT WORK.

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MANDATORY.

OUR Church-Councils should be the model in regard to the mandatory character of all our councils. The Gospel is mandatory; no teaching in the Gospel that is merely advice. The decision made by the council in Acts 15 was blinding. In God's law there is a penalty for every violation, and every neglect of duty brings its evil results.

The counsel of our Annual Meeting should all be in harmony with the Law of God, and mandatory in their nature. Our general Conference is a judiciary body, and all judiciary bodies must be mandatory, if the law by which they decide is mandatory. If a council pass judgment on a case under a law that is mandatory, the judgment would be void if it was not the same in its nature. Our A. M. costs too much to simply give advice; to have its decisions nullified by every one who will. The work of making its decisions mandatory is a very important step, and will be for the good of the Church, if we are as careful as we should be in the decisions we make. Our Conference has decided many questions of such little importance that it could do no more than give advice, then some would make it mandatory. Again, when the Conference would pass a decision, intending it to be mandatory, some would hold it to be advice; thus discord and confusion have sometimes followed. We should now make all our decisions plain, defining principles as they are involved in the case. Two have been brought before the meeting. Two to the history of the Council, and led to the history of the Council, then induced me make her decision on that case and its peculiar circumstances, while she should pay attention to the special case, and to general principles. It has been the rule to decide on queries brought up on any subject, if there is any point of difference between them. This should not be the case, unless there is some essential principle in that difference. Decisions should be made only on questions that are essential in their importance.

R. H. M.

FUNERALS

What is your opinion in reference to funeral meetings, or funeral preaching—is it contrary to the Gospel spirit? and from whence do they come? and where, when, and by whom do they come?

DANIEL PANCE

GENERAL customs have varied with the variety of races and nations, and often have changed in the same nation at different periods. Funeral rites, however, of some sort, have been cherished among all people, even among the most savage, from the earliest history. We read of them in patriarchal times in the cases of Jacob and Joseph, and frequently during the Jewish dispensation. The Egyptians, Greeks and Romans, whether they burned, mummified or buried the bodies of the dead, had funeral rites; and there were arranged solemn services to the social, civil or religious standing of the deceased in the New Testament, and especially under the Christian dispensation, we read of no special ceremonial connection with burial, farther than this, that in the case of Stephen, "Devout men carried him to his burial, and made great lamentation over him," (Acts 8: 3), from which it would appear that they gave their dead without recommending their souls, or giving suitable expression to their own sorrow.

Whether there shall be a sermon preached on a funeral occasion, accompanied with singing and prayer, must be decided on general principles, for we have no special injunction on that point, and very little light is shed on it by examples. For that reason, there should be no attempt to enforce any particular custom as authoritative. Nevertheless, we should be careful to guard against extremes. Pompous funeral services, contrary to the spirit of Christianity. Extraneous matters over the dead are not only needless, but suggestive of the view of the dead of our means for the benefit of the living. As a rule, funeral sermons make little impression, and, since they are apt to be perverted into eulogies of those who are unworthy, had better be abandoned. In more than forty years' experience, we remember one instance only in which a funeral sermon was so successful as to lead to the conversion of a community. In this case, the Gospel, and resulted in the conversion of some three-score souls. Generally, the minds of the hearers are distracted by the spectacular exhibition at the funeral, and it is not expected that the mourners will be found in a frame of mind favorable to the hearing of a sermon. Generally, the reading of a few passages of Scripture, and a few remarks on the great questions of life and death, for the comfort of the living, and directing sorrowing hearts to the future, will be found better than a funeral sermon. Whether there shall be singing or not, must be determined by the circumstances.

It is now growing into custom in the cities to have burials private, after the brief funeral services are over. This avoids much needless expense, and saves the poor from the oppressions and exactions of the former custom.

REMARKS.

The above, clipped from the *Christian Standard*, discusses a question that is entirely too much neglected by most religious denominations, and especially among our people. As a general thing our funeral sermons are too long, and often filled with thoughts that severely tax on the already broken hearts of the mourners. A few appropriate hymns, the reading of some suitable Scripture, a few appropriate and carefully guarded remarks by the minister, with prayer, would certainly accomplish far more good, and be much more appreciated than the way we now conduct ours. We need these remarks, in connection with what the *Standard* has said, that the station of our people may be more fully called to these things.

We must, however, be allowed to remark in connection, that the habit of feasting before and after funerals, is certainly contrary to the principles of right and economy. It is hard enough to lose a member of the family, but to have to go to the expense of feeding the whole neighborhood, is a burden too heavy to be borne by persons of ordinary means, saying nothing about the poor. We have heard of cases where it took the poor man years to make up the expenses caused by the feasting of the whole neighborhood after the funeral of his wife. In many instances, the day before the funeral is spent baking pies, cakes, and many other things that are required to make up a first-class fashionable dinner, and this, too, at the expense of a poor man who already has a burden too heavy to be borne. Now, brethren and sisters, to express my candid convictions about this matter, I must say that it is wrong, greatly wrong, and ought to be abandoned at once. Instead of heaping still greater burdens on poor bereft people, we ought to try and relieve them. Our preachers want to preach against this feasting habit; our deacons and members generally want to talk against it. Will it be completely broken up, that the poor may not be too greatly burdened.

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AN IMPORTANT QUESTION

THE power of Committees is a question that must be determined by the body sending them. Committees are subject to the power which sends them, and should report their work to that power or body, when their work is disputed. Committees sent by A. M. have the power to do anything a church may do in deciding questions legally brought before it. — This question was made an important issue in the last A. M. H. R. Holsinger had for several years been publishing a paper as a free-

prostrum against our brethren. In it were published various articles against established unions of the church, until complaints from several Districts were brought against him in 1881 when A. M. appointed a Committee to try him in his own church. But he and his church determined that the trial should be public, that is, before the world, which was contrary to the custom of the church and to decisions of its Annual Conference, both of which required church trials to be held free and open to all members, but not to the world. They also decided to have a reporter, and publish the proceedings of the trial. These two things were contrary to the established order of the church and against the councils of the Committee. — This brought up an important issue, whether the Committee will maintain the order of the church and decisions of the Conference, or whether Holmgren and his church shall set them aside. The Committee determined not to try him, unless he would submit to a trial in accordance to the general order of the Brotherhood. This he would not do, and the Committee expelled him because he would not submit to trial as directed to be held by the Conference.

Some brethren may say, the role laid down in the Minutes to have such trials before members only, is wrong. But the Committee did not have the power to decide whether Minutes of A. M. are right. It was sent to Berlin, not to change the Minutes of Conference, or to violate them, but rather to maintain them and see that they were obeyed by Holsinger and the Berlin church.

When the Committee expelled Holsinger on the grounds that he would not submit to a trial according to the decisions of A. M., and made their report, it raised the question whether a Conference would sustain the decision made by the Committee. If A. M. would be true to its own decisions, and to our church government, it would be compelled to accept the report when that question was put to vote, without any qualification or amendment.

Some may say, it would have been better policy to have tried Holsinger publicly; others may say the decision of A. M., making it the rule to try such cases before members only is wrong. We will not stop to discuss either of these questions. One is a question of policy, the other a question of right, and both have been discussed and decided in Conference. It is legal and the only legal course to abide by it till changed by the Conference.

If a church should have charges against a member, who would refuse to be tried, unless it was in public, before the world, and published in the papers, if that church would expel such members because of the refusal to be tried as other members are tried and as the Minutes direct, would not all loyal brethren hold the action of the church to be legal? It was just as legal for the Committee to expel Holsinger. The Committee had as much right to expel him, and was under more obligation to do so than a church, because it was sent by A. M. to carry out its own decisions, and the meeting could not, consistently reject the report which was made in harmony with its own decisions.

The work of the Committee and the Conference in this case is done, unless Holsinger and those in sympathy with him, bring it up at next year's meeting, which they can do by bringing it through a district. This, we suppose they will do, as we learn they have appointed a council at Ashland for the purpose of trying to compromise the troubles. We would not be willing to compromise any of our principles. We love union, but would do all we can in harmony with the Gospel and rules of our church to secure that most desired object. But it would not be wisdom to leave the church, neither would it irk pains for her to sacrifice one of her principles for the sake of compromising with any party. She cannot, accept his free-rotarism without bringing upon herself troubles that will end only in ruin. Before the *Vindicator* our *Progressive Christian* started, we had union as a church; but very few

cal troubles disturbed our peace. These papers have done their work, each of them has led off a part in opposition to the general Brotherhood.

It is now our duty to go on in the way of our fathers, holding fast the principles, the faith and practice of the Gospel as our church has held them from the beginning to the present time; meeting as our fathers have met; meeting as the apostles met in council together, and accepting such counsel as was accepted in the apostles' day, and, in the example of our fathers let us show kindness and forbearance to all and sacrifice our principles to none.

D. H. M.

A TRIP TO JEFFERSON CO. ILL

TUESDAY June 20th, we started southwest with the intention of visiting brethren and friends living in Jefferson county. A trip south over the Illinois Central R. R. is one of great interest to the observer. Running as it does for a considerable distance through the richest and most populous part of the great State, it presents to the tourist a great variety of scenery, and to the student of nature, rich fields for thought and investigation. From Oglesby Co. a hundred miles south, we passed numerous corn-fields, the acreage planted there all being largely in excess of former years. We all tell the same story, of a cold, wet, backward season, in many places the ground being so wet that the farmers could not cultivate it, the corn is not viable among the grass and weeds. It is safe to say that the corn is at least two weeks later than usual. South of Bloomington the corn looks better and continues to improve as we go southward. Passing Urbana we found the wheat-fields ripe for harvest, and the farmers busy gathering in the golden grain. Wednesday morning at two o'clock we reached Mt. Vernon, the county-seat of Jefferson Co. We found comfortable quarters at the Continental Hotel; this house well furnished and an excellent stopping place, and we would advise our friends who are desirous to stop at Mt. Vernon, to patronize the Continental. After a few hours of refreshing sleep, we secured a spring-wagon with four horses, and with Bro. Henry Buck as a driver, we started out to look at the country and visit some of the friends. The rains of the few days left the roads in rather a muddy condition. Our first stopping was at Bro. D. Angle's. He lives with his son Jacob, who owns a fine farm 4½ miles south of Mt. Vernon. We found them all well and seemingly pleased with their new home. They are actively engaged in gathering the bountiful harvest with which God has blessed them. We went out in the harvest field, and tried our skill at binding; we found that we had not forgotten the trade, but the sun was hot, and not used to the work, we soon concluded we had all we needed for a reminder of golden times. We visited in turn Bro. Dauberty formerly of Lanark, and friends O. Z. Co. of Polo, and W. Rine, of Mt. Morris. We found them generally well pleased and full of the future. The heavy wheat crop of this year is certainly a great blessing to the field of wheat is variously estimated from 20 to 30 bushels per acre, looking over our rain fields we concluded that these estimates were not too high. After looking over a portion of the county, and interviewing a number of the farmers, we came to the following conclusion: Jefferson Co., and Southern generally, is a much better agricultural portion of our State than we had been led to believe from reports. Among the advantages which may be named are, the mild climate, plenty of all kinds of fruit, a fairly productive soil, abundance of good timber, and the low cost of land. Good improved farms can be had for \$20 per acre, while many unimproved farms can be bought from \$8 to \$15 per acre. The Ill. Central R. R. has splendid land for sale at from \$6 to \$10 per acre. Looking at the splendid wheat crop that is being harvested, and the good condition of the corn, the problem that presented itself

to our minds was this, why will so many of our people go North to Dakota, and leave the cold storms of Winter, deprive themselves of fruit, and of a mild climate, where these lands in Southern Ill. can be had nearly as cheap as land in the West. There may be disadvantages not apparent to us—and indeed we know of no country that does not have them, but we believe that many who go West, would better their condition by going South. After leaving Mr. Vernon we concluded to go to Cairo, but as this letter is long enough already, we will not weary our readers further.

ADDRESS TO THE GRADUATING CLASS OF MT. MORRIS COLLEGE.

BY JES. S. Z. SHARP.
June 14th, 1882.
STUDENTS of Mt. Morris College, and class of '82: You have just completed the Academic Course prescribed by the authorities of this Institution. Your department and attainments merit the approbation and satisfaction of both the Faculty and the Trustees, and in their behalf I present you these testimonials as a token of their esteem and your proficiency. May your life and labors honor them more than they can honor you. But before bidding you farewell we offer you a few parting words.

In your course of historical studies, you have doubtless discovered that in all ages of the past the human mind struggled in its growth against error and superstition. Both religious and scientific truth was opposed as if by the powers of earth and hell were combined to prevent the development of the human mind and heart. All along the pathway of science, as well as of religion, are strewed the dead bodies of martyrs who gave their lives to the cause they espoused. The Author of Divine revelation was nailed to the cross. Copernicus was obliged to hide his works for thirty years to escape the violence of persecution, while Galileo was cited to Rome to see his valuable books publicly burned, and himself made to recant the great truths he had promulgated. Columbus traveled from land to land and begged from court to court that he might be permitted to demonstrate the great scientific truth he had discovered. When at last he had accomplished the hazardous task and conferred untold benefits upon the human race, he was carried hence in chains, the victim of envy and the martyr of science.

How different your situation to-day! You enter upon the active duties of life in an age when it is a glorious privilege to be born, in a government of all on earth most free. Whatever be your political opinions or your religious preferences, you are alike protected. You enter into the race of life with a people that combines some of the best traits of every nation on the globe.

Should you turn your attention to agriculture, the rich prairies of your active State, unsurpassed in fertility of soil, will furnish you ample scope for the exercise of all your mental and physical powers; and, with due respect to economy, will furnish you comfortable homes.

Do you wish to engage in business? Here lies the great valley of the Mississippi 1,200,000 square miles in extent, or nearly one half the size of all Europe, bounded on the north by the rich fields of iron and copper, on the east by the inexhaustible fields of coal and iron, on the west by the fields of silver and gold. Forty thousand miles of river navigation and a network of railroads carry, over these avenues of trade, a fabulous amount of produce and afford opportunities for trade to satisfy the highest ambition of a Stewart or a Vanderbilt.

Should your preference be the mechanical arts, then remember that you live in a land of inventors as well as in an age of invention. In the land of Franklin and Fulton and Morse and Howe and McCormick and Edison.

Should you incline to the teacher's profession—the school of all, then remember that you are in a land of free schools and colleges

of every grade. To your cars will be entrusted some of the men and women who shall subside this great western country where cities spring up as by magic and all the arts and sciences can flourish on the grandest scale.

But you have yet a higher, a grander mission. The mental and religious culture you have here received, will give you an influence over your fellow-beings wherever you may go. In the social circle, in the turmoil of business, in the school room and in the Bible class; everywhere you can wield your knowledge as a power for good, and your life will be a success in proportion as you help to lift up your fellow men and to bear onward the work of human redemption. You go forth from an Institution that has an honorable record, and from whose walls noble men and women have preceded you to enter the front ranks in church and state. Some of you will go on to reach higher intellectual attainments. Others will begin the active duties of life at once. Whatever be your field of labor, remember this fact, "That to whom much is given, of him much will be required." The greater your advantages the greater your responsibilities. If you firmly stand on the side of truth and right and God, you may sometimes seem to stand alone; but if you give your life and labors to him who gave his life for you, who he comes to reckon with you he will say, "Well done good and faithful servant, enter into the joy of your Lord." May the blessing of God and your *Alma Mater* attend you wherever you go. Farewell.

WHAT DO YOUR CHILDREN READ?

AS a church we are the oldest temperance society in America, having passed stringent decisions a hundred years ago against members manufacturing and selling ardent spirits. Of late years the church has been laboring to root out the pernicious habit of smoking. But there is another evil which we may not have been watching as carefully as we should, and which in its effects is no less destructive of good morals than whiskey or tobacco, and we think the time has come when the attention of our members should be called to this evil. We allude to the bad literature that finds its way into many houses, and is eagerly devoured by the curious young people. Uncsophisticated men have taken advantage of the eagerness of youth to read vicious literature; to publish such works under various heads so as to deceive the unsuspecting ones; and to offer great inducements to send for such by mail, and to sell them by subscription. Fortunately the government has enacted stringent laws against sending immoral literature through the mails. Many of the books and magazines offered by news agents on railroads, ought never to come into Christian homes. The news-stands, and book-stores in towns and cities, have transcended their legitimate trade as much by selling vicious literature, as some of our drug stores have deviated from their proper calling by turning their houses into whiskey shops. Another very injudicious habit some parents have of letting some so-called "doctor books" lie around where any one can read them. Such books are intended to be read in private, and only by doctors and persons of proper age. Watch the books and papers your children read.

REVISION OF MINUTES.

Dear Brother: PLEASE explain in your paper if it was decided by Conference that each member of the committee on revision of A. M. minutes, must go over the entire work. If it was so decided by Conference, then they have no say in any logical assignment of the work. If it was not so decided by Conference, or a majority of that committee, I would offer the following suggestion. Let the work be divided into fifteen equal parts, each member assigned a particular book or topic of said work, these fifteen parts to embody all the decisions of A. M. Let each member make a thorough work of his assignment, and prepare himself for a critical examination of the work assigned others as well as his own. Then all important revisions are made, and the work greatly facilitated. Thus each portion of the work would receive a more thorough investigation than it otherwise can or likely will receive.

Yours fraternally,
JOHN ZUCK.
Clarence, Ia., June 25th 1882.

REPLY.
It was decided by A. M. that each member of the committee on revision of minutes should gather all the decisions ever published by A. M., and mark, 1st, such are not obsolete, 2nd, Such are not covered by later decisions, 3rd, Such as are clearly based on the word of the Gospel or its spirit, 4th, Continue such as are of a similar nature and report to a meeting of all the members of the committee. The great importance attached to this committee work makes it necessary that each member give his attention to all the decisions and that the A. M. receive the benefit of the most rigid attention of all the members of the committee on every decision offered for re-adoption. If each member will lay all the minutes before him and commence at the beginning and ask himself the question—"Is it obsolete?" If so, that settles the matter, pass on to the next. If not obsolete, use if it is covered by later decisions, or if it is clearly supported by the Gospel, marking no decision to be reported except such as can pass muster before the four directions by which the committee is to be governed; and in this way the work will be made comparatively easy.

TEMPER AND RICHES.

THE *Christian Cyclopaedia* tells the startling story of a proud-spirited and passionate German woman, the wife of a workman in a Chicago bakery, who last Saturday morning, June 10th, after her husband had given to his labor, dressed herself and her four little children in white garments, with ornaments of artificial flowers and gave them all a dose of strychnine, taking it at last herself. When the wretched man returned at night from work, the woman met him at the door, and led him to the dead babes, with whom she was soon laid. The whole affair seems to have been carried out in a careful deliberation, since the oldest child, a girl of twelve years, left a note to her father and playmate of the preparation that was being made for their murder. A violent temper which the mother would not control, and an insatiable greed to be rich are given as the only explanation of this singular and terrible tragedy. Verily, "they that will [to] be rich fall into temptation and a snare."

CENTRIFUGAL FORCE.

Mr. A. WILSON HALL,
New York.
Dear Sir:—In your article on "The Problem of the Spinning Top," in the January number of the *Microcosm*, you say that a stone will weigh less at the Equator of the earth than North or South of the Equator, because "The centrifugal rays from the rotating earth shoot out and partially neutralize the rays of gravity inherent in the stone." Also, "If the earth should revolve with sufficient rapidity, the stone would weigh nothing at all at the Equator."

In your remarks on Mr. McCullough's attempted answer to the problem, speaking of the supposed tendency of particles on the surface of rotating bodies to fly off on a tangent, you say, "This tendency can evidently accomplish nothing, unless there is something substantial which really does fly off tangentially, and actually push against something else."

In the light of your theory there are some phenomena which, it seems to me, can not be readily explained, and I have taken the liberty of asking you to give me your explanation of the same through the columns of the *Microcosm*, or by private letter.

If a stone be tied to the end of a string, and the other end of the string be held in the hand

while the stone is made to swing in a circle around the hand, the stone will pull upon the string with a force that increases when the velocity of the revolving stone increases. Are the rays of centrifugal force sent off from the hand the cause of the stone's pulling upon the string, or is it due to the "tendency" of the stone to move on a straight line?

If a ball be fastened to one end of a string, and the other end of the string be tied to a pin driven in the floor, and the ball be struck a blow at right angles to the string, it will move in a circle around the pin, and will pull upon the string with a force depending on the velocity of the ball. Is this caused by the rays of centrifugal force sent out from the pin?

If the two ends of a watch chain be fastened together, and the loop thus formed be suspended by a twisted cord, while the cord is allowed to untwist, the sides of the loop will separate, and the chain will form an ellipse, or a circle, according to the rapidity of rotation. Whence came the rays of centrifugal force that neutralize the rays of gravity inherent in the chain?

A satisfactory answer to these questions will much oblige
Yours Very Respectfully,
FERNANDO SANFORD.

CENTRIFUGAL FORCE.

Prof. F. Sanford, of Mt. Morris College, Ill., propounds several queries involving the action of centrifugal force. They are on the same principle as the one we here quote and answer:

"If a stone be tied to one end of a string, and the other end be held in the hand, while the stone is made to swing in a circle around the hand, we know that the stone will pull upon the string with a force that increases as the velocity of the revolving stone increases. Are the rays of centrifugal force, which are sent out off from the hand, the cause of the stone's pulling upon the string, or is it due to the 'tendency' of the stone to move in a straight line?"

We answer both. The mechanical movement of the hand, which gives motion to the stone, sends rays of centrifugal force out to the stone through the string, which rays pass the stone, in circling round the hand, to pull on the string, and thus try to fly off. Should the string break, the stone would fly away in a tangent from the point in its circuit where the break occurred. But the substantial rays of force from the hand through the string are also all the time passing off from the stone in its circuit, the same as they would pass from the periphery of a revolving wheel composed of a continuous line of stones. Should one of these stones break away from the periphery by rapid rotation, it would only follow the actual tangential course taken by the rays of force constantly passing off as the wheel rotates. This tendency of the stone to fly off in a tangent is owing to the actual flight of force-rays constantly taking place during rotation.—*Microcosm*.

By special request we publish above the full text of Prof. Sanford's letter to which the extract from the *Microcosm* is a purposed answer.

It will be noticed that the *Microcosm* has quoted only one query, and says that the others are on the same principle. According to the physicists who teach that "The tendency of matter to move in a straight line, and, consequently, further away from the center around which it is revolving, is called Centrifugal Force," this is undoubtedly true, but we fail to see how Mr. Hall's answer applies to the other queries.

There is no "mechanical movement" from within which can give motion to the stone, and "tend rays of centrifugal force out to the stone through the string," when the string is fastened to a pin.

In the case of the watch chain, there is neither anything for the force to start from, nor any medium to convey the "rays," that we can see.

Either Mr. Hall fails to answer the last two queries, or he ought to be more explicit. The above should have appeared two weeks ago, but was unavoidably crowded out.

"Do things not because some one else does them or suggests them, but because they need to be done."

Home and Family.

MORRIS.—And the fruit of righteousness is seen in power of them that make peace.—James 3:18

For the brethren at work:

NOTHING NEW.

"The thing that hath been, is it which shall be, and that which is done is that which shall be done: and there is no new thing under the sun."—Ecc. 1:9.

What's nothing new;
What's no new day;
There's nothing new beneath the sun.
The tale is told,
This world is old,
And begins again where once it began.

A beautiful thought,
From Britain wrought,
Of sad experience born,
Touches the heart,
And makes it start,
Like quiver'd auld storm.

'Tis as of yore,
The day before,
Begot the sparkling strain;
And yesterday
Was to-day,
Which to-day repeats again.

So all along
In prose or rhyme,
In every new and clime,
Genies' culture die
And scattered lie,
In wintry fables' time.

Turn course a-whirl,
The Spring again,
With leucates as of yore;
And gentle Spring
Will touch the string,
And chime the stroke below.

So death is life,
And peace is strife,
Which all our fears consoleth,
And Heavenly pain,
Is earthly gain,
'Tis new, yet very old.

JAMES L. SWITZER.

MOUNT MORRIS COLLEGE COMMENCEMENT EXERCISES.

[We thought it might be well to let our readers see what a secular paper has to say about the exercises at the College. Some weeks ago, some of the graduates were members of children, and we would like for those parents, as well as the parents of other children, to understand what outsiders have to say about the school and its work. Here it is, clipped from the Mt. Morris Democrat, a weekly published in this town.]

ONCE again another commencement day has been added to the already glorious record of Rock River Seminary. There has passed from those halls which for many years have echoed and re-echoed with the gay and joyous laughter of those who are wielding the scepter of power of church or state in this proud land of ours, another class of graduates—the class of '82. Twelve, both ladies and gentlemen, through careful and diligent study have been able to reach that round upon the ladder of educational accomplishments that has enabled them to graduate with honors in the Academic department of Mt. Morris College—ladies and gentlemen who we believe will some day wear upon their brows the crowns of victory, and occupy the positions of their predecessors, who are proud that they are graduates of "Old Sandstone." Mt. Morris College stands to-day upon a firm foundation. She has been launched upon a sea of adversity, but overlooking the barriers of her course, has sailed upon a foundation where, as we have secured a foothold of mighty magnitude among the educational institutions of America.

It is a pleasure to us to recall past commencement days at "Old Sandstone." Recollections that interlink with us ancient desires to speak in behalf of each commencement day exercises—in behalf of those students who labor earnestly for intellectual advancement, in behalf of those instructors who are untiring in their efforts for the promotion of those who are under their guidance, and, above all, in behalf of the founders of this institution. We recall to mind the days when the spacious campus was filled with the vast throngs of students, from far and near, of those students whose oratorical powers enthralled and enraptured us, and we have often pondered with the pencil of imagination those former scenes and upon the canvas have placed the previous participants on those occasions, confident that some of them are occupying the honored positions that our imaginative pencil was wont to give unto them.

"Old Sandstone" thus hast had a glorious record. June 14th, '82 has added lustre to that record. Wednesday morning, last week the College Chapel again resounded with the able oratorical powers of the class of '82. Young and old, gay and joyous, rich and poor were gathered together—for one purpose—commencement exercises. We had gone there for an intellectual feast, and were not disappointed. We dined at the table carefully prepared by those gentlemen and were satisfied. Intellectual hunger had been most thoroughly dispensed with ere the exercises closed. We had built our expectations high and neither did we find it necessary to come down from that high point. That a rare treat was in store for us was our decision, for the class had been doing excellent literary work in the College society, and who that were present could have failed to admire?

In our opinion these exercises were the most interesting, the most carefully prepared, showing deep and earnest thought, and the class the best that has graduated since the institution has been controlled by the present domination; neither are we alone in this opinion. The class and faculty entered at the west door and took seats upon the rostrum. As this body of intelligent persons looked upon the vast assemblage, there came to my mind these words: "Education is a better safeguard of liberty than a standing army," and how true they appeared to us.

The members of the class certainly did creditable work indeed, as the able words of Prof. Sharp in his address plainly demonstrated. We learned all, from Miss Grant's essay to the closing address of Prof. Sharp. Miss Grant's essay was good, and showed deep thought. In order to be successful in life you must "Down at the roots," and advance upward. "Johnny Bruhaker's" oration contained excellent thought. He is a pleasing talker, though possibly a little too rapid. Though young in years, compared with other nations, "America's stability" is of great firmness as might well be the cry of the Roman and Grecian empires even "In their palmiest days." Mr. Ely did not fail to interest his audience, for he handled his subject in a remarkable manner indeed. His delivery was quite good, and we believe that the class was not at all distant day he able to say, "You say followed us." "Civil service reform" was aptly addressed by Mr. Sanford. He manifested an interest in his entire production, and his subject, comprising one of the leading questions of the day, eliciting the same interest from his hearers. Following this was an essay by Miss Mary Miller which was excellent. Profound thought, careful preparation, and good language were the great characteristics of this production. Her subject was well chosen, and to her and classmates we hope the "Ed is Not Yet" in the roll of educational aspirations.

Mr. J. H. Miller was then given the floor, and the few minutes occupied by him corroborated the high place occupied by him in the broad field of educational advancement, as determined upon the "True Aim of Life," and will proceed in reaching the goal.

J. F. Bruhaker chose a wide subject, but the manner in which he handled it, was sufficient evidence to us of his capabilities after a "Higher Education" to govern well the affairs of "State."

With the same degree of ease that had characterized his predecessors, Mr. Lahman spoke forcibly and in an interesting and appreciative manner. He impressed on with his oratory and that he may be the possessor of those "Incentives to Intellectual Culture," of which he so aptly spoke, we have no doubt.

"Classical Studies" was the subject of the essay read by Miss Adelle Hoff. We were highly gratified with this production. The topic was one that could not fail to be appreciated, and every good thought was so clearly brought out, that we placed it on the top shelf.

Another essay of rare merit was then read by Miss Reba Koeler, and all that has been said in regard to essays can be applied to this one. She has a pleasing voice and attraction was at once drawn from the audience to this little lady. Her progress only tended to increase our admiration, and ere conclusion had been reached, we had laid aside the idea of man being superior to woman intellectually. We think the ability displayed in the compos-

ing of this article will enable Miss K. to surmount the "If and Perhaps" and thus occupy an important position in this land of liberty.

Then came the closing speech of the class of '82, and in our opinion was the crowning production. Carson Miller was the orator of the class, his very course, and the way he had closed, we had scattered with profusion our admiration. The "Influence of Olympic Games" morally and religiously, upon the world, has not been of that greatness that his oratory will have upon the intellectual world.

Professor Sharp's address to the class, though short, was appreciated. He spoke words of encouragement to them, and gave to each a diploma, because they had honorably completed the prescribed course of studies in the Academic Department of the Mt. Morris College.

Students, you have entered upon the beginning of a brilliant life. Let there be infused in your entire being, the desire to still advance in educational accomplishments, that in the history of our country, may there be inscribed upon its pages your names as among her benefactors and statesmen.

Many beautiful bouquets, tastefully arranged, were bestowed upon the speakers, which was evident proof of the appreciation of their work by the audience.

MATRIMONIAL.

EPERSON—GREEN.—In Burr Oak, Kan., June 16th, 1882, M. M. Eshelman, Mr. G. H. Eperson to Miss Louis J. Green.

FALLEN ASLEEP.

FOURTS.—Near La Place, Platt Co., Ill., in the Oak church, sister Lucetta Fouts, wife of R. P. Fouts, aged 84 years, 3 months and 3 days.

The deceased was a beloved sister in the church, beloved by all who knew her, leaving a kind husband and six living children; two having preceded her in death. We hope their loss will be her eternal gain.

After taking place June 12th, her funeral was attended by a very large concourse of the friends and relatives. The services were conducted by brethren Menno Stauffer, Jack Wegener and others, the text being 2 Cor. 5: 1.

E. HENRIKSEN.

SENED.—In Adair Co., Iowa, one mile south of Casey, Nora May, infant daughter of M. N. and M. R. Senger, April 3, aged 13 days.

By request the funeral is to be preached on the first Sunday in July from Matt. 9: 13, 14, 15 by the undersigned.

MICHAEL HERMAN.

BARTON.—In Cedar Lake district, Northern Ind., May 29th, Bertha D. Barton, daughter of James Barton, aged 5 years, 2 months and 21 days.

Funeral services conducted by H. Eliason, assisted by Geo. Rafter and S. Williams from the words, "She is not dead, but sleepeth." St. Luke 8: 55.

G. T. PATTERSON.

LILLIS.—In the Honey Creek congregation, Nodaway Co., Mo., Anna J. Lill, infant daughter of Bro. Sanford and sister Mary Hill, aged 13 months and 13 days.

Diseases, whooping cough. Funeral discourse by W. B. Sell, from 2 Sam. 19: 13.

ALBIN.—In Norton Co., Kan., June 10th, 1882, Chester Orie Albin, infant son of Bro. O. C. and sister Nellie Albin, aged 10 months and 23 days. Diseases, inflammation of the lungs.

Funeral services by the writer from 1 Cor. 13: 9-12 to a large congregation of sympathizing friends.

N. C. WORKMAN.

FUNDERBURGH.—At New Church, Clark Co., Ohio, May 13, Daniel Funderburgh, aged 70 years, 6 months and 6 days. Funeral services by O. F. Youst from Ps. 17: 15.

Correspondence.

From Myersdale, Pa.

Dear Brethren—Since my last, I attended a council-meeting in the Middle Creek congregation, Somerset Co., Pa., on June 17th. Ed. Josiah Berkley and Adam Snyder preside over said congregation. The council was preparatory to Love-

feast meeting, and had to hear the reports of the visiting brethren, who had made their general visit. The business all passed off pleasantly and agreeably, and from what I could gather, the members have things in a condition that promises them a good time at their feast on the 24th of this month. There were three added by baptism and two by letter. In the evening Eld. E. H. Meyers arrived on his way to Queensborough district. At early evening I preached for them at the same place, and on Sunday 10 A. M. I preached for them at the Pleasant Hill meeting-house. At the water, where one more was baptized. On Monday, the 19th, I started for home, expecting to arrive home at 1 P. M., but on account of the heavy rain-fall in the morning we were delayed on the way in consequence of high water and missed connection on railroad and did not arrive home until noon 1 o'clock P. M.; found all well at home. We also had returned from her western trip during my short absence among the members of Middle Creek, where I enjoyed myself very much. The people here generally well, except sister Sally Miller (or Aung Sally) wife of Bro. John Miller, of Ohio, as being poorly.

June 20th.

C. G. LIST.

Work for Sisters.

I wish to say to all of our Brethren and sisters, work for the St. Louis meeting-house. Some sisters, of late, begin to work. Sister Mary A. Moorman, Eld. B. F. Moorman's wife, sent me \$3.50. She did not stop working, however. At the Annual Meeting she gave me \$10.00 and said, "Likely I can do more." Sisters, try what you can do; the cause is a good one. I expect to go to St. Louis next.

JOHN METZGER.

Cerro Gordo, Ill.

From Cherokee Co., Kan.

Dear Brethren—

A few lines from this arm of the church will, perhaps, be of interest to some of your readers.

On Sunday, June 11th, we had the happy privilege of leading two precious souls into the order and baptism then in the presence of a large concourse of many of whom never saw the Brethren before.

Our Sabbath-school is moving along nicely. Much interest is manifested, and our average attendance is between fifty and sixty.

We are now in the midst of harvest. Wheat is very good. Much of the corn is wait-hung.

Yours Fraternal,

J. APTHELMAN.

The Annual Meeting of 1882.

Our Annual Meeting, of 1882, with all its labors is now passed, and the financial results are favorable. So far as we have learned from the general Brotherhood and surrounding world, our meeting, with its arrangements, order, and general business managing in all the departments, was considered a success. Notwithstanding some of us have been living here for some time, and have had the experience of such a meeting during the Annual Meeting, we can still see where we made some mistakes, and where we could now greatly improve in some things, especially in the lodging department, and we would much rather bear the burden of another meeting of the kind, within a year, than to wait fifteen years. The success of such a meeting depends upon the careful all secular matters, such as advertisements, speculations, etc. It is also well in these meetings to give honor to whom honor is due, and not to those who have but little to do in the real management of the affairs of the meeting. Much credit is due the faithful band of brethren, sisters and table waiters, with W. R. Deeter at their foreman, who did so much to make the meeting a success. The disposition of brother W. R. Deeter to seek the advice of others before making any important move, is certainly worthy of special note. To the E. R. Churchmen which we have had the honor of our people, we tender our best thanks.

DANIEL SHIPLEY.

Origin of the River Brethren.

I see in the B. A. W. that Charles Baker, of Nottingham, wishes to know, where and who the River Brethren originated. There may be others who could answer better than I can; but as they may neglect to do so, I will answer. They are a body of believers who

originated in Lancaster Co., Pa., and were baptized in the Susquehanna in 1787. They were converts from different sects who wanted to commence a church of their own. It is said they applied to the Brethren for baptism, but were refused to join the church; and as the Brethren refused to baptize them on those conditions they baptized each other, as the Brethren did in 1708. Afterward, as they lived near the river, they were called the River Brethren, to distinguish them from the German Baptist Brethren.

JAS. J. HICKER.

St. Louis Meeting—House Report.

Dear Brethren—

The following accounts have been received since my last report:

James Wirt, Virden, Ill.	\$11.85
Mary A. Gibson & children, Virden, Ill.	1.88
Wm. M. Bowers, Urbana, Ill.	5.00
Sasannah Rowland, Chertsey Grove, Ill.	5.00
C. M. Hunsinger, Chertsey Grove, Ill.	5.00
E. O. Stadelbauer, Florence, Ill.	14.50
David Butterbaugh, Lanark, Ill.	32.75
Sister Markey, " " "	1.00
Stephen Butterbaugh, Lanark, Ill.	1.00
John Hart, " " "	10.00
David Borky, " " "	5.00
E. Row, Mt. Morris, Ill.	1.00
S. Stine, Mt. Morris, Ill.	5.00
W. R. Woodward, Walzer, Linz Co., Ia.	5.00
U. T. Forney, Victor, Ia.	1.00
Emeline Herberst, Lappas, Ind.	5.00
Roseina K. Stiffer, Hollandsburg, Pa.	5.00
C. D. Pelter, " " "	7.00
C. M. Hunsinger, " " "	5.00
C. Pelter, " " "	25.00
B. C. Moorman, " " "	5.00
W. G. Niengier, Va.	1.00
S. Y. Shaver, " " "	5.00
S. Crumpecker, Va.	25.00
P. C. Denton, Va.	5.00
C. H. Hunsinger, Va.	5.00
Peter Ninsinger, Va.	5.00
A brother, Manchester, Ind.	10.00
" " " "	2.00
Mary Hoyer, Fern, Ind.	5.00
Joseph Frits, Liberty Mills, Ind.	1.00
David Froy, Adamsborough, Ind.	5.00
Charles H. Chesler, Ill.	5.00
W. B. Braumbaugh, Union, Ohio	2.00
Artemus Smith, Logansport, Ind.	1.10
A. S. Rosenberger, Covington, O.	100.00
Samuel Arnold, LaPlata, Ill.	1.00
Jas. H. Hill, Cicero, Ind.	5.00
L. J. Hill, " " "	5.00
Johna Still, Maryland, Ill.	1.00
Ed. A. Shepler from Communion meeting held at Pipe Creek, Ind.	15.57
Received at A. M.	607.51

JOHN METZGER.

Cerro Gordo, Ill.

(Brethren's papers please copy.)

To the Annual Meeting and Return.

I arrived home from Annual Meeting June 16th. I enjoyed good health all the time of my enjoyment amongst my brethren and friends, notwithstanding the cool and wet weather to which we were exposed at the A. M.

It is useless for me to say the A. M. was an enjoyable season for God's children who were rejoicing in the presence of the Lord, and the labors of the meeting could not satisfy all who were in a more than we can expect while we live in the world of tribulation, yet we are glad to know that all will work together for good to them that love God. Rom. 8: 28.

From A. M., we, in company with others, attended some of our brother Hiram Forney's, my nephew. In the evening had a few hours sleep, when the alarm was given by some one of our crew, "It is time for us to go to Millford Junction to board the train for Chicago at 2 o'clock A. M." We walked through rain and darkness. At the station we were met by a number of brethren and sisters, forty minutes before train time, so we proposed some brother should entertain us by preaching. Brother J. H. Moore was called out, and responded to the satisfaction of all by giving a talk of thirty-five minutes, and was plentifully supplied in a manner of working on the heart through the word. As the subject became more interesting, our train cut it short, and off we went on our way, in suitable company, brethren and sisters, to Chicago, where

were scattered some to one depot and some to another. I, in company with others, went to Ogle County; stayed over Sunday in a Creek church, where I enjoyed myself one hour in meeting with my beloved brethren and sisters in Dirwin work, then in the forenoon at 10 o'clock, and at 4 P. M. These visited friends from Monday to Thursday morning, June 5th. I met with the Brethren in the West Branch church, at 10 o'clock A. M. I enjoyed myself one hour in meeting with many of our old brethren with whom we have often worshipped in by-gone days, and with many other young and old that I had never before met in communion. Here we enjoyed ourselves together (as the children of God always do on such occasions) two days and one night. From here I went with brother and sister Levi Slitch, to the Shannon church, where I met twice on Sunday the 11th with the brethren in public worship; at 10 A. M. at Spring Valley school-house; and at 4 P. M. at Shannon meeting-house. Brethren, I did not go to meet any of our brethren, but I met my dear brother Elias Forney and his family a few days.

On Monday I went, in company with my niece, to Mt. Morris, to visit the school, under the control of some of our brethren, known as the Mt. Morris College. As many of our brethren are in the army, I felt very cautious about going, as I was afraid of some fear that they may grow out of it, and as I am often asked the question, "What I think of such a school kept by Brethren, and was never ready to give an answer, as I have long since learned that it is not wisdom to decide any one without having the proper evidence in the eyes of the Lord. In the closing of the school year, I thought it a good opportunity to learn at least something of its nature, as it has now come out of its infancy, and we all know that from that time to our married days, are our worst days to control our own lives. I must confess that this school is in the eyes of the Lord, of its progress, and will continue to improve its morals and plans to cultivate the minds of its pupils, as the faculty now is doing, and as they promised me they would do, then some in the Brotherhood will be favorably disappointed indeed.

They say the exercises of the last day were edifying. The essays and orations were truthful, and to many of us very solemn, when the power of God and his goodness were so beautifully demonstrated by natural things, and by Bible narratives, that it brought tears to many eyes. In conclusion, a farewell address, brother Sharp gave the students the best of advice. If they will not heed it in the future, they will be like all our preaching, "a savor of death unto death," but if they believe, "a savor of life unto life." So ended the school with singing and prayer, and the parting hand and kisses and tears.

I came more to-day, Sunday, 18th, was by the protecting care of God permitted to meet my brethren and sisters at home in public worship; found them and neighbors all happy and cheerful. Health good; weather warm, and rivers high; harvest on hand. Wheat crop promises well to 1 1/2 bushels per acre. Corn is only seven feet to two feet high, but it grows fast when the mercury stands 90 to 95° like it did since I came home. May God's blessing rest upon all His people with whom I have met, in my prayer.

JOHN FORNEY.

Abilene, Kansas.

For Chas. Baker's Information.

Charles Baker, of Canada, wants to know who the River Brethren are. The proper name of the River Brethren is Brethren in Christ. There are about thirty congregations of them in those States where the Brethren or Dunkards are, except that the River Brethren have a hold in Canada.

ADDITION. There is a branch of the Mennonite Family. Their ancestors came from Switzerland, and settled along the banks of the Susquehanna River, in Pennsylvania, hence their name. John Kline and Jacob Eagle came to them to the Alexander Mack of the Brethren. Their origin is identical with our own. Annual Meeting, Standing Committee and all that. Doctrinally they are Dunkards except that while the tenet of belief among the Dunkards is that the act of baptism is for the remission of sins, the River Brethren believe that is an external form that should follow conversion. Aside from this somewhat obscure difference a River Brother and a Dunkard are about the same thing. The River Brethren are a very plain people, compact and thoroughly organized, and have a directory of their members' names. They have nothing to do with us nor with them, because our friends

ships, our hopes and fears, or little circles of acquaintance, while identical in character and material, have different contents and become of any special acquaintance. They have no schools or papers, but have a mission service.

The other differences are those of detail, while beyond the doctrinal point in regard to regeneration named above, the general faith and practice are those of the Brethren or Dunkards. If more is required, Levi Luchbach of West Milton, Miami Co., O., or Henry Davidson, who may be addressed at Smithville, Wayne Co., O., I think can tell you all you wish, they being prominent members.

HOWARD MILLER.

Louisburgh, Pa.

Vain Talk.

Did any of the readers of the BRETHREN AT WORK ever see a person go up the spout? We must confess that it is to us a mysterious act, but a few evenings since, a young lady (certain) on her way to church remarked that a certain minister's wife had well nigh "gone up the spout." I suppose that she meant that she was at the point of death, yet what a term to express the near approach of the pale rider to our sister mortals; how meaningless and absurd is much of the conversation indulged in. The apostle in one place says: "Only let your conversation be as it becometh the Gospel of Christ." It certainly shows a want of watchfulness when used as such expressions as the one referred to, and its kindred slang of "it hit her," "it ran her," or "it went over her head," a minister at one time made use of the term "it hit her" when in the pulpit, and the impression that it made on us was that it was very much out of place. The young notice such language, and non-professors often hang on at all their opposition and prejudice to the Brethren, or even to some of our kind or silly talk indulged in by those who in their estimation should be above doing or saying anything unbecoming a regenerated heart.

J. P. ROSENBERG.

From Gilboa, Ohio.

Dear Brethren—

Our Spring Love-feast passed off pleasantly. The crowd was unusually large and order good. At the evening was planned a grand illumination, so excellent to the eye. Bro John P. Korbale was with us and entertained the congregation well on Lord's Day. For a man of seventy-seven, few men have the health, the strong voice, the elastic step of Bro. John P.

J. J. ROSENBERG.

Death of Dr. Lewis Woodward.

We are in receipt of a copy of the *American Sentinel*, published at Westminster, Md., giving quite a lengthy account of the illness and death of Bro. Dr. Woodward, who died at that place June 5th, at the age of 33 years, 6 months and 13 days. We make the following extract from the article, showing in what esteem the brother was held by those who knew him:

Dr. Woodward, the youngest son of Joseph and Mary (Klar) Woodward, was born the 22nd of November 1845, near Adamstown, Ind. He read medicine under Dr. Caleb Hall, of that city, and on the 19th of March, 1871, graduated at the Hahnemann Medical College, of Philadelphia. A month, thereafter, April 15th, he came to this city and began the practice of his profession.

For two years previous to the position that terminated his life he held the sickness of U. S. Pension Agent for this country, which he resigned by reason of his rapidly declining health. Decided symptoms of a fatal malady, (Bright's disease of the kidneys) were first exhibited during his recovery from an attack of diphtheria, during the holidays, from the impairment of which in his eye soon required the use of almost total blindness.

Despite the best medical treatment obtainable his condition rapidly grew worse, and a change of climate suggested itself as a possible remedy.

On the 4th of April, unable to walk, he was carried to the train. At that point he passed his last moments, the doctor being the beginning of his decease, on the waters of the Bay. He remained a week at Old Point Comfort, from thence to Aiken, S. C., where he remained three weeks. The slow signs of improvement that for a while manifested themselves at this resort, soon passed away.

As a last hope he then went to the Hot Springs, in Garland Co., Arkansas, but it was

the same old story. Upon the plains of the territorial Gilled there was for him no balm.—The same old story. He died in Spring, his condition growing worse day by day. He at last, realized that the end was rapidly approaching, and having done all that was possible for him to do—to live for his wife, children and friends and all else that makes life dear, he said for home. He was told by his physician that the chances were against him reaching there alive. The will power, however, was yet superior to the disease even though the seal of death had set its mark upon him.

On Saturday, the 3rd inst., with his devoted wife, who had, save for a few days only, in the last journey, been his sole companion through all his journeyings, he left his home. He arrived a day or two before, he set out for home, reaching Westminster on the 5:30 train Monday evening, not to live, as many hoped for, even a few days, allowing at least those who knew him best to see him in the flesh—but to be laid in the hands of death. Less than a short hour thereafter, The German Baptist church, of which he was a member, lost one of its brightest examples. To him, in a large measure were due the exertions that resulted in the purchase of its house of worship in our city, and to him entirely belongs the credit of the organization of the Sunday-school of which he was Superintendent from its commencement until his death. His loss to the school is irreparable.

Dr. Woodward leaves a widow, Martha J., daughter of the late John Rosp of this country, to whom he was married April 11th, 1870, and four children.

On Thursday, followed to the grave by a large assembly of friends from abroad and at home, he was laid away in the cemetery near the church of the Brethren at Meadow Branch. The exercises were conducted by Eld. Solomon to whom we have already referred, and by his ministerial colleagues Amos Cayler and Eld. Rosp and appropriate remarks made on the last clause of Num. 23: 10.

From Burr Oak, Kan.

Dear Brethren—

After the Communion at this place, June 10th, two meetings were held in a school-house three miles west of Burr Oak, and at the close of the last meeting we had the pleasure of seeing one reclaimed.

Next spent a few days with the members at Lusk, where we held a meeting, and on the 18th, and on the 20th commenced meetings at Burr Oak's school-house, five miles north-west of Burr Oak. We were made glad to see eight come out on the Lord's side at the first meeting—seven of the right bring of one family.—The meetings are still in progress, and it is hoped clear and bright the joy of the kingdom and seek it. Thus far, since the Love-feast, we have been reclaimed and six received by letter, making eighteen in all.

Our meetings during the week are held at 5 P. M., and it is encouraging to see how hungry the people are for the word of life. With intense interest they listen, and we believe that the Lord is touching the hearts of not a few.

We praise God for the demonstrations of his power among us. It is a notable fact that where both principle and order are respected, the work of the kingdom is the more successful. It is thus far, since the Love-feast, we have been reclaimed and six received by letter, making eighteen in all.

The church of Christ at this place has resolved to live by principle. It is a notable fact that where both principle and order are respected, the work of the kingdom is the more successful. It is thus far, since the Love-feast, we have been reclaimed and six received by letter, making eighteen in all.

From Wauwata, Ind.

Dear Brethren—

Our Love-feast on the 10th of June, passed off pleasantly. Ministers present, were, Jerry Gump, Samuel Philpot, J. Ziegler, J. Eby, L. Hiler and Daniel Rothenberger. The day after the Love-feast, the Lord was very merciful, and one more applicant. An election for minister fell on Bro. John Crane.

ADAM BURY.

Religious Essays.

More.—We welcome other things into you, than what ye send us; and welcome, and I trust ye shall acknowledge even to the end.—1 Cor. 13

THE JASPER BEA.

When we've covered the Jasper sea
To the other shore,
Full of bliss our songs shall be,
Praising evermore.

COOKE'S.

Who was touch the shore
O'er the Jasper sea
Joy shall reign for ever more,
And heaven our home will be,
And heaven our home will be.

With the angels round the thrones,
Robed in white we'll stand,
Death and tears are never known
In that happy land.—Chc.

Captive chains shall bind no more

When death sets us free,
When we reach the other shore
O'er the Jasper sea.—Chc.

Parking days will never come;
Bright our lots will be
When we reach the other shore,
O'er the Jasper sea.—Chc.

To the judgment seat above
Swiftly we'll repair,
Saved from wrath through Jesus' love
We shall see him there.—Chc.

—Selected by John K. Shively.

For the Brethren at Work.

JOHN THE BAPTIST.

BY JAS. M. NEFF.

BY the permission of the editors we shall endeavor to glean from history a few facts in connection with the life and mission of John the Baptist, the forerunner of Christ.

About five years B. C., as an introduction to the birth of this great prophet, which was about to take place, an angel appeared to a priest named Zacharias, while offering incense in the temple, informing him that his wife Elizabeth should bear him a son whose name should be John. After his birth, which occurred four years B. C. near Hebron, about twenty miles south of Jerusalem, we first have an account of him in the wilderness of Judea. This was about 26 A. D., at which time it seems that he had received a divine commission, in consequence of which he went forth preaching the necessity of repentance for the remission of sins, directing their attention to the Messiah who was shortly to follow him; and baptizing all who gave evidence of the power of the doctrine in their hearts; hence he was called "John the Baptist." "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey," spoken of will be in place here. Writing of the locust, Nevins says: "There is one insect, out of the many kinds which abound in the East, which deserves a more particular notice. The locust in those countries is very large, about half a foot long, and as thick as a man's finger. It has a head, in form resembling that of a horse, furnished with strong sharp teeth. These animals are frequently used for food; salted and dried in the smoke, or boiled with a little oil or butter, or toasted before the fire. Some people live on them nearly all together. Such was the plain fare of John the Baptist in the wilderness." And speaking of the honey he says: "The bees often laid up their stores in the hollows of trees, or in the clefts of the rocks. There was also a kind of wild honey, not uncommon in that region. It was not made by bees, but collected from other little insects upon the leaves of certain trees, so as to drop

down quite plentifully; sometimes all over the ground.

"The honey which John the Baptist used for food in the wilderness, might have been, at least in part, of this sort, though it is probable he found there much honey of the common kind, as to this very considerable quantities are laid up among the rocks, through that same region of country; this might very properly be called wild honey as well as the other."

Speaking of John the Baptist, Kitto says: "The appearance of this great preacher, who was clothed in raiment of camel's hair, with a leathern girdle about his loins; the doctrines which he so earnestly inculcated, and the strict sanctity and self-denial of his life, excited great attention among the people, and drew crowds to his baptism. In the meantime, to the multitudes who attended his ministry, he failed not to declare the superiority of the approaching Messiah; informing the people that while he himself baptized with water only, a mightier One would come after him, who should baptize them with the Holy Ghost." "He was not that light, but was sent to bear witness of that Light."

While John was thus engaged in the ministry, Jesus, who had hitherto lived in retirement, being now about thirty years of age, made his appearance at the River Jordan, and claimed the ordinance of baptism at the hands of his servant. Immediately after this solemnity, Jesus was conducted, by an impulse of the Holy Spirit, into the wilderness, where, in a state of seclusion from the world, he spent forty days in fasting and communion with God, as a preparation for the great work of the ministry which he was about to undertake. And now when these forty days were ended, we hear John again testifying to the divinity of his Master. Jesus having now returned from the wilderness, John saw him approaching and took occasion to point him out to the people as the "Sin of the world, which taketh away the sin of the world, announcing him as the person of whose coming he had before given notice, and testifying in plain and positive terms, that He was the Son of God.

We now notice that from this time on, the fame of Jesus began to be spread far and wide, as he went forth preaching and performing miracles; and when an account of this was brought to John, so far from being displeased at the rising glory of his Master, he rejoiced at the prospect, and again took occasion to set forth his superior excellence of the person and ministry of the Son of God. In speaking to his disciples concerning the Savior he says: "He must increase, but I must decrease." He was aware that his work was about done. He says to his disciples on the same occasion, "The Father loveth the Son, and hath given all things into his hands." His course was now near its close; for shortly after, (about A. D. 28) having reproved Herod for taking away his brother Philip's wife, he was imprisoned by the Tetrarch, and not long after was, by his order put to death.

For the Brethren at Work.

AN EXPLANATION.

BY JOHN MARSHBARDEN.

IN No. 25 of the B. at W., there is a request to have an explanation of the 31st verse of the 9th chapter of St. John. We will examine the text as follows:

"Now we know that God heareth not sinners." This we claim to be a legitimate interpretation of the New Testament Scriptures, that God does not, and can not, hear or accept the plea or petitions of sinners. Persons in this Gospel land virtually become sinners upon refusing, or neglecting to do God's will, or in other words, who will not submit to, and obey all the commandments of the Gospel. There is only one thing that can righteously be done with any command of God, and that is to obey it. Anything outside of obedience to the requirements of the Gospel is sin, and anyone thus setting is, in the light of the Scriptures termed a sinner, and has no promise of being heard, though he may have a zeal and pray with great earnestness, long and loud.

He that turneth away his ear from hearing the law, even his prayer shall be abomination, Prov. 28: 9.

The whole matter turns upon being a worshiper of God and doing his will as implied in the text; and to worship God by doing his will, implies entire submission to him, and not to raise an issue with him on any of those injunctions as recorded in his will, or in his law, and that is no more nor less than the Gospel. Just so long as man is unwilling to yield entire submission to the will of God and law of Jesus Christ, and will in any wise turn his ear and heart from his teachings, he is undoubtedly a sinner. The prayer or petition coming from such a heart will not be heard or answered by the great Omnipotent God, who can not lie.

I fear the prayers of hundreds and thousands will not be heard in asking God to shower down his blessings in the forgiveness of sins, and the endowment of the Holy Ghost by those who are unwilling to become his worshipers according to his will, and who turn their ears from the perfect plan of Salvation so plainly given in the Gospel, containing the law of pardon, and the conditions upon which we receive the precious gift of the Holy Ghost.

Consequently the mistake of such may perhaps not be discovered until it be too late, and will result in a most woeful disappointment.

For the Brethren at Work.

THE GOSPEL FOR ALL MANKIND.

BY H. W. STICKLER.

"And I entreat these also, true yokefellow, help those women which labored with us in the Gospel, with Clement also, and with other, my fellow laborers, whose names are in the book of life."—1 Pet. 4: 13.

ONE of the most prominent features of the Gospel is that it is intended for every creature: the high and low, the rich and poor, the bond and free, the male and female may all alike enjoy its blessings. One of its grand objects is to make mankind one in breaking down all false and sin, and assist each other in building up a living communion holy and acceptable unto God. Paul says: "The Gospel is the power of God unto salvation to every one that believes." Rom. 1: 16. Again he says, "we ate neither male nor female in Christ Jesus." Gal. 3: 28. Then as "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons." (4: 4, 5.) most certainly, all alike in some way or another, should have the privilege of bearing its blessings to others; and there is a sense in which it knows "neither male nor female," it is not justly inferable that woman should do

something to the working out of the salvation of the world, and not as a mere ornament, whose business it is to attend church and sing only? We will assume, however, that woman's work should be, to a certain extent, different from that of the men's, from the simple fact that men and women are not alike in all things; neither of them should be considered a cipher. We cannot see how the work of one is complete without the other. The church, especially has use for the active exercise of the talents of all its members, and if we have but one talent that is no reason why it should be buried until the day of reckoning. Hence we will at once proceed to the position which the New Testament assigns to woman in the church.

It is plainly declared that under the Gospel dispensation woman was to prophesy. In Acts 2: 17, 18 Peter quotes from the prophet Joel: "And I shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on servants, and on hand maidens I will pour out in those days of my spirit, and they shall prophesy." Here it is plainly declared that women were to prophesy, and in this respect there is no difference between them and the men. In the Book of Judges 11: 5 we learn that Deborah was a prophetess and judged Israel. Huldah, the wife of Shilun was also a prophetess, with many others mentioned in the Bible. But as it was specially promised that women should have the privilege of prophesying in the church of Christ, there is surely neither male nor female in the matter. What is it then to prophesy? Paul in 1 Cor. 10: 3 says: "He that prophesieth speaketh unto men to edification and comfort." Webster says, it is to foretell of something to come; to instruct in religious doctrines; to exhort. It clearly sets forth these three things: 1. To edify; 2. To exhort; and 3. To comfort. Hence as woman was to prophesy she may lawfully do all of these three things. What is it then to edify? It is to assist, to help to build up to the edifying of God's people. From Paul's language in 1 Cor. 14: 26 exhortation would seem to be synonymous with the above. Comfort means to exercise a gentle influence by words; to relieve, to cheer, and strengthen under afflictions, and now as these three words seem to contain the idea of speaking, we see no reason why women should not exercise this privilege, given her by divine inspiration, hence this brings us directly to our text where Paul says, "I entreat these also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and with other of my fellow-laborers whose names are in the Book of Life." Here it is plainly declared that certain women are labored with Paul in the Gospel, not only with him, but with others of his fellow-laborers. In other places, it is affirmed that woman "labored in the Lord." Prov. 16: 12. "Labored much in the Lord." "Mary bestowed much labor." Rom. 16: 6. Phoebe was a servant of the church at Cenchreae, and a teacher of many. Priscilla was also Paul's help in Christ Jesus, who on account of her devotion received thanks of all the churches of the Gentiles. It must be seen from the above Scriptures, that in the primitive church woman's undoubted prerogative was

to take some very active part in the religion of Christ. No matter what that part was; it was evidently much more prominent and active than the work which she performs in the church of to-day. Neither are we ignorant of what she did. She labored with the apostles in the Gospel—served the church. She was a succor unto many. She prophesied. The aged women were teachers of good things. Tit. 2: 3, 4. All this shows clearly that woman labored both in private and public; edifying, exhorting, and comforting.

I know again that the apostle in 1 Cor. 14: 34, 35 says that woman should keep silent, and that is often accepted as conclusive evidence against woman's right to speak in public worship. I think, however, this conclusion to be hastily formed, for it is by no means certain that a proper understanding of this passage will require any such result. By carefully examining the first part of the eleventh chapter of first Corinthians, it will be clearly seen that women did both pray and prophesy in public. 1 Cor. 11: 4, 5. We shall not dwell here to argue the points of difference of these two chapters, but invite your close attention of the same, while we proceed to the work of the woman in the church.

And now while I think it would be easy to show that there is profound wisdom in this, we leave it to the honest thinker to search its riches, as I think I can see a vast difference in *preaching the Gospel to the world* and teaching the "all things" which are necessary to the development of spiritual life in the church. While it may be that men only were commissioned to do the first, it is certain that men and women alike have the privilege to do the second. While the first is in many respects unsuitable to her peculiar organization and habits, the other furnishes her with a field of labor where she can bring into active exercise her most noble powers and influence. I would not therefore have her take hold of the public ministry; her mission is rather the spiritual development of those who have been gained from the world to Christ. She may pray in public assemblies, exhort in the ordinary meetings of the church, and do all things outside of public worship which are embraced in the words, "servant," "helper," "co-laborer," &c.

What the church needs to-day most of all is the entire consecration of all its forces to the service of Christ; not for the Lord's day only, but for every day in the week and every hour in the day. Let us then briefly consider some department of labor where woman's influence is most potent, and where none will be offended at her most earnest efforts.

1. In the family, woman should use her influence for Christ. Every reformatory movement which has for its object the advancement of society, must find its starting place and support in the home circle. No permanent good can be wrought out for mankind while family culture is neglected. Here is the basis of free institutions. Liberty would soon become void, did it not find nourishment from parental influence. Recently I have read somewhere that "Reformations do not begin at the circumference and work to the center, but they begin at the center and work out," "as in the grain of corn when it is planted, life begins at the germ and works out; the process of development from

the center reaches the full corn in the ear." Surely we have an important lesson here, which at once directs our attention to the family circle, as the place where all true life must begin. And who holds dominion here with influence and power for good or for evil? The father is often away from home, as duty demands; not so with the mother; her relations to the home are such that bring her in constant contact with the children. Her constant care and vigilant exercise affords an excellent opportunity to impart to her child knowledge, and bring it up in the nurture and admonition of the Lord. Who can fathom the influence which she is able to wield over the destiny of her children, or who can know her responsibilities in having them committed to her care?

Sometimes the daughter is unfaithful. Mothers, before you chide them too freely, ask yourself if you have discharged your duty toward her. If the son has become wayward and dissipated, and turned away from the sweet society of loved ones at home; sisters, do not speak harshly to him until you have examined yourself carefully as to your efforts to save him from ruin. Wives and sisters should be chaste, keepers at home, that their husbands and brothers may love them. If wives and sisters do not use their hallowed influence at home as they should, we need not wonder if the habits of men do not improve. It is the duty of woman to sanctify home; and if she fails, upon her rests the responsibility.

Woman's influence in society should be exerted more actively for religion than it now is. No one is ready to say that religious society is what it ought to be, and while woman's relation to society affords her the finest opportunities for the exercise of the noblest gifts in the development of a true and social life, she should take her normal position, and use her influence in the interests of reform. How sorrowful to look at the loss she sustains in making of herself a news bearer and advertising post for gew gaws and fashion—butterflies of gaudiness to be chased only by the giddy-minded. I may not say she should be talking religion all the time; certainly she should not cast her pearls before swine. But "words fitly spoken are as apples of gold in pictures of silver." Who can estimate its worth if women should let their lights so shine for one year in all their social intercourse, that improvement might develop from the center to the circumference of a circle, of which the family is the center?

Mothers, wives, sisters, think of it; you hold within your hands the power to control, for good or evil, the downfall or rise of the church of Christ. Woman's influence should especially be felt in the church; here is her religious home, and it is in this she should seek to employ all her powers. Her mission is not to the world, but to the church. She is sent for the purpose of strengthening the faith, brightening the hope and increasing the love of the saints of God. The church is the pillar and support of the truth. Here then is the point to watch. Make the church what it ought to be, and the world will soon be converted to Christ. And as women are recognized as servants of the church in the Scriptures, should she not rightfully labor in such ways as she can best advance the cause of Christ? Who can be more efficient in Sunday school? Think of thousands

of lives who receive their first religious impulse here. I once heard an eminent divine say: "The nations may stand with brilliant armies ready to contend for empire; theologians may assemble in ecumenical councils to discuss the mooted questions of theology, but allow me the religious education of the children and I will soon be able to bring to naught ambitious rulers, and the dogmatic prelay out of which has grown the civil and religious despotism with which the world has been so long cursed."

Women understand children better than men, hence they are the best teachers in Sunday school. Let her be made to feel her responsibility and power, and we shall soon have a new life manifested in this department of the church, in filling the divine injunction; visit the sick and afflicted; here she may exert a matchless influence, and render valuable service. Her sympathies will enable her to weep with those who weep, and rejoice with those who rejoice. How many of us have felt powerless in the sick room, in the presence of kind words and gentle deeds of some mother in Israel, as she seems to know just what to say, and when to say it. Is it necessary to be cheerful? It is not feigned on her part, but seems to grow out of the necessity of the occasion, hence they are successful angel visitors. There are almost always persons in the church who need to be "instructed in the ways of the Lord more perfectly," and wherever we find an ignorant Apollis, we need an earnest Priscilla to teach him what he should do. Her work in this is almost irresistible. She needs but to be faithful to her mission to make a success in divine life. She may do much in distributing tracts, and thus spread the Word of God by inducing men to read them. Surely no true woman would hesitate for a moment to assist in this way.

Now, dear sisters, will you not look around you and see where you can help one another, be helpers in deed and in truth; helpers of those who proclaim the Gospel of Christ. This, my dear sisters, is what we are trying to reach in the church. Will not the officers of the church provide for your more efficient usefulness in the future? Let us then make a mighty effort that we may have an increase of faith in the early triumph of the Gospel. The great intellectual problem of the church has already been solved. The battles of religious freedom have been fought and won, and what the church most needs is more attention to the development of spiritual life. The weak must be strengthened, the ignorant instructed, the discouraged comforted, the heart-life of all brought up to the highest standard of Christian experience.

Here, dear sisters, is where you can work. Go forth at once upon your holy mission and soon the future will brighten with the glorious promise of the coming day, when the kingdoms of this world shall become the kingdoms of our Lord and Savior Jesus Christ.

HOW DOES IT LOOK?

BY E. M. BROWN.

URIAH SMITH has written a book on the state of the dead, from which I copy the following:

"At the second coming of the Son of man; for then it is that the voice of the archangel ringing through the long galleries of hells, shall wake the right-

eous dead from their silent slumbers, and bear them upwards on wings of light to be forever with the Lord." (page 142.)

He also says that hades is the common receptacle of both the righteous and the wicked. (page 181.) This may look very well in print, but I must criticize it a little. Where is hades? It is in the nether parts of the earth. (See Ezekiel 81: 16, and 82: 18.) Webster says that neither means, "lower, infernal." From this we would conclude that hades was in the heart of the earth;—the place where the Son of man was for three days and nights. (Matt. 27: 40, Ps. 16: 10.) That is, his soul or spirit was there, for his body was not in the lower or nether parts of the earth; it was in the sepulcher. Hades is described as a place of fire, and it shall set on fire the foundation of the mountains. (Deut. 32: 22.) and at last it shall be cast into the lake of fire. (Rev. 21: 14.) And this is the place where Mr. Smith would place the righteous dead. But the Revelator says, that they do rest from their labors, and their works do follow them. (Rev. 14: 13.)

If Hades is as described above, then it is certainly not a very good place to take a rest in. I will close this article with the words of St. Peter. "The Lord knows how to keep the Godly out of temptation, and keep the unrighteous under punishment unto the day of judgment." (2 Pet. 11: 9. Revised Version.)

THE WORDS OF JESUS.

BY MART C. NORMAN.

"HE that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12: 48. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." Luke 9: 26.

Is it not a fearful thing dear reader, to reject the words of him who spoke from heaven? It certainly is. The words of Jesus are to judge us at the last day. Hence how necessary that we receive the Word with gladness and obey it; for we are required to be doers of the Word as well as hearers. We will narrate some of the words of Jesus, and whosoever rejecteth them, the same shall judge him in the last day. "But I say unto you, swear not at all." These are the words of Jesus; a positive command to be obeyed. This we find in St. Matthew's Gospel, then those who preach that there are no commands for Christians to obey, better study more carefully, lest they be weighed in the balance and found wanting.

Again; "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, and if he hear thee thou hast gained thy brother." Are these the words of the Master? If so, we entreat thee, obey them. "If then your Lord and Master have washed your feet, ye also ought to wash one another's feet." John 13: 14. Did Jesus speak these words? Every honest person will say yes. Thou who claim to follow Jesus, must obey them; for He says by my words you are to be judged. "These things I command you that ye love one another."

"If ye know these things, happy are ye if ye do them."

We think that those who have had some doubts of the propriety of making the decisions of Annual Meeting mandatory, need obtain no serious fears of any evil consequences growing out of the adoption of the rule. There will be strong guards around it. First, they will require two-thirds of the delegated constituting the Annual Council to pass a decision. Secondly, it should, and we trust will, be ever borne in mind by all on whom responsible work devolves of pursuing decisions at Annual Meeting, that they ought to be extremely cautious to pass no decision, violation of which may lead to the separation of members from the church, unless such decision is plainly sustained by the Gospel of

More.—And the fruit of righteousness is sown in peace of them that make peace.—James 3: 18.

THE RIVER DEATH.

Upon its shore I stand alone,
Its ragging billows roar,
How dark and gloomy is the night,
Ah! must I cross it over?

Is there no guiding hand near,
Is there no help for me,
Oh must I sink beneath its waves,
A gleam of light I see.

This Jesus beckons now to me,
From off the other shore,
He bids me launch my poor frail bark,
He bids me cross it o'er.

I cast myself upon its waves;
How sweet the angels sing,
"Oh grave where is thy victory,
Oh death where is thy sting?"

Upon its shore I stand,
No raging billows roar,
But a pleasing light stream,
How soon we cross it o'er.

A peaceful rest has come at last,

A calm, a sweet repose,
Safely I rest in Jesus' love,
Secure from earthly woes.

Mr. Merritt, Ill. ALICE M. THORNTON.

EXPERIENCE.

"EXPERIENCE keeps a dear school," we are told from the hour when our first childish error excites the comment of our elders; but we go forward in life, seeking ever the stern teacher, who will not give her instructions through the lips of others, or who is not needed if she attempts to employ assistants. "Who will avoid folly because he has been foolish? We may define experience as the knowledge gained by personal experiment. We may heed the teachings of others, and avoid the evils they deplore, but practical experience will guide us more surely and safely, even if obtained at a heavy cost. "Wise is the man who will learn by the experience of others." We may have no hardships in life, all around us may have experience by seeing the hardships of others. We may live in the hands of Satan until we see some of our friends carried to the grave; this may sink deep in our hearts, and cause us to consider how soon we, too, may go as did our friend, and the effect will be, we will see our condition, and thus be made willing to serve the Lord with gladness. My experience in the service of the Lord, is short, yet of real enjoyment, as the Christian lives in bright hopes of a better world; where no sickness, sorrow, pain, nor death can enter. Many will not learn the evils of life, until some of life's vessels have been wrecked beyond hope; others will heed the first bitter experience, and learn wisdom for future guidance. The man who has never tasted strong drink, is wise if he allows the experience of others to warn him from tasting the fatal cup. The man who always avoids dangerous pleasures, is wise if he refrains from experiencing their evil. It is at the close of life that we look back upon the experience that has gladdened or saddened us, and either lifted us above evil, or kept our lives awful and true, or been powerless in life's struggle, and has not the power to save us from vain regrets at its close. We must come to the conclusion that if we may pay dearly for our tuition in the school of experience, that we should profit by the teachings thus gained, and guide our lives so that when we gather up our own experience in the store-house of memory, we may find there no wasted lessons and no fruitless teachings.

JOHN I. HALL.

DE WITT TALLMAGE'S EARLY HOME.

My grandfather and grandmother went from Samerville to Baskingridge to attend revival meetings under the ministry of Dr. Finney. They were so impressed with the message that, when they came back to Samerville, they were seized upon by a great desire for the salvation of their children. That evening the

children were going off to a gay party, and my grandmother said to the children: "When you get all ready for the entertainment, come into my room; I have something very important to tell you." After they were all ready for the gay entertainment, they came into my grandmother's room, and she said to them: "Go and have a good time; but while you are gone, I want you to know I am praying for you, and will do nothing but pray for you until you get back."

They went off to the gay entertainment. They did not enjoy it much, because they thought all the time of the fact that their mother was praying for them. The evening passed. The children returned. The next day, my grandparents heard sobbing and crying in the daughter's room, and they went in and found her praying for the salvation of God, and she said—her daughter Phoebe said: "I wish you would go to the barn and to the wagon-house, for Jehiel and David (the brothers) are under powerful conviction of sin." My grandparents went to the barn, and Jehiel who afterward became an eminent minister of the Gospel, was imploring salvation; and then, having first knelt with him and commended his soul to Christ, they went to the wagon-house, and there was David crying for salvation. David, who afterward became my father.

The whole family was swept into the kingdom of Jesus Christ. David could not keep the story to himself, and he crossed the fields to a farm-house and told one to whom he had been affianced the story of his own salvation, and she yielded her heart to God. It was David and Catharine, and they stood up in the village church together a few weeks after. The story of the converted household had gone all through the neighborhood, and two hundred souls stood up in the plain meeting-house at Samerville to profess faith in Christ,—among them David and Catharine, afterward my parents.

My mother impressed with that, in after life when she had a large family of children gathered around her, made a covenant with three neighbors, three mothers. They would meet once a week to pray for the salvation of their children, until all were converted,—this incident not known until after my mother's death, the covenant was then revealed by one of the survivors. We used to say, "Mother, where are you going?" and she would say: "I am just going out a little while, going away to the neighborly meeting." They kept on in that covenant until all their families were brought into the kingdom of God, myself the last, and I trace the line of results back to that evening when my grandmother commended our family to Christ, the tide of influence going on until this hour, and it will never cease.—Sel.

LIVING ON SIXPENCE A DAY.

Dr. Charles Mackay, in his "Recollec-tions," gives an interesting account of Colonel Fitzgibbon, an agent of the Canadian Government.—The colonel at this time was upwards of seventy years of age, and while in London was wholly dependent upon remittances, from Canada. On one occasion these remittances, anxiously expected, failed to arrive, and he found himself alone in the mighty city, reduced to his last sovereign. He resolved, if possible, to make that sovereign suffice for his subsistence until the next week, when he would write to his friends to know the result. He handed off his funds and received the answer: "He said that he could live upon sixpence a day—upon four pennynorth of bread, one pennynorth of milk, and one pennynorth of sugar. He cut the bread into three equal portions, sprinkled it with sugar, and made a kind of pudding of it by the aid of a cupful of boiling water. These served for breakfast, dinner, and supper—the pennynorth of milk in addition being reserved for the latest meal. He threw so well upon this frugal diet, and found his health and strength so greatly increased upon it, that he continued it for many months—long after the necessity for the same had long disappeared.—and found when the delayed remittance arrived, that there still remained five shillings of the sovereign. At the time when Colonel Fitzgibbon told this story he had persevered in his temperate diet for two years, and had devoted all the money which he had thus been enabled to save to the support or establishment of institutions in the poorest districts of London."—Exchange.

FALLEN ASLEEP.

CROWL.—In the Spring Run church, Falow Co., Ill., June 24th, 1883, Bro. John Crowl, aged 71 years, 3 months and 17 days. Funeral occasion improvised by the writer from 1 Pet. 1: 24, 25. JOHN POOL.

BRINK WORTH.—June 20th, in India, Jewell Co., Kan., Ruby Edgar, infant son of Herbert and Lizzie Brinkworth, aged 11 months and 13 days.

KINGERY.—In Richland Co., near Loyd, W. Va., April 9th, sister Sarah, wife of Bro. Aaron Kingery, aged 53 years, 1 month and 2 days.

Correspondence.

More.—Thus they that found the Lord upon others who are to suffer and the Lord remembereth and knoweth it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Malachi 3: 16.

From Central Illinois.

Dear Brethren:

On June 15th my companion and myself went about 15 miles over the beautiful prairies of Sangamon Co. Reached the Sugar Creek church in good time for the 10 o'clock services. I had tried to speak from John 3: 7.

We enjoyed our session of worship with the congregation, as here in where we formerly held our membership. The hearers here have had their troubles in times past, but a bright future for this church appears to dawn. The membership has been increased by many worthy members from S. R. Pa., and all appear to be of good standing; they themselves having examples to the flock. Most of the others are coming from Pennsylvania, most all of whom bring considerable means, which, in its proper place is very acceptable to further on the Master's cause. Ed. Isaac Neff, assisted by Bro. Jacob Wagner, of Olaw church, Matt Co., Ill. gave the oversight; David Kimball, Isaac Gibble and J. O. Brasher in the ministry.

This church needs a more common-sense church-works, especially for Communion seasons.

To-day (20th) it is raining. We hear the ex-pression of our lady that it has become too proverb in this part of God's moral heritage, owing to the succession of rain-fall that is unparalleled in the history of this country, and unknown to the memory of her oldest settlers,—commencing about the last day of Sept. 1881 and up to the present there have been but few intervals of clear weather, and it has not rained, and much of the time two and three days a week, the rains generally being heavy and continued throughout the Fall, Winter, Spring and, thus far, the Summer.

Fall sowing was about half done, when the rains set in, nothing more could be done in the proper way of seeding after this. Corn in this vicinity was two-thirds average yield and generally well shelled, and the good Lord blessed by walking through mud and water in the tre-mendous—what ponderous loads of the prairie surface would cling to one's boots as one would lug through, etc.

Most of the people with us used two wheels of their wagons with a box capable of holding from six to ten bushels, thus carrying home in one trip the amount of the corn and wheat by walking through mud and water in the tre-mendous—what ponderous loads of the prairie surface would cling to one's boots as one would lug through, etc.

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The moral to be learned is this, while God in his infinite mercy and goodness is raising continued showers of mercies upon us, the wise and the devout should not ever stop enjoying by taking hold of the promises and gathering home and appropriating unto themselves the rich provisions of grace, as they fall from Heaven, timely way from the Golden Altar of Heaven, thereby working out their soul's salvation in the midst of tribulation, so that when the harvest is over and the Summer is ended, the soul may be saved.

While none, like Felix, will wait for "A

more convenient season," during which time the "fowls of the air" (the enemy of souls), will devour the "good seed" (word of grace), the former shall go into life everlasting; the latter into everlasting damnation.—Autumn.

May the Lord enable us all to make the best of the little time that may yet be allotted us to us, inasmuch as we must conclude that the Lord heard the cries and groanings of his children and that He did not leave himself through the spirit's power in the hearts of his dear people assembled in A. M. that truth triumphed, and that victory was secured upon the banner of truth and the church saved from so great a dilemma.

My God grant unto us an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, in our prayer,

BENJ. H. WHITING.

Prairie, Ill.

Our Travels and Observations.

Dear Brethren:

We left our home on the 25th of May and traveled twenty miles by private conveyance, boarded the train at Buchanan on the Richmond and Alleghany R. R.—thirty-five miles to Clifton Forge. There were fifteen in our company and at this point took the cars on the Shenandoah R. R. by way of Huntington, Winchester, and Martinsburg, to Columbia, W. Va., Ashland, Kentucky, Columbus, Ohio, Richmond and Anderson, Indiana, place of meeting. Of the meeting I need not say much at this late hour, as its history in the main is already before the reading portion of the Brotherhood, and for its effects we must wait for future development. I will, however, notice a few things I observed there.

First, with reference to enfranchising the entire meeting, the sisters included, and then establishing the delegate system and disfranchising all besides, and

Second, I noticed that on the decision of questions in every case the affirmative was carried by large majorities. This created the question of future development. This was done with sufficient intelligence to decide questions of grave importance and whether, if it was designed the questions might not be so put as to get the decisions to suit the party presenting them, and

Third, the decision making the enactments of the Annual Meeting positive law with penalties, I had hoped that, it being part of the business not reached last year, it would have been reconsidered and recalled, but it now is a part of the statute, and time will decide whether or not it is a wise promotion. The fact, however, is it will apply to future decisions, some of which are the concern of the Brotherhood for the future to be exceedingly regretted that nothing goes upon the Minutes, but what is unmistakably supported by the "law of the Lord," which is perfect, the testimony of the Lord, which is pure, making "wise the simple." Ps. 107: 2.

Looking at the subject from this stand point we are deeply impressed with the magnitude and the responsibility of the work of the Committee for the revision of the minutes. May the good Lord so overrule us in the accomplishment of our work, that his name may be glorified and grace advanced, the church united and purified.

When we get the minutes of our late A. M. so that we can more fully understand our duties and prerogative, we will then confer with our associates of the Committee, and propose and get their views as to the plans that we will adopt for the accomplishment of the work assigned us, and in the meantime will be glad to be encouraged and strengthened upon any matter pertaining to the subject.

On Saturday after the meeting, my companion and myself went to South Bend, St. Joseph Co., for the purpose of visiting relatives and old Virginia friends, some of whom left here when I was but a youth. Among these were my father and mother, according to the flesh, with their companions, some of whom are to be found in the cemeteries by the monuments that mark the spot where they sleep to awaken at the time appointed, their families remaining upon the stage of action, and still residing in that country.

We enjoyed our visit here, and the kind attentions of our friends very much, and can say the same of other friends who were not so kind. We also met with a number of brethren and sisters in their families, and in the sanctuary a few times, enjoying a season of devotion together.

In this section the crop of wheat and grass is rather poor, the late late and is in bad condition on account of excessive wet weather.

Amidst the raging storm it is well if we can say, "Though he slay me, yet will I trust in him." Job 13: 15. D. E. BRUNNEN.

Address
LLER & AMICK,

R. CABLE, E. ST. JOHN,

Religious Essays.

Memo.—We write no other things unto you, than what we read or acknowledge; and I trust ye shall acknowledge even to the end.—Cor. 1:10.

THE BLIND MAN'S APPEAL.

SELECTED BY EMERY EISELMAN.

Oh ye, whose eyes are opened to
The glorious light of day,
Consider how the darkness falls
Upon the blind man's way;
And let compassion's fingers strike
Upon your heart's pure strings,
That hope may clear his darkest life
Throw his protecting wings.
Ah! not Ah! not the blind man's lot
Is freighted deep with woe;
The throng that through his daily path
None but the sightless know.
Then oh, let Mercy's gentle voice
Soft o'er your senses steal;
And listen with kind charity,
To this, my sad appeal.
My fate is hard, I cannot work,
As in the days gone by;
Yet still must I my home support,
And all their wants supply;
God knows I would not shrink from work,
Nor hardships would I mind;
But ah, alas! hope's star has sunk,
My blind—I'm blind—I'm blind.
As one by one the evening stars
Forth from their chambers creep;
And twinkle in the rolling waves
Of ocean's waters deep.
Their many glittering beauties rare
Are not for such as me,
Oh, God! my heart is crushed with grief,
Thy works I cannot see.
I hear my wife's sweet gentle voice,
But cannot meet her eye;
I feel the pressure of her kisses,
Thou turn away to sigh.
Oh think of this, ye happy ones,
In palace or in cot,
And drop a tear of pity for
My hard, my wretched lot.
Then, oh, turn not away from this,
My sorrowing appeal,
But let the voice of mercy weep,
Soft on your heart—strongly steal.
As this pure truth from Holy Writ,
Shall be your sweet reward,
That whosoever helps the poor,
But lendeth to the Lord.
Oh, when you read the Book of Life,
This lesson hear in mind;
That God, the Savior restored sight
Unto the hapless blind;
And he has left his followers here,
To carry out his will;
To say unto the blind man's woes,
I bid you to be still.
Remember too, that though on earth,
You cast your blessings round,
They only yield their precious fruit,
To God's own heavenly ground;
Aid, Oh! how great will be the joy,
That unto you is given,
When the blind man shall see and bless
Your entrance into Heaven.

For the Brethren at Work.

CHILDHOOD DAYS.

BY LOTTIE SEXTON.

I do not think we sympathize enough with children. Pride,—experience through which we obtain a superiority over them, disposes us too much to overlook their many traits of character. We are very likely to forget that there is a freshness in the souls of their little persons, which may revive our hearts, and an honesty of purpose like an atmosphere surrounding them, which it would be very good for us to breathe. By becoming as little children, we are being instructed by those who, of all instructors on earth, are nearest heaven. Christ said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

A friend once asked Napoleon to name the happiest day of his life. And to the astonishment of many, that great

general replied, that his childhood days were the happiest days of his existence. And I believe that is the language of every one's heart. Where is the man that can look on the innocent face of a boy or girl, and not recoil to mind his by-gone years; nor seek to read for those untired spirits what is written for them in the book of daily life, and not sympathize with them.

It seems but a short time since I was one of them; and remembering the feeling wherewith I used to regard the full-grown, I cannot help now shaping my thoughts downwards, and becoming one with them again. We do not give in this world sufficient individuality to those children with whom we are in company. The feeling of making the world one thing, and ourselves the other, closes up the heart against all the gentle sympathies, and we do not allow ourselves to enter into their little feelings, and giving them their due weight and importance.

Yet who remembers not the days of his childhood? What man, even in the midst of busy years, when manhood has darkened his heart, and dark clouds overshadowed him; when there seemed to be no pleasure in the world for him, did not turn his eye backwards to the home of childhood? There was a kind father, and a kind, loving mother; brothers and sisters loved and trusted him. Oh, what a happy home; there was no care nor sorrow there; the family hearth was a sanctuary, there he was safe and happy.

The innocence of childhood, consisting as it does, in the ignorance of evil, is for me the charm which makes it so much like heaven. Alas! how often, when I look upon an innocent little child, when I gaze into its eyes and see no evil there, I am made to shed bitter tears that such whiteness of soul is no longer mine own. Bitter tears of repentance likewise, for they were lamenting for what had long since departed. The fruit had been tasted, and the paradise of harmlessness gone forever.

For the Brethren at Work.

CIRCUMSTANTIAL EVIDENCE.

BY ELI HANDMAN.

BRO. CHRISTOPHER once called on an aged class-leader, and after having had prayer with the family said: "Brother, how is it you have been a church member so long and yet you are not a converted man?"

"Are you my judge?"
"I know you by your fruits; you have no family worship."
"Do you know that I have no family worship?"

"Yes, I know it well."
"It is true, but I would like to know who told you."

"No one told me, but I know it. Had you been in the habit of having family worship, that act would not have jumped out of the window, frightened as it did, when we knelt to pray."

The test was true in that case, the brother confessed that he had omitted family worship, because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up an altar, and years afterwards testified that he had found it profitable, even financially, to acknowledge God in the morning hours.

Since he had made his religion real in his daily life, his workmen had become more industrious and faithful. So we come back to the truth of the

old statement, "prayer and provender hinder no man's journey."

For the Brethren at Work.

PROGRESSION VS. DIGRESSION.

BY JAMES M. NEFF.

As progression is a term we so often hear used at present, it may be prudent to offer a few thoughts concerning the term and its true meaning. It is a term that we believe is too often used, very indiscriminately. Webster gives the definition of the term as, "the act of moving forward; motion onward," &c.

Now as progressive religion is so often spoken of at present, and we think too often condemned, let us look at it from a Scriptural stand-point. Though our inability prevents us doing this subject justice, we would like to see it placed in its proper light.

Man has ever been of a progressive inclination. The whole life of man seems only to be, in a temporal sense, a period of progress and development. By the holy influence of religion and education, man has been elevated from heathenism and idolatry to civilization and enlightenment. Could man have ever reached this high standard by remaining in a state of inactivity? No; but his mind has ever been in a state of development and progression. Just so it is in the Christian life. On entering the church, we are just mounting the first round of the Heavenly ladder; and if we stop here, we will never get any higher, but we must make some progress if we expect to reach the top. "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection." (Heb. 6:1.) We see here that when we begin the service of our Master, we begin with "the principles of the doctrine of Christ." But do we stop here? No; from here we must "go on to perfection."

This, dear brethren and sisters, is the true gospel progression for which we are pleading. We claim it is right, because it is sustained by the Gospel, and without it, religion would be a farce.

But why is progression so often opposed? Is it owing to the lack of a proper conception of the Scriptures? No; but it is owing to a misuse of the term. Almost everything that we see in the church that is a little out of order, is, by a great many, styled progression. Now this is wrong, brethren; there is no progression about it; but it is digression.

Because a few who call themselves Progressives are advocating principles which we consider as unscriptural, and are pleading for liberty which the Gospel will not allow, is no reason why every disorderly feature which we see, should be termed progression. True, we must admit that the party of which we speak, are progressive in some things; but they are digressive in others. Let us only ascribe honor to whom honor is due. We may be leaving the principles of the doctrines of Christ, and yet not going on to perfection. Not all the "going on" in the church is true progression. Let us be careful, brethren. May God Almighty help us, and may our divine progress and Christian development never cease till we meet with the sanctified above.

Home, Ind.

THERE is not a stream of troubles so deep and swift running that we may not cross safely over if we have courage to steer and strength to pull.

THE IMPLIED MEANING OF THE SCRIPTURES.

BY D. F. SAYLER.

As decisions by Annual Meeting must be made by the implied meaning of the Scriptures, where there is no direct "thus saith the Lord" applying to the question, and a delegate system to decide questions by vote also being adopted, we do well to examine the matter to know whether we, as delegates, are qualified to perform the duty assigned us. This apparent popular delegate system, I do not admire as highly as some of the brethren seem to do, for the following reason: When God organized his church he appointed some to be teachers, leaders and judges, whose duty was to teach the people the knowledge of the Law, &c. And when some rebelled against that arrangement, saying ye take too much upon you, ye sons of Levi, all the camp is holy, &c., it went ill with them. (Numbers 16.)

And where God in Christ completed his church in the Gospel, he chose and authorized some to teach and to baptize, and to teach them to observe all things he had commanded them; and said, "For he whom God hath sent, speaketh the words of God; for God giveth not the spirit by measure unto him." (John 3:34.) Paul said, "And he gave some apostles, and some prophets, and some evangelists, and some, apostles and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:10, 12.) And Timothy he said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) And so I might multiply Scriptures to prove that God's arrangement is, that his duly authorized ministers must teach the people, and not the people to teach his ministers.

It is evident that none but men well read in the Scriptures are competent to decide cases where there is a direct "thus saith the Lord" applying. But where the spirit of an implied meaning of the Scriptures must be brought out and applied, extra knowledge of the Scriptures is required. The case in Acts 15 was decided on the implied meaning of the prophets. Let us relate the case for our learning.

Certain men had taught the brethren "Except they be circumcised after the manner of Moses, they could not be saved." But whether Jew or Gentile must be circumcised after they believed in Christ, the Scriptures, as the church then had them, were silent. And Paul and Barnabas with all their disputations, failed to convince them; and it was determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they came to Jerusalem they declared all things that God had done with them; and after the case was stated to the apostles and elders, it appears the question was open for discussion, for there had been much disputing, (discussing.) Who the disputants were does not appear. But no doubt those who had caused the trouble multiplied the time, as the disturbers of the church's peace still do. But after their disputing it does not appear that they were nearer a conclusion than when they first began. Peter now comes forward and gives his experience and observ-

tion of the working of the Holy Ghost in the work.

This was so pleasing that all kept silent, and gave audience to Barabas and Paul while they declared what wonders and miracles God had done among the Gentiles. This opened the way for James to unfold the prophecies, and bring out, and apply the implied meaning of the prophecies. He said; "Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet, 'as it is written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Therefore my sentence is,' &c. And a decree was passed on the implied meaning of the prophets quoted. All seems to be plain now, but I am doubtful whether the prophecy before was understood, and perhaps not but James was competent to apply it.

Some years ago I was summoned a witness to court. A jury of twelve men were sworn to try a road case of some importance. The best legal talent in the county was employed on both sides of the question, and thirty two witnesses were in attendance. In the first witness an exception was taken to the admissibility of certain evidence; the question was discussed; and the ruling of the court brought out the law governing the road case. One of the defendant's counsel said, *that ends the case*. There in one hour was ended that promised to be a one week's contest in court, by the simple application of the law governing the case in question. The abrupt termination of the case caused a sensation in court. The bar, the jury and witnesses seemed confused and amazed. The judge observing it, gently leaned forward and addressed the bar, "Gentlemen you all know that this is the law." Not a whisper was heard. Jury and witnesses were dismissed; their services were not needed.

So brethren, will it be with the church in Annual Meeting assembled, when those learned in the gospel will bring out the Scriptures governing the question under consideration, the church with her delegates, will bow in humble submission to its ruling.

The mistake of the brethren in Annual Meeting is, as soon as a question with its answer is submitted to the meeting, half a score jump into a discussion of the question. This generally is wrong and out of order. Annual Meeting cannot originate questions, nor change one. Why, then, allow the waste of time discussing them? The only thing in order is to show the correctness, or incorrectness of the answer by the Scriptures. If the Moderator would suffer nothing but this to be done in discussion, questions would soon be settled, and that too without the aid of a voting delegation. And until this is done, a wild rambling debate will be continued. Our debates seldom mix in much Scripture with their harangue. Confine them to that, and they will be soon done.

There is no saving a soul, except by making it feel its need of being saved.

For the Brethren at Work.

LOVE.

BY M. MYERS.

"As the Father hath loved me, so have I loved you: continue ye in my love." John 15: 9.

Love is an eternal principle of the divine Being; an inherent quality or attribute of the Deity that flows from the Father to the Son; also to man in the great work of redemption brought to bear in the revelation of Jesus Christ the Son of the living God; which love brings into the same blissful state all influenced and controlled thereby, that they abide in the love of the Father and Son. "God is love," is a doctrine that stands pre-eminent in the divine arrangement.

The words of the text were spoken at a time that the events transpiring, brought to mind the great love the Father had to the Son. And no marvel, for the Son or Word is co-existent with the Father. There is not a period in the ages of the past the Son did not exist. "All things were made by him; and without him was not anything made that was made." "When he prepared the heavens I was there. * * * "When he established the clouds above; when he strengthened the fountains on the deep; * * * when he appointed the foundations of the earth; there was I by him, as one brought up with him; and I was daily his delight; rejoicing in the habitable part of the earth; and my delights were with the sons of men." Prov. 8.

The Father's love is an everlasting love co-existent with the being, loving and loved so much so that he made him partaker of all the sublime glories of the creation and preservation of all things in heaven and in earth. And not only so, but when he, by his all-seeing Eye looked down the vista of the future and saw in time to come the habitations of the sons of men in their lost condition, he gave into the hands of his Son the redemption of his people by the offering of himself as a lamb without spot or blemish unto God.

In the fullness of time he came in the flesh; the love of the Father inspired him to undertake for sinful man what none other could have done. He went forth in the spirit and power of the Almighty. Though a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from him, yet he abode faithful; his love remained unabated, and he was brought as a lamb to the slaughter. Humbly and patiently he bore the cross to Calvary, entirely forsaken; of the people there were none with him. Thus his own arm brought salvation unto him; and his fury it upheld him, until the great love of the Father to the Son and to the world was manifested to the astounded world and the gaze of admiring angels. "So have I loved you." O spotless Lamb of God! was ever love like thine? Dear reader, come behold the grand spectacle of the great depth and sublimity of the love of the Son of God, that caused him to leave the blissful abode, and peaceful associations of the heavenly host around his Father's throne; come to this sinful world where he had not place to lay his head, to bring to bear the beams of light in the midst of the shadows of darkness which seemed to cover the earth in the exceeding sinfulness thereof, as the waters cover the mighty deep. But the true light was in the world before which the gross darkness was dispelled as the spring snow before the midday sun. All this for love to fallen

man. Aye, more; having loved his own which were in the world, he loved them unto the end. His great love to us caused him to patiently bear, even when the forces of earth and hell seemed combined against him; he faltered not nor gave up until the will of the Father, he came to do, was fulfilled; the debt of sin paid, the work of redemption wrought and the atonement fully made; then he said it is finished, bowed his head and gave up the Ghost.

"Continue ye in my love." As Christ loved us, so should we love one another. It is in the form of a command; look well to your duty and interest. He that hateth his brother is in darkness. Again, the darkness is past and the true light now shineth. The light of the love of the Son of God, that ameliorates and tempers every heart by divine influence with which it comes in contact, and brings it into the true and pure state of love that beget in Christ's soul a merciful kindness to the children of man while on his mission of love and mercy in the world. May the same be characteristic of his followers that they may abide in his love here and in his holy habitation in the world to come.

Manchester, Iowa.

For the Brethren at Work.

GOD HEARETH NOT SINNERS.

BY D. P. SAYLER.

An explanation to, "Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth." R. at W. No. 24. This is the language of the man who was born blind, and of course he knew nothing but what he heard and learned from others; but that he knew these Bible truths is evidence that he has been taught by his parents as the law required them to do.

The language certainly does not apply to humble penitent sinners who may be seeking the Lord in the Gospel order to come to Christ, but applies to the wicked, such as the Bible says, "The sacrifices of the wicked are an abomination to the Lord: but the prayers of the righteous are his delight." And "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 15: 8, 9. "And where ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Isa. 1: 15.

Let this suffice to prove that though this man was born blind, yet was he so well taught in the Word of God that he knew that God did not hear and answer the prayers of men as wicked as the Pharisees tried to represent Christ to be.

THINGS TO BE AVOIDED.

Says the writer, "The following hints are the result of observations, and the writer could attach the name of some prominent preacher to each hint."

Do not mouth your words.

Do not permit your head to nod every time you pronounce an emphatic word.

Do not lean in an apparently lazy manner upon the pulpit.

Do not gesticulate with your forearm and finger, while the remaining portion of your arm looks as if pinioned to your body.

Do not permit your gestures to be redundant, angular, pantomimic or jerky, or get in the habit of holding up your hands or fingers in any peculiar manner.

Do not, when making gestures, turn your body as if your were rheumatic, or make gestures as if your arms were stiff.

Do not thrust your shoulders or assume any ungainly attitude.

Do not appear negligent about the delivering of the last words of an extemporaneous paragraph, or see as if your only anxiety was to see what was next in order.

Do not deliver any part of your message in a formal, perfunctory manner, but throughout show by tone and manner that you are in earnest.

Do not be afraid of looking your hearers in the face—yes, in the very eye.

Do not fix your eyes at any time during the delivery of your sermon on some distant point of the auditorium—keep your eyes on your hearers.

Do not shake your cleached hand at your audience as if in a threatening mood, or as if you were challenging them or defying them.

Do not speak in too low or too high a key, but enunciate every syllable clearly and distinctly.

Do not speak so slow as to become tedious and thus give your audience an opportunity to anticipate your words.

Do not allow your voice to get into a monotone; but let your key vary with the nature of your subject, and the style of your composition.

Do not suffer tameness to characterize any part of your service or lengthiness to render it a weariness.

Do not lay aside your dignity when you descend from the pulpit, but remember, in all places that you are an ambassador for Christ."

I have no doubt many of us could study the above to profit and advantage.

—Selected by J. B. Lair.

For the Brethren at Work.

LOVE.

BY JOHN KENTLEY.

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Love worketh no ill to his neighbor, surely it will work no ill to our brother or sister in Christ. Love will unite, but never divide. How delightful, how agreeable to us and pleasing to God, for brethren to dwell together in unity! The more we live in unity with our brethren the happier we shall be in ourselves, and the greater benefit will we realize as a church or society. The objects of God's love should ever be the object of our love. I John 5: 1. Love will out devour one another. It is natural for a wolf to kill a lamb, but very unnatural for lambs to kill, or even wound each. If there is happiness to be enjoyed on earth, it certainly should be among brethren who dwell together in unity. Nature says: "Love thyself," but Grace and Christ says, "Love one another." Love is so essential a part of religion that there is no possibility of being a Christian without it. Where real love is absent, true faith is never present. Love enables us to be patient under trouble; slow to anger; apt to forgive injuries, to be kind to our enemies, to deny ourselves, to do good to our neighbors; to mourn over the faults and afflictions of others, and to kindly bear with the infirmities of all.

Gold, like the sun, which melts wax and hardens clay, expands great souls and contracts bad hearts.

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HE LOVES THE CHURCH.

Love for the church is so closely allied with the love of God, that they are inseparable. In this life, there are so many things that are ever ready to weaken or destroy the love of some for the church, that we all need to watch, as well as pray; and we need to watch ourselves most. Some go to the Annual Meeting with a particular query or petition; if that passes to suit them, they love the church; if it does not, they turn away to organize for themselves. Their love for the church is not very strong; they have more love for themselves, or for some man, or for their own judgment, than the church. He loves the church who is willing to sacrifice his own preference and himself for the good of the church. Some want liberty to dress as they please; they love the church if it will allow them to dress in the fashion of the world; but when the church restricts them in dress, they love dress more, and go off and organize where they can have liberty to dress as they choose. The whole trouble is, they love the liberty and dress more than the church or its fathers, and they make a new church to suit them. He loves the church who is ready to take its counsel—so long as the counsel does not require him to violate the Word of God. He loves the church who is ready to give up the fashions and pride of the world, for the counsel of the Brotherhood. Some will make a hobby of a high school, and if the church will not support it as they choose to run it, they cease to love the church, and go off to another organization. The trouble with them is, they love something else more than the church. There are some others who oppose high schools, and will go off, if the church allows them among us. They love their own notion more than the church, and they too, go off and organize a church against high schools. After doing this, some of them send their children to high schools of the world. They are inconsistent for want of love for the church, to make them accept in the church, what they will have out of the church. He loves the church who will work for a high school only so long as it can be ran in harmony with the principles of the church. He loves the church who will allow the high school, when the councils of the church allow it.

Some will oppose Sabbath-schools, and if the church allows them, then they cease to love the church, and are ready to go off and hunt up a few disaffected members to organize a new church in opposition to Sabbath-schools. The trouble is, they did not love the church as much as they loved their own notions. This love for the church comes down to each arm of it, where each one of us is required to love his church; but some will not go to the church for its councils, when the council does not suit them. He takes his own counsel, regardless of the church. He loves not the church as he should, he loves his own views too well. He loves the church who goes to it for counsel, even when it may be against his own views.

There is a lack of love for the church in another way; some will try to enforce their own views and preferences upon their brethren, without having any Scripture or counsel from A. M. to sustain them; we should have such

love for the church, that we would be willing to look to it for its councils, and hold them above our own opinions. Our great want today is more love for the church, more looking up to its councils, more disposition to yield our own preferences for the welfare of the church, and not so much looking to self. It is love for God, his church, and his Word that gives us that true reverence and genuine humility, that will make us humble and submissive in mind and disposition, as well as in body and spirit, until we are willing to hear the church. God has built the Word she has given, because we love the church.

R. H. M.

THE ASHLAND CONVENTION.

On another page of this issue we will find a well-prepared, but condensed report of the Ashland Convention. Knowing that most of our readers were anxious to learn what was done at that meeting, we concluded to publish this report. It will enable our readers to know what was done at the meeting, hence they will be much better prepared to act understandingly in any course they may think proper to take. Bro. I. D. Parker, the author of the report, is in full sympathy with the great body of the church, and wrote what he thought would prove satisfactory to our readers, hence we conclude to give it to the public, asking the reader to give it a careful perusal.

We might take up different parts of the report, comment on it, and show up the different points of error in the convention but we think our readers will be able to form very correct conclusions without us saying much about it. Considerable is said in regard to the mandatory act, which seems to indicate that the nature of that mandatory decision is not well understood, or else intentionally misrepresented. There is not a religious organization, professing Christianity, in America that does not have mandatory usages. Even the Congregational Brethren have them on points for which there is no plain, written text saith the Lord. Do you suppose they would hold in fellowship members who took an active part marching with the Hauck or Garfield club during the late presidential campaign? Certainly not. They would decide that such conduct was contrary to the very spirit of the Gospel, and then make their decision mandatory, though there is not a word in the Gospel about that act. It would be easy to mention a score of such cases where the judgment of the church must be expressed, and then that judgment becomes mandatory to that congregation. We think that if those who are opposing this more made by the late A. M. will pause and consider a little they will find that no organization of any kind can exist without mandatory decisions. The only legitimate point of dispute that might arise would be the kind, or class of decisions that are to be made mandatory. On this point good men may honestly differ. But as no decision can now pass the A. M. without a two-third vote of the delegates present, we think there is but little danger of anything being done that will prove detrimental to the cause.

There was one feature about this Convention that will weaken its force all over the entire Brotherhood. It will be noticed that they were free to entertain delegates from bodies that sustain no relation to the Brotherhood, whatever; such as the Thaumetices, the Ledvies and the Congregational Brethren. If they can get all of these together, unite with them, and agitate and annihilate all their differences and conflicting theories they have better digestive organs than the common run of religious organizations. Though they have not yet united as one body, it is clear that it is their intention to finally do so.

The claim that the progressive element in the original German Baptist church is certainly without the least shadow of a foundation, and of course will not be entertained by any of our people who understand the history of the church. We very much regret that Bro. Brown should have suggested the idea of a

law-suit; that does not look Christian like, and we further hope that none of our people will entertain the idea of appealing to the law of the land to settle the question of which is the true church of Christ. It looks very inconsistent for non-resistant people to even talk of going to law. We do hope better things.

In this connection, permit us to remark that the church at Ashland has placed herself in a very awkward and dangerous attitude before the entire Brotherhood. The highest authority in our church has pronounced a minister expelled, and yet the Ashland church takes him up, without any confession whatever, and receives him as her minister, thus ignoring the action of the Conference; a step of this kind is a very grave one. We hope, however, to see this in some way remedied that the members of that church may be properly retained in the body.

It is painful to us to think that these difficulties in our papers, to a certain extent, must be protracted still another year. We did hope to see matters settle down to such a shape that our papers could more along harmoniously, defending the faith and practice of the Brethren, and also hoped that much of the attention of our ministers, the coming Fall and Winter, could be turned toward missionary work—converting sinners and saving the lost, but instead of that, much of our precious time must be devoted to these troubles while thousands of sinners will go down to destruction. May the time soon come when the armies of Israel will cease to contend with each other, but mutually march their forces against the enemy.

J. H. M.

THE DOCTRINE OF THE SCRIPTURES.

The importance of this view in the understanding of every subject is not always allowed its full weight. The doctrine of baptism has much to do in settling every truth that relates to that ordinance. It introduces as into new and sacred relations to the Father, the Son and the Holy Spirit, and to the church. Being baptized into the name of the Father brings to view our relation to God as our Father, and as his children. In this covenant, the spiritual relationship we sustain to God as our Father is its doctrine. No other ceremony or rule can compare with the sacred ordinance that initiates us into this family relationship with the God of the universe. That man should be raised so high as to own God as his Father, is the greatest exaltation ever conceived or proclaimed in heaven or on earth. It is the great doctrine of redemption from the power of sin and death, to a resurrection and eternal life.

No less grand and important is the doctrine relative to the Son. Baptism brings us into the most sacred relation to Him. He bestows upon us the right and privilege to own him as our brother. That the Son who is "far above all principality and power," whose name is "above every name," and "upholding all things by the word of his power," should condescend to own us as his brethren, is the greatest humility ever set before man. It is only equalled in its grandeur by the exaltation we receive through Him—all confessed in the ordinance of baptism. Here the King of kings and Lord of lords becomes our brother in faith, in baptism, and in the church; in spirit and body, on earth and in heaven. That we are thus saved in him is the doctrine of baptism we should realize in the ordinance.

Our baptism in the name of the Holy Ghost is full of doctrine; we realize in the ordinance, without the work of the Spirit, no one can be saved. His part in the great plan of salvation, is the conversion of every sinner. His plan is giving peace and comfort to the saints who have gone up through great tribulation. At many a trial and persecution, at many a dying bed, and at the stake, He has been there to give strength and help that the trembling saint could stand and rejoice in the hope of the glory of God." When the apostles and ministers of God have gone forth to preach the

Gospel, and made a sacrifice of their time, their means, and even their lives, the Spirit is there to give His blessing and help. All this work of the Spirit which no other could do, is the blessing into which we are brought by the doctrine of baptism. Our baptism into the divine power of the Spirit is the doctrine, we should realize more fully when we accept the ordinance.

Time immemorial is founded on the doctrine of baptism. When we fully realize the sacred relation we sustain to the Father, and to the Son, and to the Holy Spirit, it opens the way for us to see the meaning and object of a baptism into each of the sacred names, as Greek and Latin fathers held it. A. H.

A TRIP TO HUNTINGDON, PA.

RECENTLY we enjoyed a very pleasant trip with our brethren and sisters at the above named place. During our stay we had the pleasure of attending the Graduating Exercises of the Brethren's school at that place. The class was composed of eight young men, and one young lady, six of whom were members of our fraternity. The exercises consisted of orations, essays and singing, and were of an excellent character. The productions were thoughtful, and of high literary merit. The absence of the usual stereotyped phrases, and of light unmeaning words so common on such occasions, gave evidence that the members of the class had received the best of training in culture at the hands of their Alma Mater. It passed off very pleasantly, and the audience which was a large one, was edified as well as entertained. Bro. Swigart, who presided, requested the audience not to applaud the speakers, or to present any bouquet or flowers during the exercises. Simplicity, plainness, and a disposition not to engage in anything for mere display or show, was a marked characteristic of the proceedings. At the close Bro. Quinter made a very feeling address to the graduates, gave them some sound advice and conferred upon them the degree to which they were entitled.

We spent a short time visiting the college building. It is a plain, substantial building, well adapted for school purposes. The brethren say, however, it is too small for the accommodation of their large and growing school. We met Bro. H. Brumback, H. G. Emmert, Layman, Berry, and friend Schumacher, members of the faculty. We found them full of enthusiasm for their work. Bro. Swigart, chairman of the faculty and principal, seemed to be the right man for the place. We enjoyed a long talk with him, comparing experiences, and discussing methods of school discipline. We found that the brethren at Huntingdon have the same cares, anxieties, difficulties, and discouragements to meet, that we have in our work at Mt. Morris. We wondered if our brethren generally understood fully the motives by which those who manage our schools are actuated. If they did, if they would there would be more sympathy for our work. How often would we sit down and out, if we could do so consistently, with a sense of duty. Believing, however, that in some humble degree, our schools if properly conducted, are made a strong aid to the church and to the cause of our holy Christianity, we are constrained to labor on in a work so full of anxiety and care.

We also visited the Home for Orphans and Homeless Children, and here we found a remarkable evidence of the power of prayer, all of an unassuming faith and trust in God. Our brother, David Emmert, the founder of this Home, and under whose watchful care it is prospered, is a firm believer in the power and efficacy of prayer. Bro. Emmert invited us to attend their morning worship. In a small room, plainly but comfortably furnished, we gathered a few brethren and sisters, and forty-two little ones, many of whom had been gathered from the haunts of poverty and vice, and snatched as brands from the burning. The bright eyes and happy faces told plainly the

FALLEN ASLEEP.

BUSHONG—New Williamson, Ohio, June 22nd, Bro. Simon Bushong, aged 48 years, 10 months and 11 days. Funeral services by the writer, assisted by Dr. A. J. Baughman. S. T. BOSSERMAN.

SHIDLER—At her residence in Lancaster, Huntington Co., Ind., June 29th, Fanny Shidler, aged 60 years, 11 months and 8 days. She leaves a family of children and quite a number of grand-children and many friends, to mourn their loss, which is her great grief. She was a consistent member of the Brethren church over 25 years. Her husband preceded her several years. Funeral informed by the writer. SAMUEL MURRAY.

LINDEMAN—In the Bangor district, Elkhat Co., Ind., Feb. 6th, Bro. Christian Lindeman, aged 51 years, 6 months and 20 days. He was a deacon and a good counselor in the church. Services by Bro. Joel Shively and the writer from 2 Cor. 5: 1.

MOYER—At the same place, June 21st, sister Joanna, wife of Bro. Benjamin Moyer, and daughter of the above-named, aged 45 years, 5 months and 25 days.

Both father and daughter died suddenly, with heart disease, our loss in their great gain. Services by Joel Shively and the writer from 1 Tim. 14: 1-5. JOHN MITCHELL.

GROSE—In St. Joseph district, April 8th, Bro. Christian Grose, aged 39 years, 3 months and 14 days. Services by Eld. D. B. Stangle and the writer from 2 Cor. 5: 1.

ROOSE—In Yellow Creek district, May 25th, sister Mary Ann Roose, wife of Bro. John Roose, aged 55 years, 2 months and 24 days. Funeral services by Eld. Daniel Shively, A. Miller and the writer, from Rev. 21: 4.

HIMEBAUGH—In Elkhat Valley district, June 5th, sister Esther, wife of Levi Himebaugh, aged 45 years, 8 months and 1 day. According to her request, remarks were made by the writer from 2 Tim. 4: 7.

NEWCOMER—June 23rd, 1882, in the White Oak congregation, Lancaster Co., Pa., sister Fanny C. Newcomer, daughter of John S. Newcomer, aged 35 years and 1 month.

Visited with the church A. D. 1865. Her sufferings on earth are ended, which were, at times, severe. May we prepare to meet her in a better world, is my prayer.

L. C. NEWCOMER.

HISBARD—In Whitley Co., Ind., May 5th, friend Isaac Hisbard, aged 38 years, 3 months and 27 days. Disease, consumption.

Friend Isaac was not a member of any church, but was a good, moral man. He leaves a wife and one child, a father and four sisters to mourn the loss of a dear friend. Funeral discourse by D. Hodgden.

WARNER—In Huntington Co., Ind., May 25th, friend Ephraim Warner, aged 33 years, 10 months and 8 days.

Friend Ephraim was subject to spasms for 15 or 20 years, and finally passed away. He leaves a widowed mother, no sisters and a brother. Funeral by Bro. D. Hodgden.

B. F. PAUL.

Correspondence.

Editors—When they that feed the Lord's oxen often go to town, they will find a good moral man. He leaves a wife and one child, a father and four sisters to mourn the loss of a dear friend. Funeral discourse by D. Hodgden.

Progressive Convention at Ashland, Ohio, June 29 and 30, commencing at 9 o'clock P. M.

In submitting this synopsis for the readers of the B. at W., we aim to give the work of the Convention as nearly correct as it was possible for us to note it, under the circumstances. Not having a place at the table and our feelings being deeply moved by the solemnity of the occasion militated against us giving as full a report as we desired to do. We shall make little or no comment and if any statement we make does not accord with the work done, we will cheerfully stand corrected.

From two to three hundred persons were present, perhaps one-half from abroad. Not many were formally sent as delegates; yet spoke in behalf of the Progressive residing in the respective localities from which they came. Convention was called to order by Prof. Hixon. Devotional exercises conducted by J. P. Hetrick.

Convention was permanently organized by electing J. W. Beer, Pres.; J. P. Hetrick, Vice Pres.; S. H. Bashor, Reading Clerk, and Prof. Hixon and A. D. Gacy, Writing Clerks.

In stating the object of the meeting, the Chairman said, there had been for a long time a growing difference in the church on questions of church polity, and the late A. M. had passed decisions that they could not submit to; hence this convention was called to decide what their future course should be.

Prof. Hixner addressed the Convention, giving his disappointment of A. M. work on expulsion, mandatory decisions, theological education, Sunday-school conventions.

Desiring to allow no one but two speeches of fifteen minutes each on any question.

Papers, letters, etc., from such as were in sympathy with the movement, but could not be present, were called for and read. Of these there were a good many, some from individuals and a few from churches, while the majority were from parts of churches.

These letters, in general, expressed the authors' condemnation of the course of A. M., their approval of the Progressive movement, and advised the Progressives in Convention not to withdraw from the general Brotherhood but to stand firm on the Progressive principles.

Desiring to allow no one but two speeches of fifteen minutes each on any question.

Most of these papers came from Pa., Ind. and Iowa, and expressed a determination to continue in fellowship with all such as they regarded expelled without Gospel authority or a fair trial. The acceptance of the Berlin Committee Report and making the decisions of A. M. mandatory, seemed to be the main ground of complaint.

Report of delegates and individuals, representing the wish and strength of Progressives was called for.

Eld. A. Cost, from Va., delegate. No definite number represented.

Edward S. Miller, delegate from Md. No number reported.

J. P. Hetrick reported Philadelphia church in full sympathy with the Convention.

—Rittenhouse, Williams Co., Ohio, reported a number in full favor of the movement.

J. A. Ridenour reported about 100 out of 3 congregations near where he resides.

John Fitzgerald, Dayton, O., reported 50 from the Bear Creek church.

—Snyder, delegate from Bedford Co., Pa. No names given.

A. D. Gacy represented the Myrsdale branch of the Berlin church.

H. R. Holsinger and —Knepper, delegates for Berlin church, Pa.

S. M. Mohler represented a majority of the Johnstown church, Pa.

Henry Hoeman, of the Black River church, Medina Co., O. Number of constituents from 25 to 30.

C. E. Glen and — of Great River, Va., thought a large majority were Progressives.

S. Ledy and — Garver represented the body known as Loydites, as being in sympathy with the Convention.

A large majority of the Ten Mile congregation were reported Progressives.

S. H. Bashor reported a few from the Summit Co. church, O.

David Swihart represented the Progressives of Roana, Ind. No number given.

AFTERNOON SESSION.

Edna Toster, Wm. Saunders, D. M. Truby, E. S. Cripe, J. H. Swihart and others represented those known as the "Congregational Brethren," numbering about 400 members, situated mostly in Indiana. They expressed a desire to unite with the Progressives on the motto—"The Gospel, the whole Gospel and nothing but the Gospel."

James Grah of the Owl Creek church, Ohio, reported from 75 to 100 Progressives.

P. J. Brown, Mohican church, Ohio, numbered from 1 to 50.

Isaac Ross, Danville, O.,—number from 25 to 30.

J. H. Worst, Rush Creek church, O., 140 members. All Progressives but 6.

Joseph Bowman, of Va. represented the Turnamites as being in sympathy with the Convention. Have about 60 members.

Report of Delegates closed.

At an informal meeting Wednesday evening at the residence of S. H. Bashor, and others were appointed a committee on Declaration of Principles.

Report was lengthy and called out a warm discussion.

The Preamble contained complaints against the work of A. M., and set forth the apostasy of the church from the faith of our fathers as just cause for their proposed future course.

The paper further declared its supporters, or the Progressives as the original or true German Baptist church, and provided for the restoring to fellowship of members expelled by an apostatized church. It re-affirmed the doctrine of Alexander Mack and provided for the appointing of an Executive Committee to arrange for the holding of District and General Conferences when they are necessary.

We have given a general idea of the paper and as it will be given in the *Preacher* in full, we omit further notice of it.

Votes cast for it, about 500 against, 8.

In explanatory remarks on the above paper, S. H. Bashor reviewed the work of A. M., and declared that those who have gotten authority of it, are no longer members of the true church, as they had departed from the Gospel as understood by Alexander Mack and the original Dual church, and that the Progressives were taking a stand where Mack stood, asking those who have apostatized to come back and stand with them.

P. J. Brown and others acquiesced in the same sentiment, adding that the best jurist in the State had said, that in determining who would hold the church property, the cause of division would be taken into account. It was further said, if the Conservatives wanted to test the matter they would have the opportunity and would find they did not have the Old Order party to deal with.

—said they did to deal with a separate organization but if one is made it must be made on the other side of the house.

H. R. Holsinger said he was pleased with the prospect that we shall be able to form an association that we can rely on in the practice of the Gospel and they may as well look the matter squarely in the face, and while they did not regard themselves as forming a new organization, yet it was indirectly doing so.

Bashor said they must be guided by the contents of the paper, and it did not so express it. Holsinger was willing to stand by the paper. D. N. Workman asked to speak.

Moderator granted the privilege.

He subscribed to their motto, "The Gospel, the whole Gospel," but wanted to know who was to interpret it,—the individual for the church, or the church for the individual? Certainly not the former. Said the meeting was premature and therefore he had no sympathy with the movement.

Objections were made to his speaking, as he was not there by invitation. He claimed the right by grant from the Moderator; also on the ground of their free rostrum.

Question submitted to the house in his favor. He thought the Convention uncalled for, but was more gained than lost at last A. M. Said the making of the decision of A. M. mandatory was no good reason for the move as they had been acting under a decision of A. M. that was virtually the same for the period of 77 years.

Wanted all to be committed themselves by voting on the Declaration of Principles.

Bashor did not like the spirit manifested and reproved some sharply for sneering in Workman's face while he was speaking.

J. H. Worst offered the following resolution: "Resolved that nothing done in this meeting shall be so construed as to mean that we have seceded from the church organized in 1708. Carried.

APPOINTMENT OF COMMITTEES.

One on Sunday-school work.

One on Educational Work.

One to publish Declaration of Principles, etc.

One to confer with other branches of the Brethren church.

One on missionary and evangelic work.

Committee on S. S. work regarded Sunday-schools as auxiliary to the church, Sunday-school conventions an indispensable factor in

Sunday-school work and recommended that the Committee be to report. Refused to attend. Meetings on Educational Work regarded as higher education in harmony with the Gospel, and that Ashland College is in the hands of prudent and careful Progressive Trustees. Also encouraged contributions to liquidate present debt. Adopted.

Committee on publishing declarations of principles recommended that it, together with such other matter as was deemed needed, be published in P. C. and G. P.; also in that form.

Committee on conference with other branches of the Brethren church, could see no reason why they could not commune together, but waited to wait until further acquaintance of the circumstances could be made.

Committee on Missionary Work recommended the continuance and increase of the work already begun.

On Educational Work, S. H. Bashor regretted that many were so low as the mother of ignorance. J. H. Worst was glad that they could see the grandest of all crucifixes with a college at their head.

Prof. Huber thought charity was the keynote of success for Ashland College and wanted it broad enough to restore Prof. Sharp in the Presidency.

In remarking on missionary work, P. J. Brown gave a history of the Church Extension Union. He gave Howard Miller the credit of being the originator of the plan, and jealousy the cause of failure. Said the elders are that if the missionary work was to succeed, intelligent self-educated men must be sent, and of course they would be compelled to step down and out of power.

The Congregational Brethren said they were expelled for obeying the Gospel and not obeying the snags and rule of men.

Question to them by a member of convention: "Do you restrict your members in practice of dress?"

Ans.—We go as far as the Gospel speaks and no farther.

Bashor on expulsion of members. Expulsion is honorable or otherwise, depending on the cause, where and when it is done. Mack's expulsion from the Lutheran church is looked upon by us as an act of great credit upon him. He argued that if the hypothesis of the Congregational brethren is not legal, because they were baptized by expelled members, then their baptism is not legal either, and we had better send a man to Greece and get it pure from them, and all be baptized over. He wanted us to say that while others put themselves on record for the A. M., the Progressives were putting themselves on record for the Gospel.

Holsinger said he solemnized marriage and baptized since his expulsion from the church and considered it just as legal as our baptism. Said he would not withhold the salvation from any man that offered it, because he loved us, even if he was not baptized. Thought the use was obeying that much of the Gospel at least.

Holsinger made an earnest appeal for Bashor to enter the missionary field again. Said God had blessed him with talents, had shown his approval of the work by abundantly blessing his labors, etc., but could not go unless we said him.

Bashor said it was the work of his choice, believing that he could do more to get people into the church than to keep them in, but objected to going at present.

1st, Because health would not permit.

2nd, Was under partial obligations to the church in Philadelphia, and

3rd, Has protested against it.

Subject dropped.

Executive Committee appointed: J. W. Beer, A. J. Hixon, J. H. Worst, —Wampler and E. L. Yoder.

Duty of Committee to arrange for District and general Conference, and to see that churches which are partially disorganized and out of order by the apostasy of A. M., are set in proper order.

Bashor offered a resolution to urge upon ministers and members to labor for plainness and simplicity in dress, etc.

Lichty thought plainness the strongest plank they could put into their platform.

Ridenour and others spoke in its favor.

Bashor said, in the matter of outward adornment there were two extremes. The world said, "You must dress in dress in our day," was one extreme, and the church said,

Religious Essays.

More.—We write on other claims unto you, than what you read on our magazines; and I trust you shall acknowledge even to the end.—C. W. L. H.

WALKING IN WHITE.

"O Lord my God 'tis early dawn,
And I would walk with Thee to-day.
Clothe me in garments white and clean,
All bright and beautiful, I pray.
Grant I may walk with greatest care,
So I may keep their lustre bright:
To-day, my Father, hear my prayer,
And let me walk with Thee in white."

The road was thorny yesterday,
Because I walked so far from Thee;
Yet oft I heard Thee kindly say,
"Come nearer, child, come near to me."
With garments soiled on yester day,
I grieved to view the painful sight;
To-day, my Father, O receive,
And let me walk with Thee in white!

Now may I plunge within the tide—
This fountain for all grief and woe,
Once opened in my Savior's side;
"Will make my garments white as snow,
With hands and feet, with head and heart,
All clean and pure before Thy sight.
Not for one moment, Lord, desert,
But let me walk with Thee in white!

No thought, no word, so dead to-day,
Which may displace my blessed Lord;
No idle loitering by the way,
But sweetly trusting in Thy Word,
Whatever my hands may find to do,
That may I do with all my might:
To-day, my Father, pure and true,
Grant I may walk with Thee in white!

The failures of the yesterday,
The cares which may to-morrow come;
Each tear, each fear, now chase away,
And guide me on my journey home.
And when the evening shadows fall,
And I come feeling in Thy sight,
Then may I see, my Lord, my all,
That I have walked with Thee in white.

And can I walk each day with Thee,
With robes all white and pure and clean?
Oh, tell me, Savior, can I see,
Forever from that moister—sin?
I know that in Thy house
Thy saints in all their full delight
Shall talk within redeeming love,
And always walk with Thee in white."
—Copied by Mrs. M. E. Israel.

For the Brethren at Work.

THE HEAVENLY KINGDOM.

BY JAS. EVANS.

NORTH-RI.

THE prize set before us is the kingdom of heaven, the inheritance incorruptible, undefiled and fadeless, reserved in the heavens (*en aurancio*) for us. We are not informed in the Scriptures in what part of the universe this future home of the believer is. Such a revelation would add nothing to our holiness of character. We are interested to learn something of its employments and its conditions of existence. As we know nothing yet concerning pure spiritual being, we derive our knowledge of the spiritual and eternal by contrast with the present world. Here all is corruptible, defiled by sin and fades away. Here is no rest, no unmixed pleasure, no freedom from sin. Even in the church, roots of bitterness exist, from which grow strife, divisions, and defilement. In the church we find the covetous, the lovers of pleasure, of sense, the half-hearted and back-sliding. But in the heavenly kingdom, all will be unfeeling and deathless, and perfect rest will be our portion. Our pleasures will be unmixed, pure, free from all the imperfections of the flesh which war against the soul. There is never can enter, there no temptation can assail us, being surrounded with walls of salvation compared to Jasper having the glory of God. There we shall no longer pray, "Lead us not into temptation," etc. Neither do we pray

there "Thy kingdom come," because the kingdom in its glory has come to us and we are even with the Lord. The body of Christ, the church, the virgin-bride of Christ, will be presented to him washed, chaste, glorious, deathless, redeemed from sin and the grave, and invested with the house not made with hands, will reign with Christ over the earth (*epi tēs geēs*) Rev. 5: 10.

We shall now enquire into some of the realities of this kingdom promised to them who love God. Jas. 2: 5.

1. The place where the glory of this kingdom will be manifested is prepared by the Lord himself. "I go to prepare a place for you" was the promise of the Savior. We believe his word and promise. We know not where this place is. It was not prepared when Jesus was here; hence he had to go away. What kind of preparation is going on, we are not informed. We live by faith. When the time arrives for the gates to be opened to the obedient, we shall find all prepared, and the half not told us concerning its excellence and glory. This natural world was made for mortal men with fleshly senses. Eternal nature is adapted to our senses, and when we live in harmony with the natural world, we enjoy its blessings. But spiritual bodies require surroundings and an eternal world, or conditions of existence very different from the present. Such a spiritual world Jesus is now preparing, and will return to lead us into it. How many senses a spiritual being may possess we are incapable of understanding in our present fleshly mode of being, but this we know that every sense will be gratified to its utmost capacity. Let no one object to the use of the term "senses" as applied to spiritual beings. We mean by it powers or capacities which the redeemed will possess, such as seeing, hearing, and whatever powers will be necessary for the perfect enjoyment of the world to come. We know that this heavenly kingdom will not be in the present earth, so long as mortal man dwells on it, for here we have day and night, Winter and Summer, life and death and perpetual change, but in the prepared city there will be no night, no death, and no wintry storms, but eternal sunshine of divine glory where the Lamb will be the light of the place.

There are many students of the Scriptures who teach that during the millennium the resurrected and glorified saints shall be here on this earth; that is, heaven will be here, and thus mortality and immortality shall exist side by side in Jerusalem, and that Christ will reign here in person. We have ourselves so believed and taught, but we found by experience that view was too earthly and had a tendency to make us gravitate earthward instead of heavenward. We re-examined this question and found that it was not sustained by the teachings of Jesus nor of his apostles. Only one text can be claimed for its support in the New Testament and that is Rev. 5: 10. But the word rendered on is rendered *over* in Rev. 2: 26. We then, render the text, "We shall reign over the earth" and know that this can be sustained. In vain do we search the sayings of Jesus for such an idea, in vain the epistles to find such a statement as the personal reign of Christ on the earth, that is the location of Jesus and his bride here during the millennium. We may differ with many of our brethren on this point, and with all "Age to come believers," but we must say, "prove all

things," and nothing but error is lost by honest investigation. We are not denying the real reign of the saints over the earth during the millennium, but we do more positively deny that this old earth where sin has existed and death reigned will be where the palace of the King will be during the millennial period. We now believe it will be in the heavens (*en tois ouranis*) in our Father's house, and will be a city of pure gold like to transparent glass, flashing the effulgence of the uncreated glory, like diamonds in the rays of the burning sun. The hand of the King himself has prepared and adorned it for the reception of his beloved, for whom he will return and lead her into the wondrous city, protected by the glory of the eternal God.

2. Jesus will be there, revealed, manifested as he is. What wondrous powers of vision will those have who can behold the King in his beauty, all glorious as the image of the invisible God, whose brightness prostrated Saul to the earth and caused John to fall at his feet as dead. But with our spiritual vision we shall see him as he is. Moses was forty days talking with God on the Mount, and the result was that his face shone so brightly that he had to put a veil over his face, so that Israel could behold him; but our King when manifested in that glory which he wears, will need no veil to conceal the splendor of his countenance, for those who shall be with him shall be raised in power, in glory and thus be enabled to behold without a veil the beatific vision of the glorified Son of men. What a hope is this to see Him whom we loved often, those yoke we bore and for whose sake we separated from the world. Surely if we realized this hope of our high calling we would not be so anxious about farms, property, and hoarding up wealth. Our hearts would be in heaven where our treasures are, but alas our hearts are here, for our treasures are here. Some have only a name to live, being dead to the joys, the glories and the perfection of God's kingdom. They neither seek for it, spend anything for it, nor sacrifice any last for it. In vain do the poor cry for bread; in vain does the cause of truth plead for support. There are too many who have no ears to hear, nor hearts to feel. Many spend more on tobacco and cigars than they do for the cause of Christ. Can such hope to dwell with Christ to reign with him, to be with him in that spotless world of glory into which we enter by crucifixion of the flesh and tribulation? Lay up a treasure there, and depend on it, your heart will be there also. Set your affections on things above.

(To be continued.)

For the Brethren at Work.

THE JOYS OF A CHRISTIAN LIFE.

BY LITTLE HERRING.

No one can estimate the joys and pleasures that the Christian enjoys, except the meek and lowly followers of Christ. Although the Christian has his trials and troubles to contend with, dark clouds occasionally overshadow him and his pathway becomes strewn with thorns, and he almost becomes weary of life, and is made to wish that his heavenly Father would call him home, he has a Savior, and he can take his griefs and burdens to Him. "Who hath borne our griefs and carried our sorrows," who intercedeth. Blessed thought for all, even the weakest. Then

the dark clouds will disappear and shine, sweet sunshine, will once more appear, and his pathway will become smooth. But it is not so with the man that knows not God. If his friends forsake and leave him, those he loves deceive him, he has no Savior to carry his grief and burdens to—he must endure them all himself, and beneath a gay and attractive exterior he carries a sad and miserable heart. To real contentment, to genuine happiness, every godless man is an entire stranger. However high may be his position in life, an ungodly worldling, however proud his success, ever in a candid mind made a confession of happiness since the days of Cain? Not one! On the other hand, many persons of the world's most honored men have spoken of life being a weary journey. Kings, Senators, merchants when at the very height of their ambition have exclaimed, "Our misery is greater than we can endure." Let me show you the misery of some of those, as they are revealed in their confessions. Lord Chesterfield, a British nobleman, a man that was much honored, and as far as wealth concerned, had plenty of this world's goods—more than his heart could desire, after comparing life to a tasteless journey said, "As for myself, my course is already more than passed over, and I mean to sleep the rest of the journey." Voltaire, one of the most brilliant men of genius, a man that was honored by kings, princes, and whom the people loved to hear of, speaking of life said, "Life is but a sorry yoke with thorns, and I know of no other remedy than to pass quickly through them." To these confessions might tell you of others, who, in similar language have given testimony to the impossibility of genuine happiness with a merely worldly life, and whom is the person that would envy the life of Chesterfield and Voltaire while he beholds them tortured and horrified with the thorns of life and so tormented with fear that a blind leap into eternity is their only consolation. He pitiful to see minds immortal so wretched. But how beautiful is the contrast between these men and the apostles. They were poor and had to endure sufferings, and were persecuted wherever they went; but they endured all the abuse calmly; they had their feet resting on the promises of Christ and their eyes fastened on the love and mercy of God. Paul and Silas when they were cast into prison and their feet were made fast in the stocks, at midnight sang praises to God. Paul said one time, "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Tell me, my unconvinced friends, is not this triumph under the surest of persecutions of more value than all the sinful pleasures of this world and all the luxuries of wealth? How much more pleasant and profitable, therefore, must be a life consecrated to religion in its prime, than a life in sin. Every pleasure that the Christian enjoys must be ever unknown to those whose souls are not in harmony with God; for a sinful life engenders sufferings, and sorrows are hidden in their hearts; but happiness and contentment are the lot of a pure conscience.

In conclusion, my readers, let me treat you to come to Christ. Remember that as long as you are away from Christ, you are out in the sin, without a guide. It is you, sinner, let us pity; our hearts go out in deep sympathy.

pathy for you, and the angels pity you, that you live in the world without the Gospel peace. To-day if you hear the voice of the Lord, harden not your hearts, for to-morrow it may be too late.

IN GOD'S SIGHT, NOT MAN'S.

By C. R. BALDRAUGH.

When a person cuts his own throat, figuratively speaking, he must either be wise as a serpent, or foolish as an ox. When his countrymen insisted on making Christ King, he eluded their presence and purpose. When they came to approach Him for Crucifixion, He stepped forward and offered Himself as the victim for the satisfaction of their malice and for the atonement of the world's sin. So not unfrequently we are obliged to say and do things for the sake of principle which may bring us sorrow and suffering and loss, and a gain and conquest that vastly preponderates both. I honor any man or woman who for principle and sense of right stands up against an overwhelming majority, even if the majority is right and the single opinion wrong. But I mean an honest conviction, and not one that had to grow up through pride and passion, and duplicity and prevarication, and hatred of the right because it demands the crucifixion of self. There is a vast amount and power of conviction in Christendom of bastard origin. People can be very sincere and firm in their convictions after they have passed through a process of gross moral self-abuse, allowing always the utmost force of logic to what they desire, and a minimum to what they dislike. Many a sect now existing has no higher, or more honorable paternity than this. Looking unto Jesus is forgotten, and we turn to ourselves and our like-minded fellows for grounds of determination of our thought and belief and conduct. Confusion and alienation must inevitably result. Two minds moulded by such apprehension of God in the flesh as each is capable of, never become so divergent as to sever the bond of perfectness, or run into antipodal characters. We cannot begin in the spirit and end in the flesh except we at some point lose sight of Jesus and become a God to ourselves. This is the root of our ecclesiastical troubles, no less than of our individual failures.

Did we, like David, "always foresee the Lord before our faces," we "should not be moved." But being blinded by lust of some kind, we "see men as trees walking," everything is distorted and misshaped, and Jesus is no longer God-man but the minister of sin, and the shelter of the flesh in its bankertings after forbidden fruit. It means as much as God himself can unfold through all eternity that "the Word was made flesh," and it must mean so much to us that nothing of body or soul gets clear of the incarnation. Had this been understood and heeded, we would still be one solid, happy, loving fraternity instead of three bodies. Where we all fail so signally, a compromise should surely be possible. In each of the divisions there is much that is hateful to the All-holy, and equally antagonistic to the life and passion of Emmanuel. Only one thing saves, and that is the in-birth of the very life that came into the virgin mother by the Holy Ghost. This life is God Himself, and will unfold itself in God's character and peculiarities. If we are willing to sacrifice

all notions of progress and conservatism save such as are manifest in the character and example of infeshed Deity, and will all take our inspirations from the cross, where self knows nothing but the absolute supremacy of the Crucified, I verily believe we will have a Pentecost without a convention, and a reunion for time and Eternity in the love and power of the Holy Trinity. "Surely a consummation devoutly to be wished."

Why may it not be realized? Why not crucify the carnal propensities and desires, and all lie down in one common grave, the grave of the sinless sin bearer, and go forward in the life in which the flesh has nothing to say but "here I am I." Is not this the absolute condition of salvation? Why hesitate to submit, at once and forever, all of us?

JESUS AND THE SEVEN CHURCHES.

By MICHAEL EMMERT.

"Unto the seven churches which are in Asia, write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1: 19.

JESUS tells John while on the Isle of Patmos when he was in the spirit on the Lord's Day, "What thou seest write in a book and send it unto the seven churches which are in Asia."

The seven churches which were located in Asia represent the church of Jesus Christ in general through the different stages of time until Christ will come the second time without sin unto salvation, and Jesus stands in her midst, and will stand until he will come again. He will never leave her nor forsake her, though corruption and innovation get in her midst; but will continue to labor to reform and save his church, as do all the faithfuls, so that she may be presented to him a glorious church at his coming. First John writes to the angel of the church at Ephesus, (John 2), and tells of the glorified state of Jesus which he saw, and the condition of the church at that time, of all her works: good and evil, commands the good and reproves the evil, so that she may partake of the Tree of Life which is in the paradise of God. The dear Savior will never withdraw from his church, but will walk in her midst. The more she strays away the more he loves her, for he came to seek and save that which was lost. His spirit strives to bring her back again to her first love, as do all the faithful, as in the case of the church of Ephesus. This church, when in her first love, labored, and had patience, and hated evil men and tried false apostles, and found them liars, etc.; and when persecution ceased among them, they lost their first love, in consequence of which they slacked off from those good works; but Jesus did not withdraw himself from his church. If Jesus did not withdraw himself, those who did not lose their first love did not, but labored to bring them to their first love again, and do the first works which they had lost.

"Remember, therefore, from whence thou hast fallen, and repent and do the first works," but if not, I will remove thy candlestick out of his place except thou repent; I will separate you from the church and all that will not repent. When will that be? Answer: at the midnight cry: "Behold the bridegroom cometh; go ye out to meet him." Then the wise will trim their lamps and go out to meet the Bridegroom, and enter into the marriage feast. The golden candlestick will be

removed out of this world and the door shut; then those who had lost their first love, and did not repent, must stay outside and suffer their doom. "He that hath an ear to hear let him hear what the spirit says unto the churches."

2. We pass on to the second stage of time,—to the church at Smyrna. This was a happy church; no fault found with the angel of this church. Jesus knows all the works of his church. This church passed through sore trials and afflictions, which accounts for her poverty, but Jesus said she was rich, rich in faith and good works. "Be thou faithful until death, and I will give thee a crown of life."

3. We pass on to the third stage of time, to the history of the church of Pergamum. "Write these things, saith he that has the two-edged sword, I know where thou dwellest, where Satan's seat is." This church retained her faith in the name of Jesus, yet some things were found against her. "But I have a few things against her; because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things offered to idols and commit fornication, thus thou hast also, men holding the doctrine of the Nicolaitans in like manner." The above things are very bad in Christ's church, but Jesus did not withdraw himself because these bad men were in it, neither did those who were faithful, but stayed on the field of battle. Jesus said he would make war with them, if they did not repent, with the sword of his mouth, and that will take place at the brightness of his coming, when the devil will be cast into the bottomless pit, and the beast and the false prophet into a lake of fire. Oh that the angel and every one who has named the name of Jesus would hear what the spirit saith unto the churches.

4. We pass on, to the fourth stage of the history of the church in Thyatira: "These things, saith the Son of God, I know thy works and thy love, and faith and service and patience." Jesus knows the works of all his churches, and will never withdraw himself from them, but stand and walk in their midst until he will come and gather his elect from the four winds of the earth. Notwithstanding all these good things, Jesus had somewhat against this church, or the angel of this church. They suffered that bad woman, Jezebel, to teach and seduce his servants to withdraw from the church, to get away from this bad woman, Jezebel, but says what he will do: "I will kill her children with death, and all the churches shall know that I am he that searches the reins and hearts; and I will give to every one according to their works. But unto you I say, and unto the rest of Thyatira, as many as have not this doctrine, and which have not known the depth of Satan, I will put upon you none other burden, but that which ye have already. Hold fast till I come; and he that overcometh and keepeth my works to the end, unto him will I give power over the nation."

We pass to the fifth stage of time, to the church in Sardis. "Saith he that hath the seven spirits of God and the seven stars, I know thy works, that thou hast a name that thou livest and art dead." If it would be right to separate from the church, it would be from the church of Sardis. Jesus did not withdraw from this church, neither did those few who did not delle

their garments and were worthy. Jesus loves his church and will stay with it until he will come to receive her to himself a glorious church. Then Jesus will make a final disposition between the good and the bad; gather the good into vessels, and cast the bad away. Jesus did not tell those few names that they should separate from the church lest they defile their garments, but tells this church to be watchful, and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God; if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee. Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but will confess his name before my Father and his holy angels."

6. We now come to the church of Philadelphia, a latter stage of time. Oh that we were all in the condition of this church, then there would be brotherly love among us, then this separation would not be; Jesus finds no fault with brotherly love. This church had no fault, but had a little strength, and kept the Word of God and the name of Jesus. "Behold I come quickly, hold fast that which thou hast that no man take thy crown."

7. We come to the last stage of the age in which we are living, unto the church of the Laodiceans, which church is not commended by the Savior, yet it is one of the candlesticks in the midst of which Jesus walks; he knows the works of this church, that they are not good, but he loves this church and don't withdraw from her, but chastises her for her good. "And unto the angel of the church of the Laodiceans, write these things," saith Jesus. "Know thy works, that thou art neither cold nor hot; so then because thou art lukewarm, I will spew thee out of my mouth." This church is in a wretched and deplorable condition. I understand that the church at this stage of time represents the Laodicean church; no trial of persecution, but growing into wealth and popularity. But Jesus loves this church as well as all the rest. He don't say, You are too bad; I can't stay with you any longer, but gives her good counsel, to buy gold, white raiment and eye-salve, to be rich, to be clothed, and to see, and also cherishes her because she loves her and tells her to repent; and says, "Behold I stand at the door and knock, if any man hear my voice, and will open the door, I will enter in and sup with him and be with me." Oh that we all would take this blessed counsel of our dear Jesus, then there would be no separation. Oh dear Brethren, let us be steadfast in the faith of the Gospel, in my prayer.

FEAR NOT.

How often the words "Fear not," occur in the sacred volume! I have counted up into the seventies, and I thought that was enough. How assurances of the divine presence, and help and comfort of those who love God abound! Why should any of his children doubt or fear for one moment?

Those who neglect their families, under pretense of attending to spiritual things, are guilty of transgression.

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It is not held as a receipt and a request for payment. Thus "Jan. 11, '92," shows that the paper has been paid up to that time. "Jan. 11, '92," shows that the time will time expire.

✓ If proper care has not been given, within two or three weeks from date of payment, notify us at once.

OUR DUTY.

At the present time our duty as a church is a subject of the greatest importance. There is one extreme view of the various questions that have been of interest to our Brotherhood for years, that has gone of under the name of "Old Error," among them many good honest men. But they have been led to that rash and unjustifiable move, by fears of the Progressive party in the church on the one hand, and by the persuasion of some who wanted to lead them in opposition to Annual Meeting, on the other. Opposite to these we have a party who are determined to go off under the name of "Progressive." They are led by a desire to break down the rules, restrictions and order of the church, which interfere with them in the liberties they want in conforming to the world in everything they choose, and in changing the general order of the church in everything they wish. This liberty to individuals and to churches, lies at the foundation of their movement.

In relation to the church, there is the world as another party to which they are under obligations to look. And in conducting our papers and our Annual Conference, we must look to these classes not as enemies, though they oppose us, but as those we would convince and convert to the true order of Christianity.

We believe the Old Error brethren will, when time changes their leaders, come nearer to us till finally most of them will come back. Time too, will have its effect upon the Progressives. They will go further away from us, they will more and more grow like the world, till, when a few years have passed, they will be as much like the world as any of the popular churches. Some of their number will become convinced and return to the Brethren; the others will be lost sight of, as far as our faith is concerned, being merged into the popular current and swallowed up of other churches. With the world our church will grow in favor as it increases in numbers, and its principles become better understood.

Our duty is a subject of greater importance now, because the two parties that have left the church will preach, talk and write against us, and all we do, if it be possible for them to make capital out of it. From the character of some things published by them heretofore, we may expect personal attacks from them; we may look for some false issues and misrepresentations; we will find a continual stream of opposition in many ways and places, from both these parties, for the leaders of both will ever be watching for some opportunity to assail the old church; they will be ready to combine at any time when an opportunity offers, to injure the Annual Meeting or the cause of the general Brotherhood. Like factions have always done, they will resort sometimes to unfair means to accomplish their ends. For all this we may as well be prepared, for it is coming.

Our duty shall be faithfully performed to meet those consequences. It is our duty to defend and protect our church. In former years there has been too much levity or forbearance. Opposing papers have been allowed to grow up among us; we can all now see, that

means death. Opposition to the church by its members, means an enemy in the camp. If one opposing brother may be allowed in the body, thousands may on the same principle. To prevent the one, or the multitude of opposition in the church, it is our duty to lay down our principles and defend them. Make them all in harmony with the Word of God. Make them plain, putting down sin in every form, condemn every appearance of evil; make no compromise of any principle to please any party.

We have not watched evils that were dangerous to the church, with the care we should have done. We allowed them to grow too strong, trying to govern them by giving advice, till we see the evils of forbearing too late with error; vainly hoping it will take good advice.

Our duty to the world is to let it know that we stand firm to our principles as a church, and make every possible effort consistent with the Gospel to establish the cause of truth throughout the land; setting before the world the pure Gospel with all its ordinances as they were observed by the primitive church. For the sake of the truth our papers and our ministers should present our doctrine and the ordinances of the Gospel in their strongest light.

H. H. M.

THEORY AND PRACTICE.

It always pays to be consistent. Men should at least practice what they preach, and be careful that their practice harmonizes with their accepted theory. Take a case like this: "We accept the Gospel, and the Gospel equity as our only rule of faith and practice." Now, there are two ways of viewing this proposition. One is to make no allowance for anything understood, and the other is to include certain things by common consent. The former view is held by some in theory, but not in practice; they publicly proclaim the Gospel, and that alone, as their only rule of faith and practice, to the exclusion of every other consideration; but when it comes to practicing the things contained in the Gospel we find them consulting each other, and adopting that which they are agreed upon. They find this an absolute necessity, though it is directly contrary to their theory. The Brethren have long held the Gospel, and that alone, as their only rule of faith and practice, but with the distinct understanding that they counsel with each other in regard to their manner of observing these things commanded in the Gospel, when the manner of observing them is not specified. Thus our theory contains what there is in our practice, while those who hold the former theory do not have in their theory all that is in their practice. Their own practice teaches them that their theory cannot be lived up to in the way they teach it. In fact their theory is impracticable, and its own advocates do not, and cannot carry it out.

We will introduce one illustration. Take the passing of the Communion bread. There are several ways of passing it, and yet not one of them is plainly mentioned in the New Testament. Now a new organization, on entering into this work, must have a distinct understanding in regard to the way the Communion bread is to be passed; they must consult and agree before they can put it into practice; there must be certain things understood and accepted by common consent. There is not a body of people on earth, holding the Communion as a necessity, that did not at one time have to consult in regard to the manner of passing the bread, or else they simply submitted to the dictates of one man who happened to be a pillar among them.

We too are, and long have been in favor of accepting the Gospel, and that alone as our only rule of faith and practice, but not to the exclusion of the necessary consultations in order to have the proper manner in our understanding and practicing the things taught in the Gospel. We maintain that no body of people can exist without this consultation in some shape or form, unless they have at their

head an influential man to dictate for them, a thing to which most people do not care to submit, especially our people. They have never yet been afflicted with a human leader, hence could not now be induced to submit to one, he be ever so good.

J. H. M.

TO BRO. HOWARD MILLER OR, TO WHOM IT MAY CONCERN.

In the "Record of the Faithful," which you had the kindness to send me, page 79, I find a mistake, which, if allowed to go uncorrected, may mislead the minds of some of our brethren in reference to the ownership of Ashland College, under certain contingencies. You say "It is placed by the Charter under the fostering care of the Brethren church," while the fact is, that neither the "Brethren" nor any other church is known in the Charter. The Charter is made in due form of law to certain individuals, and by a preliminary meeting of the contributors, a temporary Board of Trustees was elected, and these made provision for a permanent organization which was effected by electing fifteen Trustees; one-third to retire every year thereafter. So the Trustees are, in fact, the owners of the property. They are individually responsible for all indebtedness. They made By-Laws which govern the institution.

In these By-Laws it is provided that none but brethren in good standing in the German Baptist church, in the State of Ohio, are eligible to the office of Trustees in "Ashland College," which is the only title the institution is known by in the Charter. The Trustees have the right to amend the By-Laws at their discretion, as necessity may demand; therefore at the regular Trustees' meeting on the 13th of June, 1882, the following amendment was offered:

Resolved, That no article or resolution in the By-Laws of Ashland College shall be so interpreted as to deprive any brother in any of the divisions of the German Baptist church that now exist, of that may lawfully claim, where, ever some such division may be known by, from voting or holding office in said institution, provided such brother is entitled to vote by virtue of having donated a sufficient amount to constitute him a voter according to the provision in the By-Laws.

We ask all our church papers who have liberality enough to do so, to give this notice a place in their columns.

P. J. BROWN,
Congress, Ohio.

REMARKS.

We comply with Bro. Brown's request, and give his article room in our columns.

The clause of the By-Laws referred to, which was published in the BRETHREN AT WORK, September 5th, 1878, was as follows:

"None shall be eligible to office, but Brethren who are in good standing in the general Brethrenhood, and are zealous advocates of the faith and practice of the Brethren's church."

It was under this special provision that the money was raised with which to build Ashland College. It was distinctly stated and understood at that time that none should be eligible to office in the College but Brethren in good standing in the general Brethrenhood, and zealous advocates of the faith and practice of the Brethren's church. Now, while we do not want to lay even a straw in the way of that institution of learning, for we would like to see it accomplish much good, yet we ask in all candor, whether it is right to raise money, with this special promise, as published in the B. A. W. in 1878, and then afterwards so change the By-Laws as to be able to take the institution entirely out of the hands of the kind of Brethren named in the old By-Laws? We do not say this with a view of injuring the school, in the least, but merely mention it for the purpose of calling the attention of the Trustees to a matter that is worthy of their attention and very serious reflection.

J. H. M.

If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

PAUL'S LETTER TO THE HEBREWS.

This is one of the most remarkable books in the New Testament. It consists of a series of arguments on the most important question to the Hebrews. It is a comparison of Christ with the leading objects of the Hebrew faith.

He begins the letter in the most sublime manner, entering upon his subject at once, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom he also made the worlds." Who being the brightness of his glory and the express image of his person and upholding all things by the word of his power when he had by himself purged our sins, sat down at the right hand of the majesty on high. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Heb. 1: 1, 2, 3, 4.

Here Paul compares Christ with angels, but shows he is far above them. He further shows from the prophets that Christ is the Son of God and that all the angels of God worship him. To the Hebrews who believed in angels, this would be a direct argument, placing Christ far above them and proving it by their own prophets. As the Hebrews believed in angels as the highest power in the mediatorial work of the law, it is overturning the foundation of their faith, to now show that Christ is far above the angels. But Paul does not stop when he has shown this truth; he draws a conclusion from it, and gives a warning to the Hebrews. "For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation which at first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his will." 2nd chapter Heb. 2, 3, 4. Here the signs and wonders and divers miracles that were given to confirm the law, were also given to confirm the Gospel, and prove that Christ is far above the angels.

When Paul finishes this argument he brings up another by comparing Christ to Moses and showing that he is far above Moses as well as the angels. Moses was a faithful servant, but Christ a faithful Son. As the builder of a house has more honor than the house, so a Christ more honor than Moses. For the builder of all things is God.

After the apostle has shown that Christ is above Moses and angels, he then takes up the priesthood of Aaron, and shows from the Scriptures that Christ is above all the high priests of the Mosaic law. "Seeing then we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." As the Hebrews believed in the priesthood of Aaron, they denied the priesthood of Christ, because he descended not from the tribe of Levi. But Paul goes back to the beginning of the priesthood before the law "Called of God a high-priest after the order of Melchizedek." This Melchizedek is king of Salem, priest of the most high God, in whom Abraham gave a tenth part of all. Christ is made a high priest after the order of Melchizedek, not after the order of Aaron.

Under the law the priest must be of the tribe of Aaron. The line of descent must be from him. Not so with Melchizedek; not so with Christ. As to the priestly office, the thing about which the apostle is arguing, they were without descent, without father or mother as prescribed in the Mosaic law.

The Aaronic priesthood had a true or age when it should begin and when it should end, all defined and made by the law; not so with Christ and Melchizedek. They were made priests of the most High God, and under Aaron's order had chosen the elect of God, and so law to limit the time of beginning or ending in their order. Aaron's line had a beginning

by law and it had an end when the law passed away. But God's appointment in the priesthood is a line without beginning of days or end of life as far as the law of Moses is concerned. Paul tells us "the law made nothing perfect," "can never, with those sacrifices which they offered, year by year, continually make the comers thereto perfect." They were only a shadow of good things to come, the type of a more perfect law; hence the priesthood of Christ is above that of Aaro.

To confirm this argument, Paul refers to the old and new Covenants, in comparison with each other, saying, "For if the first covenant had been faultless, then should no place have been sought for the second."

The apostle quotes from the prophets to prove that the old covenant has passed away and a new covenant is established, "not according to the covenant that I made with their fathers when I took them out of the land to lead them out of the land of Egypt." (8: 8, 9.)

"In that he saith a new covenant be both made the first old." Now that which is old, is ready to vanish away. Here Paul proves from the prophets that God has established a better covenant upon better promises, hence the new covenant is far above the old. Christ is his Prophet, Priest and King, his Mediator,—his Chief Corner-stone.

In this manner Paul takes every object of the Hebrew faith and shows from the prophets that Christ is far above them all, to be ordained in every office and work pertaining to the perfect plan of salvation in a new and living way. We may well turn the arguments of Paul to our own age and people, taking every object of faith and the affections of the heart and show that Christ is far above it all. Some men have their affections set on secret societies, but Christ has organized a church for the world, the rich, the poor, small and great, men and women, and children, to be taken into one society, reconciled to God. This church of Christ is as far above these human organizations in all that is good, great and lasting, as his heavens are above the earth. Many have their hearts set on the pride and fashions of the world, but the humble pathway of Jesus is far above all these perishing vanities. Many have their hearts set on the riches, honors and pleasures of earth, but the heavenly riches in Christ are higher than all combined. Daniel had all these, yet he prayed that God would "lead me to the rock that is higher than I."

But there is stronger evidence than this, it is possible, standing before us. We may take all the rules and laws men have taught in their schools of philosophy, and compare them to the Gospel on all subjects of duty, in all the relations of life, and the Gospel is far above all human wisdom. The principle of law to brethren, to neighbors, to enemies, and of mercy and forgiveness, taught in the Gospel, is perfect and far above all the philosophies of men as the same subjects. The duties of parents and children, husbands and wives, of brethren and neighbors, are all perfect and we know, far above the old laws of men.

Take the wisdom of earth who accept the Gospel, though they obey it very imperfectly, yet they are far above those who reject it. Compare our own country or England, with China. How far are the former above the latter, no language can describe!

But there is another application of our subject, which applies to us as well as the Hebrew; that is, in the worship of God and obedience to his commands. Some men have a theory that we may be saved without baptism. But Christ and his example is far above men's theory, and we shall esteem his precept and example as high as Paul would have the Hebrews hold him. Above every other object in their faith, so should we hold him above all the theories of men. Some will tell us we need not wash our brethren's feet as Christ did; but we hold his example far above men's opinion. Some will tell us there is no need of taking the Communion in the night and after supper. Here is the doctrine of the Hebrew letter, holding Christ above every thing else, leading us to

follow his example as our Master, our Prophet and King. "Far above all principles, powers and might, not dominion, and every name that is named, not only in this world, but also in that which is to come."

R. B. M.

A GOOD IDEA.

At the Friends' Yearly Meeting, recently held in Philadelphia, the following query was read: "Are love and unity maintained among us? Are love-bearing and detraction discouraged? and, Where any differences arise, are endeavors used speedily to end them?" Brief remarks on these topics were made by Isaac Hicks, Reuben Wilson and Joel Love, after which the meeting adopted the answer that "Love and unity are generally maintained amongst us, love-bearing and detraction are mostly discouraged, and when differences arise and become known, endeavors are used to end them." A second query was given and answered to the effect that "Many Friends are concerned to bring up through their direction in plainness of speech, behavior and apparel, in frequent reading of the Holy Scriptures, and to prevent them from reading pernicious books, and corrupt conversation."

HIS DEATH OF COLD.

"Not a thousand miles from Philadelphia, a Methodist minister having occasion to receive three into the fellowship of his church, repaired to the mill-pond, sprinkling one of the candidates as he stood by the edge of the pond, he came there was much water there; the second being led out into the pond, kneeling down, was poured upon, being satisfied that he had gone into the water, and had come up out of it, while the third was immersed by a minister who had never been baptized himself. Another Methodist clergyman buried several candidates in the same pond, saying as he went thither, 'I shall take my death of cold, I know I shall; it will be the end of me.' It did not finish him."—*National Baptist.*

CHOOSE YOU THIS DAY WHOM YOU WILL SERVE.

Is it not strange that man is so much inclined to worship something, and yet so little inclined to worship God? Man must have something upon which he places his affections; the great trouble being to get him to place his affections upon that which he cannot see. The great desire to see the object of our adoration, is doubtless the greatest reason why idol worship has been so extensively introduced. But to get men and women to adore and worship the God of Heaven, who is invisible, seems to be a difficult task. But when we look at man in the exercise of his wonderful intellectual powers, and view his higher moral nature, we at once see that the faculties and endowments with which he is favored, cannot be ministered unto nor satisfied with these idols and images of man's making. There must be something above all these, before man's spiritual or moral nature can be satisfied or made happy. The gratification of the carnal appetites and passions of man, can never minister to the wants of his higher moral nature. Hence God has given to man a law, that when lived upon, will meet the demands of the case, and raise him up to a much higher plane in the scale of moral worth, and at the same time bring into subjection the carnal lusts, which are at war with the soul.

The bringing into captivity the carnal nature, and the development of our spiritual nature, seem to be one of the great necessities for God's law, as a rule by which to keep us out of the meshes of sin; and develop in us that which is more like our divine Head, and thereby exemplify the fact that we are the sons and daughters of God; having been taught and trained in the school of Christ. This is the highest school that anyone can be taught in. When the apostles and early disciples were here on earth, the people with whom they associated took knowledge of them that they had been with Jesus, and had learned of Him. Now if all our teaching is in keeping with the rule laid down by Christ, then we need not fear education, for the more we have of it, the more we will be like Jesus; and the less need

any one will have to ask when we are suffering. When we look at the nature and character of the law of the Lord, we at once see that the object of the great Law-giver was to raise up the men who is governed by it, to a point where those who would impose his character, and condemn his life, will have invariably to render the verdict, I find no fault in this man. This being the case, we must admit that it is, why not walk by that rule, and be the disciples of Jesus, and thereby show to all that you choose to worship the God of Heaven? In this way we may become instruments in the hands of God to help others out of the cess-pool of sin, into a higher and purer atmosphere, where they with us can drink more beautifully of the crystal stream which flows out from the throne of God. We shall not only enjoy the blessings of the Gospel of Christ ourselves, but be abundantly happy in seeing others also made happy in the enjoyment of the comforts of the religion of Jesus. Choose this day to serve Christ, and you cannot err.

The idea that Jesus wants us to be low down and despised, is a great mistake. He wants us to live above censure, only as we are censured for His sake. But when we look at the high standard of morals which He has set up for the government of man, we at once see the fallacy of the idea that He wishes us to grovel in the dust all the while. We all live too much in the slams of earthly enjoyment, and too seldom look up to the higher plane above. The reason of this is because we have chosen the wrong god to serve, hence God often invites us up higher, and if we are pleased to hearken, we need not look at the worship in the presence of those who sit at our feet. For we always have a feast when we come up to God's standard. For then our conversation is of Heaven; could we have anything but a feast? Then choose ye this day whom ye will serve, and be sure you choose to serve Him, who is able to give you an eternal home in Heaven. God delighteth to honor those who will serve Him.

A. HUTCHINSON.

ABOUT KANSAS.

DURING the past ten years much in favor of mid-Atlantic Kansas has been written. It is the best written up State in the Union; has increased in population more rapidly than any other for the same period; and this year proportion to land in wheat, oats and corn. It has been a lagging in the past, but now bids fair to be able to return the favors. It is no longer drab Kansas, but thus far, this year, has had an abundance of rain.

SOME OF THE ADVANTAGES.

1. The Eastern half of the State is rich in soil, and may be regarded as one of the first farming countries in America. The western portion is well adapted to sheep and cattle raising.

2. The climate is all one could desire. We must now write our observations from the points we have visited. We have visited the south eastern, middle and northern portions of the State. We are now in the northern part; and shall note our observations here.

3. Soil good—bottom lands especially so. Uplands produce excellent crops in favorable seasons, and even in hard Summers a good husbandman is usually amply rewarded for his labor. Other small crops, such as sorghum, and so long as there remains, the country will not get into herself a good name. Bottom lands produce good crops. The land lies from twenty-five to fifty feet above the bed of the creeks, and thus is beyond overflows. Corn is the staple crop. Oats usually yields well. Spring wheat not a sure crop. Twenty-five miles south of this you reach a good wheat belt, large quantities of winter wheat being raised.

4. Cattle, hogs and sheep do well, and the short winters are a decided advantage to stock-raisers. Fruit does well. There are few apple trees planted as yet; but where tried, do well. Potatoes also do well. Berries and other small berries yield well. Timber in this section abundant along streams.

5. No fencing is required, and this is a decided advantage to the poor man. Should the stock-raiser wish to dispose with his herdman, all he need do is to enclose his land with a good wire fence. Orange hedge grows here and makes good fences.

7. Water generally good enough. There are places where magnesia prevails, and this does not enjoy this. This, however, is the exception and not the rule. Water is generally obtained within forty feet.

8. The climate is delightful. No chills and fevers. Pure dry air; refreshing breezes; delightful sunshine; these bring brown cheeks and robust frames. If you have a wife that is weak and sickly, and you want her to become healthy and weighty, bring her to this region. Men fare about as well; but thus far we think the other side takes the lead.

9. Weeds thrive mightily. If there be a farmer who delights in these, he will find this the land of the sunflower, and he can possess acres of posies if he will, but there is no profit in them.

SOME DISADVANTAGES.

1. The hot winds. These, in dry seasons, prevail from one to three days; but in times of plentiful rain they come not, for they arise from the hot prairie upon the sandy plains of New Mexico and Eastern Colorado. Now these winds are not pleasant, yet they are endurable; and we presume they are about as pleasant as the months of mud roads in the Eastern countries. It is strange that before we come to Kansas we can endure terrible mud in Spring and Summer, fierce snow-storms in Winter, but a hot day in Kansas burns up all our endurance.

2. Strong winds. In early Spring strong winds visit this country almost daily; yet we venture to say that there are many points in India and Australia where the same winds blow fiercely for days at a time, and yet no one seems inclined to run from them.

3. Chalk mounds. These are outcroppings of magnesia, and lie at the highest points, and the rains beat upon them, melt them and wash the fine particles down over the prairies. Now the damage caused by these is too slight to mention. They are small and not very numerous when we compare them to the immense tracts of land yet to be brought into cultivation.

4. Want of meeting-houses. This want is indicated. Many of the members helped to build meeting-houses in the East, left them for others to enjoy, and now in a new country most labor to build for themselves and children.

5. Want of ministers. Hundreds of faithful ministers are needed in these new fields. They will find anxious listeners in the dug-out and "k-k-k-k brick" school-houses, in the humble cottage, in the grove, and in the villages. Do not come expecting to preach in commodious houses, nor to ride in fine carriages. Men and women make good hearers if they do not fancy in farm wagons.

6. Thin soil. This is a thing to be feared now. The grasshopper is not here; the chinch bug is not, and the mosquitoes just as scarce. This is not Paradise; nor the place for lazy men and women. Industry is rewarded, and the husbandman has some adventures over Eastern farmers in this, that feed is abundant, winters mild, and the soil rich and easy to till. The great curse of Kansas is greed. Men have eyes larger than their hands, and desires greater than judgment. There is a mighty thirst to sow or plant many acres, and the result is a neglect of attention or cultivation. If only half the acreage were put in, and properly attended, there would be a larger yield, and a decided improvement all around.

Land is yet cheap, and there are splendid chances for men of small means to secure good homes; but every man should come to see for himself. No one should be coaxed into this country; yet we would like to see good workers fill up this beautiful land. Visit L. Hillyer six miles east of Sedalia, Republic Co.; or White Rock and Burr Oak, Jewell Co.; or Osborne, Osborne Co.; or Eldad, Jackson Armsberger, Guide Rock, Webster Co., Nebraska.

M. M. EBERHART.

We do not believe there is any force in the story to recall or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had tread and shelter and organs, nor believe that the spirit can feed, cover and nerve us again. We cannot again that night so dear, and we so greatly enjoyed we did it, and we have. The voice of the Almighty said: "Up and onward forevermore." We cannot stay amid the ruins.

Home and Family.

Norm—And the fruit of righteousness is sown in peace of them that make peace.—James 3:18.

OUR MOTHER.

O, away my love saying this,
"Mid falling tears to-day,
And many hearts are aching sore,
Our mother's passing o'er;
We washed her faded, year by year,
As they went slowly by,
But cast for frowns as every tear
That she could ever die.

She seemed so good, so pure, so true
To our admiring eyes,
We never dreamed this glorious form
Was slipping from the life,
And when at last the death-strike came,
So swift, so sure, so true,
The hearts that held her here to fast,
Were almost broken too.

We missed her as familiar friends,
Who smoothed her gray hair down,
Gave our last kiss—then bid her soul
The Autumn leaves be blown;
Then each took up the burden thereof
Of life, and all its cares.
How sad the heart "mid duty hours,
We miss our mother's prayers.

We've all shall know from what dark paths
They may have kept our feet;
Yet hold by their influence be
Which each fond heart shall bear;
And as we tread the thorny way,
While her dear feet have trod,
Ever shall feel our mother's prayers
Leading us up to God.

And for the one still left to us—
Our father aged and lone,
Who was once prince by right and age
The old familiar tower,
We'll gather round "round him now,
To guard from every ill,
As are the daisies round their side

And when the dawns of sorrow come
To each bereaved heart,
Let faith glance upward to the home
Where we shall never part;
When we smile with loving eyes
We see her children who are true,
As once by us we cross the flood
And reach our Heavenly home.

Reverently by MELLIE A. CORBIN.

HOME AGAIN.

REMAINING at Mt. Morris a few days after school closed, on the morning of June 19th, in company with my cousin, I left for home. I remained some days on the platform talking my last talk to the "Old Students," and were doing when I should be at again. During my two years' stay at Mt. Morris, I had formed such an attachment for the place that it seemed like a home to me, and I often wondered how students could get homesick here. I do not think they could be much better cared for at home, or could have better surroundings than they have here. The train hurried us on, and about 11 o'clock we were back here. We concluded to spend no time here and were off on the first steamer that evening. We had a fine ride over Lake Michigan during the night, and arrived early in the morning to see the sandy hills of Grand Haven. We remained here till 9 o'clock, when we took the train for Detroit, and arrived there about 5 o'clock in the evening. The country from Grand Haven to Detroit had quite a different appearance from the land in Illinois, but the clear streams, woodlands, and hills reminded me of "old Virginia." As we could not leave Detroit till nearly midnight, we spent some time in walking about the city. Its neat houses and streets, and the amount of business carried on make it an interesting place. After leaving here we made our way through to Chicago, and we arrived at Niagara Falls, on the morning of the 21st. We spent the first half day on the Canada side of the Falls, and visited all points of interest within our reach. We particularly noticed Whirlpool Rapids, the Burning Spring, and went under the Falls. In the afternoon we passed over the Suspension Bridge below the Falls to the American side. This bridge is 1350 feet long and 165 feet above the surface of the water. From this we had a fine view of the river. In the evening we again took the train, and before the next morning about Niagara had well repaid us for the short stop we had made. We arrived early next

morning at Albany N. Y., and soon took the steamer for a ride of 143 miles down the Hudson. This ride was one of peculiar interest, and to anyone that enjoys mountain scenery, a trip down the Hudson cannot fail to be delightful. We spent two nights in New York City. As I considered Central Park more instructive than anything else in the city, I spent most of my time here. The numerous objects of interest in the park, such as the Cave, the Terrace, the Obelisk (Cleopatra's Needle), the Menagerie, etc., will repay any one who visits them. The Museum of Fine Arts, is interesting to those who desire to study painting, statuary, and old relics.

On Saturday we took the train for Washington where we arrived about 6 o'clock in the evening. We remained here till Tuesday. In such a short time it was impossible to get much of an idea of what Washington contains. It would be necessary to remain a week or two in the Smithsonian Institute alone, to know anything about it. The thousands of specimens of birds, fishes, snakes, skeletons, etc., give splendid opportunities for studying animals. The collection of Indian relics, and other curiosities, affords amusement and instruction. Leaving Washington Tuesday morning, we arrived home that evening. We found things somewhat changed but upon the whole looking like the "old place."

J. CARSON MILLER.

Moore's Store, Va., June 26th, 1892.

"I PRESS ON."

"WHEN I read about the martyrs, I feel ashamed. How very few men and women are in dead earnest like Paul! I love to look in Paul, and never do it without thinking that perhaps it would take about a thousand Christians nowadays to make one like Paul. Did Paul compromise when he received those five stripes save one? 'These Jews have beat you five times now, Paul; what are you going to do?' 'Do you think these light afflictions, which are but for a moment, more effective? I'm praising forward to the prize; these stripes don't hinder.' Then they stoned him with those cruel stones, until they thought he was dead. 'Don't you think, Paul, now, that you had better go down into Arabia awhile, until this opposition has blown over?' 'No, I must press forward.' 'Yes, but it is costing you much—that cruel scourging. Don't you think you had better be careful?' You know it makes the Jews mad to tell them about Jesus, the one they crucified. What are you going to do? 'Do I press forward?' Satan got his match when he got Paul. In Philippi he and Silas were cast into prison. He thought he had a card to go down there, in a strange land and in a prison, they sang praises, and the prison doors flew open. I am afraid Mr. Sankey would not sing praises as he does now, in Paul's dungeon. He is among false brethren; we hear no complaining about stripes, and no gloating lack of it without thinking him sitting behind him to back him up. There was no dependency, no gloom. He takes his pen and writes, 'Light affliction—it is but for a moment.' He takes his pen again and writes that last epistle. I love to read it. 'I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness.' Talk about Caesar or Napoleon! That little tentmaker was greater than they all, and had a crown that they never had. His blessed work is not finished yet. It lives in this Book, and will live, until with Paul, we gaze upon him who is the light thereof."

—D. L. Moody.

MATRIMONIAL.

WINTER—ROBINSON—By the undersigned, June 24th, 1895, Mr. Samuel Winter to Miss Lena Robinson, all of Cedar Co., Iowa.

JOHN ZICK.

FALLEN ASLEEP.

WHITE—In Washington Co., Kan., friend Levi White, aged 24 years, 4 months and 15 days.

Deceased was born in Berlin Co., Pa. He was a son-in-law of Bro. John Gault, and leaves a wife (a sister) and infant child to mourn their loss. Funeral services by the writer.

D. H. DEERER.

HARCHELROAD—In the Junata congregation, Adams Co., Neb., June 24th, sister Elizabeth Harchelroad, aged 48 years, 2 months and 19 days. Funeral services by the writer.

D. H. DEERER.

EICHLITZ—May 11th, at Nabuch, Les Co., Ill., sister Eichlitz, wife of Bro. John Eichlitz, aged 68 years, 4 months and 9 days.

She lived a consistent, Christian member of the church, beloved by all who knew her. Funeral services by Bro. Deardoff and others.

J. C. BAERN.

SRELLER—In Franklin Grove, Ill., June 9th, Bro. Daniel Sreller, aged 56 years, 9 months and 23 days.

J. C. BAERN.

GOCHNOUR—In a branch of the Woodbury church, June 23, of consumption of the brain, Albert, son of Francis Moses and Margaret Gochnour, and grandson of Bro. David Gochnour, aged 34 years, 9 months and 3 days.

Funeral services by Bro. J. A. Sell from the words, "Come unto me and I will give you rest."

The deceased was a respectable, moral young man, yet he too fell of the one thing needful until it was too late. Death came unexpected and laid his icy hand on one we all loved so well. Take warning all ye that are without the Ark of Safety. KATIE GOCHNOUR.

OLIC—July 2, of congestion of the brain, Dr. John F. Olic, aged 33 years, 6 months and 6 days.

The subject of this notice was a son of Bro. Dr. Charles and sister Olic, of Woodbury, Bedford Co., Pa. The community sustained a very heavy loss in the death of the above, being a very good physician, having gained a large field of practice, which can be attributed to his medical skill.

May God comfort the bereaved parents, brother and sisters, who are mourning their loss. Funeral services by G. W. Burnham and others from Heb. 9:27 to many people.

D. S. REIDEL.

Correspondence.

Norm—When they that feared the Lord spoke often one to another, and the Lord heareth them, and will answer them, and will save them from all their troubles. Psalms 135:4.

Washington Territory.

Dear Brethren—The brief article that appeared in the B. at W. some time ago, has called forth many queries in regard to our country by those seeking further information that I attempt, in this, to supply answers to all necessary and important questions, which relate to its resources, lands, soil, etc.

With the exception of Alaska, Washington Territory is the extreme north-western portion of the U. S., and lies between the parallels of 46° and 49° north latitude, embracing an area of nearly 70,000 square miles, or almost 45,000 square miles. Of this Mr. Elwood Evans in his central address, makes the following statement:

"Descending the approximate area of Paget Sound and the mountainous regions unfit for cultivation, there remains about 35,000,000 acres, of which about 20,000,000 are timberland, about 5,000,000 rich alluvial bottom lands, and 10,000,000 prairies and plains. A proportion of the latter is well adapted to wheat and all of it for dairying."

The Cascade Mountains, extending nearly north and south and parallel to the sea, divide the territory in two separate regions, which differ greatly in physical characteristics, climate and productions.

WESTERN WASHINGTON.

This portion is west of the Cascade Range, between the mountains and the ocean and is heavily timbered. The climate is water than that of Eastern Washington. In the winter seasons there are but few days of snow, little

ice and the ground seldom freezes. In the Summer the days are cool and the nights agreeable for rest. No severe storms visit this part and thunder showers are said to be unknown. As to the amount of rain during Fall and Winter, this is often exaggerated by some. It is little more than that of the Atlantic coast, and less than that of the coast of Oregon.

Here are no great prairies awaiting cultivation. The country consists mainly of forest land, which is well adapted to grazing and agricultural purposes. Small grain, hax, hops, vegetables and fruit do well. It is good for raising stock for feeding cattle, sheep and horses. The prairies here are mostly gravelly and consequently of little value. The forest trees consist in fir, pines, cedar, spruce, oak, elder, maple and other varieties. There is an abundance of cool water from Puget Sound.

The immigrant arriving here, would be better satisfied, coming from a timbered country, and to make a home, he ought to well know how to strike the ax.

The cedar and fir grow very large. Of them Governor Newell says: "The average of the full-grown fir is, perhaps, four feet in diameter, many of them ten and twelve and some of them are measured at fifteen feet. A friend here informs me that he has cut twenty-two thousand feet of lumber from one tree. The cedars, also, are of stupendous growth. I know of one specimen of solid wood which measures sixty-four feet and four inches in circumference."

From this the reader can draw an idea of the size of the trees. Here is superior timber for ship-building, immense lumber supplies for use to come and already millions of feet are annually sent to all parts of the world.

This is a good country for dairying. To men having means, there are inviting opportunities in the building of mills and the establishing of manufacturing, fisheries, etc.

FOOT SOUND.

This is one of the finest harbors in the world. The largest ships can enter it in perfect safety. It is destined, at no distant day, to become the gateway of commerce between the West and the East. Connect, by rail, our northern lake system with Puget sound, and there is a direct route from eastern Asia to western Europe and the United States, and to our largest cities. Through this doorway are soon to pass our imports from the Indies. To western Washington are these objections or disadvantages:

1st., Too much rain.
2nd., The labor required in making homes on timbered lands.

EASTERN WASHINGTON.

The larger portion of this region consists in beautiful, rolling prairies, hills and plains covered with bunch grass and the timber, in places, is the Columbia River and its tributaries. Here the early inhabitants thought the largest part of the land unfit for cultivation and worthless, and used it for the only purpose of raising herds of sheep and cattle. Hence it was that the pioneer settlers here found the narrow valleys that stretch along the mountainous country, and turned his attention principally to stock raising.

The garden spot of eastern Washington is the Walla Walla valley. It is chiefly characterized by rolling hills, and is one thousand feet above the sea level. In the valleys, many of the vineyards and fruit trees are planted, and the soil is rich and fertile. The climate is healthy and the soil is rich and fertile. The climate is healthy and the soil is rich and fertile.

SOIL.

The soil varies—near the mountains it is black and heavy, further away it gets lighter and reddish. In the mountainous regions, it is strongly alkaline, while in other places it is either of a sandy or clay loam. The country near the Columbia and Snake rivers is hilly and covered with white sage and bunch grass.

CLIMATE, QUERIES, ETC.

East of the Cascades the country being of a higher altitude, the inhabitants are favored with a much drier atmosphere and climate. —Little white falls here in showers. Here different climates are found, from the foot of the mountains to the hills that skirt the mountain forests. —Here the winters are sometimes severe; yet the snow generally remains only for a short time in the valleys. It falls frequently and goes off. This is caused by a warm wind that occasionally blows from the South-west, called Chinook wind.

The farmer commences plowing on the low lands in February, and by the 25th of May all are through, to those living highest up. The warmer the mountain the later the Spring. Little work is done in the mountains during the winter on account of the deep snow. —

Stock live on the bunch grass where it has not been fed out Summer and Winter, and many people being careless about providing enough feed, it has happened that in severe Winter thousands of cattle starved to death. I would like to say, it takes about half an inch of water cattle here as in central Iowa.

The heat of Summer is not often excessive. I have not heard of a man being sun-struck in the territory nor frozen to death, except one or two who were intoxicated. The thermometer in Summer has risen to 100° and in Winter occasionally goes down to ten for north.

It rains in the current that passes along the coast and modifies the climate as far north as Alaska. This is not a cold country, it is not a warm country. It is truly the land to enjoy death. The Summer nights are invariably cool and require thick covering. No mosquitoes but a few flies.

It rains little in Summer and seldom in harvest. It is not common to have thunder. The back grass dries up in Summer, yet does not lose its strength, and stock grow fat. The country then has a brown and naked appearance, especially to the eye of the stranger, except where the large fields of grain are seen. It does not over its surface from some high point like viewing the waves of the sea. There are many deep canyons. No hard winds, very little in Summer. It blows tolerably in Winter and the snow drifts over the fences and fills the hollows near the mountains.

Nearly all houses are built in the hollows and water generally, mostly spring water. There is some alkali water in the valleys.

There is little sickness here and many come here for their health. Schools are good, and society will compare well to that in the East. No mosquitoes of Indians here than in India. Plenty of fish in western Washington, not so in eastern. Game, bears—black, cinnamon and occasionally the grizzly—foxes, cougars, fishers, martens, minks, mules-otters, raccoons, seals, wild-cats, walrus, elk, black-tailed deer, the male deer, mountain goats and mountain sheep, moose, weasels, skunks and rabbits.

Some of these animals are only found in places in the territory. If a man kills a bear, a deer or a goat, he generally pays dear enough for his success, valuing time at anything. Not many snakes are here. We have good grass and alfalfa.

The country is not good for corn but extraordinary for vegetables and for fruit in the valleys, furnishing an abundant supply of apples, plums, pears, apricots, cherries and grapes for all. In the various kinds of berries this country cannot be excelled, though it is not very good for peaches.

There is good for stock-raising—cattle, hogs, sheep and especially horses. Those who keep sheep, generally take them away from the settlements. It is good for dairying.

QUESTIONS.

"How do immigrants like it at best?"—Generally dislike it yet not all, but some.

"How do they like it after living there a year or two?"—You can scarcely find one who could persuade to return to the States to live.

"Are the people generally satisfied?"—Yes, many are, but many place I ever saw; yet some are dissatisfied.

"Do any wish to stay?" Yes.

"What are the objections to Eastern Washington?"

1. Some places have to haul timber a good distance.

2. In the valleys it gets very dusty in Summer.

3. It has been remote from markets, but now various lines of railroads are projected and being built.

4. Rather late Springs; sometimes a late fall.

"What are its advantages?" I have already given the reader the good and bad qualities. In addition would claim,

1. We can now wheat from September to the last of May.

2. It rarely rains when we harvest.

3. It is not so hot in the middle of the day, when ripe, for a month and a half or longer without falling down.

4. The large yield to the acre. Wheat for Eastern Washington generally averages 30 bushels to the acre; oats and barley about 40; potatoes 250, turnips 300, carrots 800, parsnips

700, rye 20, peas 40, bean 30, corn (where it can be raised) 35, cabbage 1000 lbs.

"What do laborers get per day or month?" Common farm laborers, \$1 per day. Mechanics from \$2.50 to \$3.50. By the month, on the farm, from \$25 to \$35. School-teachers from \$30 to \$40 in country schools. It is a good place for blacksmiths.

"Give prices of grain, etc." Wheat is selling in Dayton, W. T., at 46 cents per bushel; barley and oats, \$1.00 per hundred; eggs, 25 cents per dozen; butter, 25 cents per pound; milk, 15¢ per quart; chickens, from \$75 to \$135. New wagons from \$150 to \$175, owing to size.

This is a very hard country to describe; in fact one cannot describe it to those living in the East so that they will understand it as it is. I have not sought to overcolor the picture, to induce immigration. I state things as they are. I fight to see them, for the benefit of the enquirer.

If a man cannot make a living in Eastern Washington it is because he will not work.—Young men from the East can take land (those who are industrious) and in five to ten years be worth from \$25,000 to \$50,000. There are thousands of acres uncultivated in northern Idaho and Eastern Washington. Land is secured under the Pre-emption, Homestead, and the Timber Culture laws. There is railroad land also.

HOW TO COME.

To those having homes and thinking of coming, I would say, come and see how you like it first. Come about August or September and see the fruit, grain, etc. This is always the best way. Do not expect to find the mountains full of gold-fish like in the little rivers and a sunny paradise where people do not have to look if it is not in the West.

"What must we bring?"—If you come straight through, bring nothing but your baggage. Secure a through ticket. Rates from San Francisco to Dayton \$36.35, first-class; \$23.75, second-class. From Dayton to Portland, \$16.35.

Those who come to Kelso, generally bring a few dollars with them. I think the cheapest and best way to come is straight through by rail and steamer.

E. HORSFORD.

Notes of Travel.

Dear Brethren—

According to promise I will give you a brief note of a recent visit to the State of North Carolina with respect to climate, the fertility of the soil, the productions of the country, the society, railroad advantages, the general advantages compared with other countries with which I have some acquaintance, the condition of the church, etc.

In my former communication I mentioned that the church was in a healthy and prosperous condition, and that our labors (while there) were blessed with a revival of interest, and increased effort of the members; an ingathering of precious souls. Recent intelligence brings the pleasing information that since we left, there have been a number of additions to the church.

Having seen considerable of the West, in my visit to different parts this Spring, I am prepared to say that comparatively it is a good country to live in. The climate is excellent; vegetation at least a month or six weeks earlier than northern Indiana, and, of course, much later in the commencement of Winter.

Railroads in operation and in progress of construction right through the section where the brethren live, connecting the eastern cities of Virginia with the great Southern country, giving access to the West in either direction. The land is naturally tolerably good and susceptible of high improvement,—domestic measures act finely, and commercial measures would not speedily, if applied.

The products of the country are wheat, corn, oats and vegetables of every kind; as well as the different kinds of grasses needed freely when properly cultivated. The quality of the soil is abundantly timber, pine of the greatest proportions and finest quality that I have seen anywhere.

Society is good, the standard of morality, and the standard of piety is comparatively high among the different orders of people, and professions of religion are of a high and intelligent, so far as my observation extended.

The price of lands is, I think I may safely say, one hundred per cent. cheaper than it is in the West, and I am obliged to think that the time will come when the tide of migration must turn, and seek for homes in Virginia and the South, perhaps for the neglected lands, develop the agricultural re-

sources and the immense mineral wealth embedded in the earth, and make it what nature has designed it to be, a country unsurpassed for the elements of prosperity and happiness.

Our visit is now over, and the wheat generally secured. We have a very good crop and the nicest time for sowing it, I ever saw.

Surely God is good to the people. O that we were more grateful! B. F. MOONAW.

Our Mission North.

Dear Brethren—

In answer to a call from Northern Illinois Bro. D. M. Miller and self left our homes June 15th to visit the churches and scattered members in Wisconsin.

Leaving Menard at noon, after several changes we found ourselves at Muskego, Richland Co., Wis., at 10 A. M. School-teachers were met by Bro. Stabehaker next morning and conveyed to his residence. Here we continued holding meetings in the Basewood school-house over Sunday.

On the morning of the 19th, we were taken 20 miles north, where we had but one meeting in the morning from house to house. The brethren much desired us to remain longer, and we would have been pleased to do so, had time permitted; this is what is enmeshed in the Camp Creek church.

The members, at least in this part of the district, are quite encouraged and alive in the Master's cause. They have at this time a meeting-house in course of erection. The official force here are brethren Patton, Shepherd and Fogle in the ministry, and Bro. Matt. Fruits in the exhortation office. By the latter we were kindly conveyed to Woodstock, where we spent the afternoon from house to house, trying to encourage the members to be faithful.

This is known as the West Pine church with a membership of about fifty, with brethren Geo. Turner, Charles Brown and M. Henderson in the ministry and brethren Morris Brown and Davis in the deacon's office.

Bro. Morris Brown conveyed us to Valton, in the east of the district, where, on the 22nd, we met with the church in council. After much perplexity their troubles were adjusted satisfactorily to the church, although some individual members were not satisfied, which will always be the case when they will not bear the church.

This little flock of believers here, has seen much trouble, but we fondly hope that a brighter day may dawn upon them in the near future.

On our return to Woodstock we found the Brethren organized for a Lovefeast to be held in Bro. J. L. Jones' barn. We met at the appointed time with them and had a very pleasant evening meeting. Preaching at 10 o'clock next day; also in the afternoon, and in the evening the Lovefeast was held, which was an enjoyable meeting to the brethren and sister, though the outside conduct was not at all commendable.

We had the pleasure, at this meeting, of burying one sister in the baptismal grave, and trust she has arisen to walk in swarms of life.

We returned on the 26th to Valton, where we held several more meetings, and, having received a card from Bro. Enock Eby, desiring us to go into Minnesota, we bade the Brethren farewell, and next morning were kindly conveyed by Bro. A. B. Stock to Woonochee.

Soon we were on our way, passing St. Paul, we took ship, leaving at Ottawa in L. Suess Co., Minn.

We stopped at Bro. Henry Bacon's (he being away from home) and made arrangements for holding meeting. Much wet weather made it very unpleasant; held one meeting however. We were met by Bro. J. A. Ely, sister N. Adams and accompanied them to her father's house. He is an elder in the Christian church, and kindly offered us their house of worship. He made an appointment for us on Saturday morning and also Sunday afternoon. We passed the night very pleasantly at the home of Bro. and sister Adams, and were very welcome workers for Christ. The few scattered members here are in the bounds of the Root River church, in care of Eld. Jas. Oest. Oh, how we sympathize with those that are isolated from the body of the Brethren.

The above-mentioned brother and sister conveyed us to St. Cloud, where, bidding them adieu, we took the train for River Falls, via St. Paul. We arrived at 4 o'clock, July 2nd, and were taken, by a friend, twelve miles distant, to the home of Bro. R. A. Patterson; we were very kindly cared for in this home.

Here we spent some time visiting among the members prior to the council, appointed for the 7th; but being a very rainy day, it

10 A. M., the several cases were calmly considered in the fear of the Lord, and troubles that had afflicted to some extent the official part of the church were brought to an amicable adjustment and a reconciliation effected between the parties concerned, to the expressed satisfaction of all.

The church here has a membership of about twenty, scattered over a large territory. Their only minister is Eld. S. H. Baker; brethren R. A. Patterson and Samuel Middleton are the deacons.

The next day, Sunday, we attended two meetings, with very good interest and attention.

We passed some time in the family circle of Bro. and sister Baker and in the evening, we were bowed around the family altar, we think that perhaps it may be the last time on earth, for many of us think we shall never see them again. We have gone preaching the Gospel and pray that we all may be faithful until death, that we may receive the crown of Life.

On the morning of July 10th we were taken to Red Wing on the Mississippi by Bro. Baker, and were soon on our way; found all well,—thank the Lord. J. J. EMMETT.

A Sad Accident.

Dear Brethren—

On last Saturday morning, June 24th, a sad and fatal accident befell Bro. Benjamin F. Daniel, son of Eld. Daniel Thomas, de'd, near Bridgewater, in August. He was out on a belt on a pulley at a saw-mill, his right leg was caught by the gearing of the machinery and drawn into its ruthless coils,—crushing flesh and bone below the knee-joint, and breaking the bones and horribly mangle the flesh.

He was removed to the house at once. Five physicians were immediately summoned, who decided that amputation was necessary and arrangements were made for the operation, but before operating it was noticed that he was sinking instead of rallying,—as was expected; the friends, therefore, in a despairing agonizing of the physicians failed to produce a reaction in his system. After six hours of indescribable suffering death came to his relief. He was conscious of his condition and conversed freely for a few hours after he was hurt. He expressed his fear of the future and earnestly prayed for God for the future. He was surrounded by his suffering, which were endured with noble Christian fortitude; while we have lost an amiable son, a faithful and devoted brother and deeply mourned the same, yet his conduct in life, his faithfulness in his Master's cause, give us great consolation. He was interred on Sunday at Beaver Creek. Funeral services, John Flory from Matt. 24: 44 to a large congregation of sympathizing and mourning friends.

Our dear brother quoted the above text in his dying moments, which, in connection with the circumstances of the sad event should not be allowed to pass by unheeded by both saint and sinner. May the Good Lord so apply this dispensation that his name will be glorified and souls sanctified, is our ardent desire. Our brother's age was 19 years and 11 months.

Fraternally Yours, S. F. SANGER.

Bridgewater, Va.

[An account of the same accident was sent to us by Bro. P. S. Miller, also, who speaks very highly of the young brother's character.—Ed.]

Crystal Fountain Hygienic Home.

The buildings of this institution are rapidly near completion, and will be ready for occupancy early in August. The Home is located five miles from Longmont in the fertile and beautiful valley of St. Vrain, and about eight miles from the foot-hills of the Rocky Mountains. Directly in front, and about thirty or forty miles away, Long's Peak looms increased by the covered with snow and white glaciers in the sunshine, and in the night scalds down over the plain a cool, refreshing breeze, so that the inhabitants thereof may amply rest their wearied bodies and come forth strong for another day's duties.

To the north view of the peak are smaller mountains, some of which are also yet sporting a mantle of snow, while between us and the Peak, yet not high enough to obscure our view, are a number of lesser hills covered with ever green pine and hemlock.

To sit on one of the spacious verandas of the Home and view these majestic hosts of earth and snow and rocks, is a treat, rich and fascinating to the tourist and invalid. Surely, the sick and care-worn who may come here to

Chicago Chicago

Religious Essays.

Notes.—We write none other things unto you, than what ye read or acknowledge; and I trust ye still acknowledge ours to the end.—1 Cor. 1:13

"LOOK NOW TO HEAVEN."

Lord, may I, when my love grows cold,
And when I wander from the fold,
As once did Abraham of old,
Look now to heaven.

And may I, when I war with sin,
And when the battle's hard to win,
When the firm is low within,
Look now to heaven.

And may I, when the tempter's wile
Offsets the Father's gracious smile,
When had seems good and good seems vile,
Look now to heaven.

And may I, when the doubts arise,
And hide thee from my blinded eyes,
Though foes may mock and friends despise,
Look now to heaven.

Lord, may I, when distressing care
Shall sink my soul in deep despair
Where all is dark,—from even there
Look now to heaven.

And may I, when my hope is bright,
Emptied of self and filled with light,
Broken to pieces in thy sight,
Look now to heaven.

Lord, may I, when aloft I fly,
When earth seems low and heaven seems high
And when I swiftly cleave the sky,
Look now to heaven.

Lord, may I, when this life is o'er,
And when I near the golden shore,
Where sin and sorrow reign no more,
Look still to heaven.

—Selected.

For the Brethren at Work

RESIGNATION TO THE DEALINGS OF PROVIDENCE.

BY SISTER D. L. MILLER.

We should always be resigned to the dealings of Providence. When afflictions come upon us, we should think and feel that it is for our good. How many Christian men and women are there who say, Why am I so afflicted? or why is it I have so much trouble? To such I would say, be resigned to the will of the Lord, for whom the Lord loveth he chasteneth. In the third chapter of 1st Samuel we read how the Lord appeared to Samuel in a dream. He was afraid to tell Eli the next morning what had been revealed unto him during the night, but Eli prevailed on him to make known what he had heard. Samuel then told him every word, and instead of becoming enraged, Eli said: "It is the Lord, let him do what seemeth good." Eli, then, knew that Samuel was to be the faithful priest, that he was the one who, the man of God had prophesied, would take his place. Notwithstanding all of this he said, "Let Him do what seemeth good unto him." Job was a wealthy man and a devout man; he was upright in all of his dealings. He feared God. We read how one after the other of his flocks and herds were taken away; how his servants and sheep were consumed by fire, and slain by the sword; how a great wind came and smote the corner of his house, and it fell upon his sons. Think of his trouble; think what he endured, yet he never murmured; but said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." He never asked, "What have I done that I am visited thus? How bowed himself and was resigned. How many are there who would not murmur if they were called to endure what he did? I am afraid there are not many who would not complain. Ah! I fear our faith in the Lord is not strong enough; we do not feel that he doeth all things for our good. Let us pray for strength

to bear patiently the burdens of life, and be resigned to the dealings of Providence, let them be ever so severe.

For the Brethren at Work

A DIALOGUE ON FEET-WASHING BETWEEN B. AND C.

BY JOHN FORNEY, SEN.

C.—Good evening, brother B. I have a question of some importance to ask. It has perplexed my mind for some time, and it is the case with many others. It is concerning what we read in John 13: 4-17. Here we read that Jesus washed the disciples' feet, and it sounds to me, by the tone of the reading, as if the Lord had intended it as a command to his apostles, and I frequently spoke to our ministers to learn more about it. And they have, so far, failed to reconcile my mind on that subject.

B.—Why, brother C, what is the trouble between you and your ministers that they cannot satisfy you?

C.—Why the first is, they disagree themselves. One says it was an Oriental (Eastern) custom, and Christ simply followed that. The second said it did it because they wore sandals, and walked in sandy deserts. The third one said there was a strife among the disciples which of them should be the greatest, and the Lord washed their feet to teach them an act of humility. The fourth said the Lord did wash the disciples' feet, and commanded them to wash one another's feet, but he did it in a private house, and for that reason he thinks it was not intended as a church ordinance, while the 5th tells me that by a critical reading of John 13th he would hardly venture to say that it was no command, but he thinks if it was of very much importance, the apostles would have said so, and have written more about it. He also told me he did not think so many of the churches that do not observe it, can be wrong, and be lost, while but comparatively few observe it. Now, B, I think you can see why my mind is troubled on this subject. These learned men do so widely differ on it. But as you are an old minister, brother B, and not a respecter of persons, I thought I would also hear your opinion on it.

B.—Bro. C, I would gladly give you my opinion if opinions of men would save a man; but, as my opinion is also only the opinion of a man, and you have already told me the opinion of five who disagree, I tell you, brother C, what you and I would better do with this disputed subject; we will let our Bible teach us, and let the opinions of men go. If you will agree to this, then I will do the best I can to have you reconciled on the subject under consideration.

C.—Most assuredly, brother B, I will agree with you. If you can show me anything in the Bible to satisfy me, that is all I want; that is why I asked you the question.

B.—In reading my Bible, I find the subject of Feet-washing first noticed in connection with Abraham. Gen. 18: 1-4; and next with Lot. Gen. 19: 1-4; also Gen. 24: 22; or 43: 24. When we examine the above passages of Scripture we find that Feet-washing was observed, first by God's holy servants, second, it was observed and administered to them when on a holy and a very important mission, sent by God himself.

C.—But I am not a little surprised that you cite me to the above passages as a testimony in favor of making

the Feet-washing of John 13th a church ordinance, when it is a clear case in all the above passages of Scripture, that it was confined to a household service only, just as these learned preachers told me before.

B.—My dear brother, let us not act too hasty with the above Scriptures; let us read carefully, and we will see that three men met with Abraham, and two angels with Lot. And in every other case on record there were some that came together from different households.

C.—Yes, I confess I had overlooked that part. But with all that, it does not prove it to be a command, much less a service that God approved of.

B.—It is true, my brother, we do not find that God told Abraham, or Lot, or Joseph, or any other man, that they should wash feet or present water for that purpose, yet when we read carefully and compare other passages of Scripture with the above, we must believe it pleased God, and therefore must have agreed with his will, because both Abraham and Lot administered to the angels or messengers of God, out of love to God and to his servants, and therefore rendered service to God by it, and that it is as much as any man can do by an act of charity. And if we would stumble at it or reject it, because we do not read that God had commanded Abraham or Lot and other ones, in that age to wash feet or present water for that purpose when they met on some important mission, then we could for the same reason also reject the offerings that were offered to God in that age of the world.

B.—Where do you read, brother C, that Cain and Abel, Noah or Abraham, had any command to build altars and bring offerings to God? Yet it was done to divine acceptance, by his faithful men. See Gen. 4: 3, 4; Gen. 8: 20; Gen. 12: 7, 8.

C.—I must confess I had not read my Bible as carefully as I should, or I might have long since seen all that you have just told me without asking any man. But there is yet one difficulty in my way, and that is, to know how it became so widely changed from that time to the present. If that met the approbation of God when his children only presented water to one another to wash their feet when they came to them, on some mission of their Lord, the above is still not sufficient to convince me that it should now be connected with the Lord's Supper and be observed every time we commemorate the death and suffering of our Lord Jesus Christ. If you can make that appear as clear, by the Scriptures, that it is a church ordinance, as you made the other part to me, that it was God's service, then I shall agree with you.

B.—Well, brother, I am glad of that; I think that shall be the easiest part of my task.

1st. We will look at the change made from presenting the water only, and the parties washed their own feet, when on some important mission, as seen in all the former cases we have examined.

2nd. When we come to the law of Moses, we find that God changed it from a common use to a priestly service, and from one presenting water for others. (The priests had to furnish both laver and water, and wash their hands and feet thereof before they could minister to burn the offering made by fire unto the Lord, etc.) Ex. 30: 17-31; also 40: 30-35.

God made Feet-washing not only

binding upon his holy priesthood under the penalty of death, but he at the same time connected it with the tabernacle service, where the Lord said he would meet with his people. Ex. 29: 43. Here we see almost the whole form of worship was somewhat changed, and it was all done by the command of Almighty God.

3rd. Jesus Christ, our great High-priest, made no offering by fire, nor did he wash his hands and his feet in the laver, between the tabernacle of the congregation and the altar, but he changed it by pouring water into a basin and washing his disciples' feet, and wiping them with the towel where-with he was girded. And this Christ did just before he entered the sacrificial altar to make an offering to God of his own holy body for our sins. Paul has well said when he stated to his brethren, "Wherefore it is of necessity that this man have somewhat to offer." Heb. 8: 3. "For the priesthood being changed, there is made of necessity a change also of the law," Heb. 7: 12-22. And again, "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. "For is Christ dwelleth all the fullness of the Godhead bodily." Col. 2: 9.

Brother C, the facts in the case, when we sum up the whole matter under consideration, will simply amount to this: that we will have to confess that Christ not only perfected the ordinance of feet-washing, which had its origin in the time of Abraham, but in connection with it every other ordinance or act of law, or shadow-work that was given under former dispensations, and pointed out in Christ good things to come, were all made perfect by him, all made complete in him. So feet-washing is made by him a complete ordinance, and by himself connected with the last supper be ate with his disciples before he suffered death, of which supper he said he will no more eat thereof until it is fulfilled in the kingdom of God. And at the close of that supper he took bread, and when he had given thanks (blessed) he brake it, and said, Take eat, this is my body; this do in remembrance of me; likewise also he took the cup after supper, and said, Drink ye all of it. Now, brother C, in conclusion, let me say to you, since it pleased the Lord to join these things together, let us never pluck them asunder, neither can we improve them or change them, because the ordinance of Feet-washing may look too simple to be connected with the other services of God's house. Let us not forget that the Lord has greater delight if we obey his voice than if we would bring him burnt offerings and sacrifices. 1 Sam. 15: 22. 23. And the smaller the command the easier to perform it, and the more ready we should be to do it, and especially when the Lord tells us that, "if ye know these things, happy are ye if ye do them." John 13: 17.

C.—I must now confess that I am more astonished at myself since I heard your simple way of reasoning on the Word of God, then I was at you first, when you commenced, so different from our learned preachers I had spoken with before. My mind is not only made clear on the subject of feet-washing that I can see a beauty in it in Abraham's day, as also in Lot's charitable acts to the angels, and the lessons Jesus taught the apostles by it, to love and serve one another in it, as he has loved and served them; but my mind is mar-

teaching the Bible, and I see a beauty in all the simple acts of worship that God had commanded his people. Great men may look at all of it as very simple. Is there any greater act in killing oxen and sheep and making burnt offerings of all other kinds, even in the offering of Abraham in his son Isaac, than there is in feet-washing or any other act of worship of our God? I now see clearly that everything must be done according to God's work, and unless it is, God will not accept it.

For the Brethren at Work.

FACTS ABOUT THE LORD'S SUPPER.

BY WM. BOGHOUGH.

WHEN we touch this subject in the light of modern Christianity, we find that it widely differs from the example given by the Savior and his apostles. Modern Christianity says the bread and cup constitute the Lord's Supper. Luke 26: 26, 27; Mark 14: 23, 24; Luke 22: 19, 20; Paul, 1 Cor. 11: 25 says that it was taken after supper, hence not the supper; neither did these or any other of Christ's evangelists ever call it so. Paul in the 10th Chap. 1 Cor. calls it the Communion, and in the 11th chapter says he received it of the Lord. Modern Christianity cannot claim that; modern Christianity says it may be observed at any hour of the day. Matt. 26: 31; Mark 14: 27; John 13: 30; Paul, Acts 20: 7, 11 and 1 Cor. 11: 25 says that it was first observed in the night. These nor any others of Christ's evangelists ever stated that it was observed in the daytime. Modern Christianity says that the Lord's Supper should be celebrated upon the first day of the week only.¹ Christ's evangelists say that the Savior arose from the grave on the first day of the week, and that settles the fact that the Lord's Supper was not instituted on the first day of the week, as it was only three days previous to the resurrection when it was instituted.

Paul met with the disciples at Tross on the first day of the week to break bread, but we find that he preached until midnight before he broke the bread. The people at Tross not being Jews, it is doubtful whether they kept Jewish time, hence more likely that the bread was broken upon the second day of the week, hence leaving no sure foundation for modern Christianity to rest this point upon; but to the contrary becomes apparent that the Lord's Supper and communion may be observed upon any day of the week that is convenient. In 1 Cor. 10: 20 we find that the Lord has a table. Consulting the evangelists already named, we find it is large enough for all to sit down to. The most of the tables of modern Christians are only about two feet square. Christ and his apostles ate around to a table; modern Christians kneel or stand at a bench or railing; however, some pass the bread and cup through the congregation, and let that suffice. The Lord's table had a supper and the bread and cup upon it, the modern Christian's table the bread and cup only. The Lord and his apostles ate supper, broke bread and partook of the cup at night. Modern Christians break bread and partake of the cup just before midday, and deem that sufficient. The Lord's table is surrounded by guests; the modern table has no one sitting at it. The Savior and his apostles ate a full meal, after which the bread was broken and the cup taken.

Modern Christians have no full meal or feast, but call the bread and cup the Lord's Supper, or sacrifice, a name never used by Christ or his apostles in connection with any part of these ordinances. Modern Christianity cherishes the idea that Paul set the full meal aside. In 1 Cor. 11: 23, Paul says he received of the Lord that which he had delivered unto them.

1st. It is evident that Paul delivered a full meal or they would not have made an attempt to observe one.

2nd. They had an abundance of provision there, for which Paul did not question them only as to the manner of eating it, but tells them to keep the ordinances as he had delivered them.

3rd. Peter and Jude seven years after Paul's visit to the Corinthians, admonish the churches, speaking to them of wretched men creeping into the churches unaware; these are spots in your feasts of charity, feeding themselves without law, which proves clear, that Paul did not set the supper aside. There is a class of modern Christians who foster the opinion that Christ ate the Jewish passover on the night of his betrayal. The Savior's evangelists say the Jews had not eaten the passover when the Savior was on trial in the courts. Neither were these feasts alive; the passover was composed of unleavened bread, bitter herbs and meat not soden, but roasted with fire. The Lord's Supper had no bitter herbs in it. The passover had no cup in it. Those who ate the Lord's Supper ate at a table. Those who ate the passover had their loins girded and staff in hand. Those who ate the Lord's Supper had neither girdle nor staff at the table. The passover was eaten in haste; the Lord's Supper was not so eaten. Those who ate the Lord's Supper sang a hymn and went out.

Viewing all the facts do they not make a very rickety bridge for modern Christians to carry their assumed theories over? Upon the other hand, with the example of the Savior and his apostles before us, are we not infallibly safe to base all our faith, all our hope in him who is the light of heaven and earth, and follow his example through evil as well as good report?

For the Brethren at Work.

DRESSING CHILDREN.

BY JOHN HANSENBERG.

ALL persons of every order and belief throughout the entire length and breadth of our nation agree that pride and vanity are in existence, and are lurking in the heart among the members of all religious bodies in our glorious land of Bibles and religious liberties. All agree, too, that there is as much vanity exhibited in adorning our mortal bodies as any one thing that our poor depraved nature is heir to. We are also aware that this disposition for ornament in dress is manifested early in our children, which should impress the mind of every Christian father and mother with deep solemnity in consequence of the weighty responsibility under which we are placed, in not only talking to those of our children, who have an ear to hear, of the awful consequences of pride, as the wise man says, "The Lord hateth a proud look, and will destroy the house of the proud," but it is evident that we must teach plainness and simplicity by precept in adorning their little, innocent bodies while they are small, and under the direct influence and control of the parents. Oh

how we love the dear children, especially the mother's tender affections are soon aroused in sympathy for her children; her whole heart's desire is to have them happy in this world, and especially in the world to come. I now appeal to the best judgment of all our dear brethren and sisters who have received the solemn charge: "Bring them up in the nurture and admonition of the Lord"; I ask, Do we not always, under all circumstances in acting for our children, do that which we think in our judgment is the very best for them? Do we not in this manifest our love to them, and thus gain and retain their confidence by doing that which is most calculated to make them happy and successful in this life? Should we not act much more so in working for their happiness in the eternal world—do that which we know is best for them? For instance, we dress our little children after the customs and latest styles of our fashionable neighbors and churches, notwithstanding we remonstrate against pride and its evils, and relate the final destiny and consequences awaiting such vanities, which seem to create some degree of fear in our children. They do not want to suffer the vengeance of God and live in this world of sorrow without a promise of having a home in the glory world. The next, of course, is, that "I am not proud; I know father and mother don't want me to be proud, and I know that the kind of clothing that I wear will not make me proud, and I know that father and mother think so too, or they would not always have dressed us this way if they thought it would make us proud." Now here we get into a dilemma. I have in my travels frequently met with small children that from their style of dress I could not distinguish from those children whose parents denounce plainness of dress in non-conformity, as being a characteristic of Christianity; yet I have found among some plain-looking members the most fashionably-dressed small children. To such I will just say, that when you are interrogated, either by the church or the children, you are forced to admit one of two things,—either you believe one thing and practice something else, or you believe it to be right in the sight of God to dress your children after the vain fashions of the world, and that you have rather been acting the hypocrite in pretending to always do that which you believe to be the best for your children. This will, of course, result in a lack of confidence upon their part; they will conclude that you are not true to them, but rather deny to your profession, as you pretend to love them so much, and to feel such a deep concern for them, and especially for the soul, and yet dress them in a way that you do not believe to be the best for them, thus teaching them by your practice to love that which is an abomination before God. Oh what a fearful responsibility! On the other hand, you are bound to take part with your children and justify yourself in dressing them after the gaudy fashions originating in those vain and corrupt cities of Babylon, thus leading them after the customs of a proud world which is inevitably in opposition to Christ. The latter course would result in a loss of confidence upon the part of the church. She would at once conclude that there is some unregenerate principle in your breast, as you are by your admission as well as by your practice, denying those principles which you profess to have brought you into

the church, consequently you are unable to see the dilemma into which you have fallen, from which you are unable to extricate yourself, except to repent and acknowledge the wrong, both to God and the church.

For the Brethren at Work.

A VISIT TO BRO. MOOMAW'S GALLERY.

BY O. A. SHAMBERGER.

AFTER reading the description given by brother Moomaw, I thought that it would be interesting to examine his gallery. With this mind I took the train and soon found myself tracing the outlines of the extraordinary pictures. I had heard of those pictures, and was, at times, much concerned about their finishing touches. When we think of the long years required to get some of the pictures ready for the frame, they are more than interesting. We will speak of them in the order of arrangement by brother Moomaw. Truly, one is deeply impressed while looking upon the picture of the Old Brethren. Here are represented the determined, fatherly look, the hair silvered in the service of God and, over all, the divine expression of victory for the cross. There is a good influence emanating from this picture, and we could dwell here with pleasure and profit. I hope the Brethren will get a copy. But I pass to examine the prodigal picture. Well has brother Moomaw said this is a sad picture. I could see the tear stains of those who framed it; for they waited a long time and prayed that it might not be framed—it was such an ugly picture. But it was getting worse every year, and must be framed immediately. The frame is plain and strong. It appeared to me a suitable one for such a picture: gilt and flowering would have been much misplaced. I stood and I looked upon this picture a long time, and my mind turned back to a picture I had seen in Luke's gallery. I got a copy of Luke's picture and placed it under the other. Any one could see that they were both prodigals, but as my eye ran from one scene to another, I noticed a difference. Luke's prodigal left his father's house; his rioting was done in a far country; when he had nothing he came to himself; he resolved to return and confess; he said, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy Son." He was gladly received. The other prodigal stayed in his father's house and did his rioting there; when he had nothing, he did not come to himself; he did not confess, but said he had done no wrong. He was cast out because of his rioting and refusal to confess and reform. And now, though my tears could mingle with those of the framers, I must say that the time had come to frame the picture, and, sad as it is, we are grateful that the noble workmen have given us so good a frame. While we reflect upon the pictures, we are made to feel that "the way of the transgressor is hard." I left the gallery with mingled feelings, but in no sense desiring to be a prodigal.

WE cannot hope to effect the conversion of men by conforming to their ways. The church of God is powerful when above and separate from the common life of worldly men, but is shorn of strength when she yields to the enticements of the Dillalls of doubtful amusements of business.

BRETHREN AT WORK.

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YOUR PAPER.

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A TRUE COMPARISON.

We have recently been surprised at some long articles written by Progressives, claiming that they want to get the church back to what it was in the beginning. They then refer to Mack and the Fathers, and speak of reformation.

It is not needful that we reason on that to find out their theory. Plain facts that no one can dispute, are much more certain to give the truth than some men's theory. Would we compare one of these Progressives who have thus written, with our fathers, who were the representatives of the church during the last century, as Kurtz, Hoke, Kline and many others; for they were much like each other and like their fathers,—you would see the Progressives dressed in the style of the world, looking as stylish as a lawyer. His sister adorned in a fashionable hat, dress, gloves and ruffles. On the other you would see Kurtz, Hoke and Kline in the plain uniform of the Brethren, and our old mothers—plain in every respect.

When the Progressives speak of taking the church back to the fathers, we think of the contract they would make with the fathers in this, and we have but little confidence in any theory that pretends they are going the other way. They call their Progression reformation of the church.

Now, if making it more like the world is reformation, it, the statement is truth. If they would say, they are going back to the world, and changing like the world, it would be nearer the truth.

The Progressives will go off and they will be about what the Congregationalists have been since they went; and they will still grow more like the world, and less like our old brethren. Their members will be allowed about all the liberty their consciences may ask; running into secret societies, politics and everything the popular churches of to-day allow. This is the destiny of the Progressives who are now pretending to reform the church and go back to our fathers. We are not surprised at the present state of things with them, we have for some years been convinced and we have written our views freely, that to allow papers as the *Vindicator* and *Progressive* to be published in the church, was sure to result in division in some of its forms. But both have come sooner than we expected; because, when forbearance ceased, it was suddenly done. n. n. n.

THE ORDINANCES OF THE CHURCH.

In the early ages of the church we have a faithful history of the ordinances observed in the worship of God. Both in the Sacred Scriptures, by the inspired apostles and in church history by the early fathers, we have the same ordinances established in the order of worship.

Christ, the inspired apostles and the early fathers, speak of feet-washing in connection with religious service. There is no material difference in the way each of them allude to it. Christ speaks of it and put it in the church, among the disciples; the apostles do the same thing; so do the Fathers speak of it as an ordinance or service in the church.

There is no more harmony in the writings of Christ, the apostles and the early Fathers, on the subject of baptism, than there is on the subject of feet-washing. They all make it an observance among the saints and none others. They put it as they put baptism,—a duty enjoined upon believers only, though after-ages have changed and left out feet-washing, it is only doing as has been done in baptism.

The fact that it was observed in the first ages of the church by men inspired and uninspired, as well as by the Son of God, is sufficient to establish it in all time to come; and the customs of the world have often, but are still tearing down the simplicity of the primitive church.

On the subject of the Lord's Supper, these facts are the same as with feet-washing. Christ ate a Supper or meal just before instituting the Communion. He ate it with the disciples. The apostles speak of a supper and of a feast in the church at the time when they lived, so do the early fathers speak of a supper or full meal in the primitive ages of the church. (See Bingham's *Ant. of the Church*, Book 15, chapt. 7) Showing the fact that a supper or full meal continued in the church for more than two centuries after the apostles. But it, like feet-washing was left out when the church grew popular and worldly in its form of service.

The same is true of the holy kiss. The apostles taught it, the early fathers taught it, and it was practiced in the primitive church. This practice is spoken of by many of the fathers, Justin Martyr, Chrysostom, St. Austin and many others tell us it was the practice in their day.

How strange it is that so many of the plain practices of the primitive church should be forgotten by those professing to hold the primitive faith and practice. Should a church to-day observe the same order of worship and teach the same things that were taught by the apostles and the early fathers, it would be more ridiculed and opposed by the popular religion of our day, than it was then, did not the law protect it from persecution.

In the ordinances observed by the church are the leading features that distinguish it from the world. For this reason all churches that become like the world, change the ordinances and set them aside entirely as the popular feelings and customs of the world require. But it is the doctrine and work of our church to maintain the faith and practice and ordinances of the primitive church. n. n. n.

PRIDE IN THE CHURCH.

It is a sin and a shame, says Bishop Weaver, for men and women professing Christianity, to spend money the way they do to gratify a proud heart. There are many evils in the land and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for their plainness, and whose law still stands against pride and fashion, are practically powerless on the subject.

The religion of Christ is pure, peaceable, gentle, easy to be entreated and full of mercy. All Christians are baptized with one spirit into one body. They need not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing as a proud Christian; there never was, nor ever can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls.

SOLOMON AND THE ANT.

In a skeptical age like ours, it is somewhat singular that among the ancient sages thus vindicated by modern research, King Solomon should find an honorable place. When he went on to say, the ant "prepareth her meat in the summer, and gathereth her food in the har-

vest," ornitologists of a past generation declared that Solomon only recorded a popular delusion, which had been disproved by a multitude of observations. Even the accurate Huber and the excellent naturalist, Emile Blanchard, are found among the unbelievers; the latter says, "Ants do not eat wheat or grains of any kind, and these supposed waste and economical creatures do not store up, but live from hand to mouth."

The researcher or the late Mr. McGroggie first drew attention to the fact that some ants do really store grains and seeds for Winter consumption; and the late observations of McCook in America not only confirm the accuracy of McGroggie's fact, but go much farther and seem to prove that ants are not only diligent husbandmen, gathering in a plentiful harvest, but also cultivators of their favorite grain, with the full knowledge that they thereby secure to themselves the stores they need. Thus the ant is now credited with greater wisdom than was ever contemplated by Solomon.—*West Minister Review*.

NEGLECTED LONELINESS.

On this the *Christian Union* remarks: "We have observed that when death occurs in a family, the friends call in numbers for a few days or weeks, but in a month or two cease their attentions. But experience proves that it is then that the loneliness becomes almost insupportable.

Visiting the widow and the fatherless in their affliction does not mean attending the funeral, nor making a formal call but the continued manifestation of Christian sympathy and friendship. There are many aged widows and many children in the Christian church, who were honored in the days when the husband or father was a deacon, preacher or active member of the church; now left with hardly a smile or word of recognition from pastor or people. But they must never, though thus neglected, allow a feeling of bitterness to arise; for that would be adding gall to vinegar."

ORIGIN OF RIVER BRETHREN.

I SAW in the B. A. W. of June 13th, that Charles Baker wants to know how, when and by whom the River Brethren had their origin.

As I did not wish to be forward, I waited to hear what others would reply. Two replies appeared, but while neither of them answers the query, I will venture a third, or final reply, as follows:

In 1730, a very remarkable man by the name of Philip William Otterman, a highly educated minister of the German Reformed church, emigrated to this country and settled in Maryland, near Baltimore. He was born at Dillenburg, Germany in 1703. But soon after his arrival in this country he became convinced of the necessity of a deeper state of grace than he had ever as yet experienced.

He accordingly rested not day nor night until he found the Lord precious to his soul in the full and free pardon of all his sins.

He then commenced preaching the doctrine of regeneration and holiness of life, amidst a great deal of persecution, even from many of his connections, until he virtually withdrew from his mother church, and commenced laboring for the conversion of souls, in connection with two other German divines—Martin Boehm and George Götting, who, he found, were of like precious faith.

In 1771, Ashbury and Wright, two Methodist ministers came over from England—under the direction of John Wesley—who labored while with these German brethren. Their number increased rapidly and numerous societies were formed by them through Maryland, Pennsylvania and Virginia. Meanwhile many others of different denominations became co-workers with them, as they had no special creed, or set form for observing the external ordinances.

They contended for baptism, but left the mode of its administration optional to the candidate. Hence they could agree with all religious persuasions and therefore called themselves the "United Brethren in Christ," in contradistinction of the old "United Brethren" or

Moravian church by the additional phrase of "in Christ."

In 1784 the above mentioned Martin Boehm came to Donegal township, Lancaster Co., Pa., and commenced preaching the same doctrine there, which soon resulted in a great revival, and among these revival converts were many men of whom it might be said as it was of the Bereans, that they were more noble, inasmuch as they searched the Scriptures daily, to see whether these things might be so. They also frequently met together to interchange their views, as well as for prayer and praise.

This did not continue long until they fell in among other things, that baptism by immersion was the only legal mode contained in the Gospel, and so, in order to fulfill all rights, covenants, they went in company to a minister of the old or Dunker brethren; by the name of George Miller and requested to be baptized by him, but would then stand aloof and be not set apart for themselves.

Upon that condition the Brethren refused to baptize them. They then cast lots (as the Brethren did) to see in what church they were one of the others, and let the choice, being baptized, should baptize the other five, which was done in the Susquehanna river. Hence they were called the River Brethren to distinguish them from the German Baptist or old Dunker Brethren. This happened about the year 1786 and is according to documents in my possession, the true origin and start of them.

The names of the above were, Jacob Engel, Hans Engel, John Stern, Samuel Miller and C. Rupp. The two Engels and C. Rupp were their first ministers. Jacob Engel soon drew of himself so fully to the ministry that he traveled around a great deal as an evangelist, and after having organized a number of churches in different parts of Penna. he visited Canada, and at a late period Ohio, with considerable success. They have also organized churches in Indiana and elsewhere. But I need not tell their history, as the query only asks how, when and by whom they originated, which I trust, is satisfactorily answered.

The above also shows that the River Brethren are entirely separate from the United Brethren in Christ, that they differ very widely from them in the observation of the external ordinances and should therefore not be blended together. And the assertion that they are of Monastic origin, or a branch of the Monastic family, is about as true of them as it would be of the Dunker Brethren, or the one favors Monac's doctrine about as much as the other. They also never came from Switzerland as River Brethren, because there was none of this organization there. But some of their ancestors may have emigrated from Switzerland and settled along the banks of the Susquehanna river, as many of the Dunker Brethren also did. The account given of their history is substantially correct.

ARMAH H. CASPER.

Hartleysville, Pa.

WHY SHOULD I BE A CHRISTIAN?

"For this is good and acceptable in the sight of God our Father, who will have all men to be saved, and to come to the knowledge of the truth."—1 Tim. 2:3, 4.

This question of to be or not to be a Christian has been a very common one for over six hundred years; and it, doubtless, engages the thoughts of millions of anxious minds wherever the name Christian is mentioned or ever thought of.

The more ignorant classes are excusable for debating the question in their minds, and asking a reason why; but there is no man who is sober thinking, the enlightened, the most intelligent portion of the human race should hesitate for a moment to adopt the principles of Christianity in ruling all the affairs of the world. But that there are thousands upon thousands who keep on procrastinating, who delay and delay why, until the brittle thread of life breaks and then it is eternally too late.

There is a spirit of carelessness and negligence possessed by so many thoughtless young persons, which leads them ultimately to, until they fall asleep in trespasses and sin, most hopelessly lost forever.

There is always a way that seems right to man, but what is it? It is not God's way, nor does it lead to his approbation. Man's way always leads to disappointment, and his way never does. The many people out and late as though they had

ness into this world by chance, not believing us tending to understand that God begot us of his own will with the word of truth, that we should be a kind of brethren of his creature. But when people once begin to read and study God's Word, and learn to think, to say and to act as Christ has commanded they should do, then it is that the beauty of religion is seen, the spirit of it felt, and the worth of it realized. The Christian has everything to insure happiness, the promise of a successful life this side of the grave, and life everlasting through the mighty eternity. He has the promise of the spirit to lead him into all truth; the promise of the Savior never to be left nor forsaken; the promise of God to grant and answer his prayers that he abide in faith through Christ our Lord.

All great and good men have been almost, if not altogether, worshipped by many of their followers, because of the superior wisdom and ability exhibited by them in the skillful management of human affairs, and in the speaking and teaching of wisdom and laws for the government of the people. Some instruct and advise their children to imitate the lives of these great exemplars. But has not God given man a still more perfect character to pattern after? God has given the most perfect model in his form of his own dear Son.

To become a Christian, then, is to become Christ-like, and when one is once Christ-like in disposition of heart and mind then it may truly be said that one is godly or god-like. The reason, then, why we should all strive to be Christians, is because the sole aim of Christianity is to promote the welfare of the whole world. It forbids all those things which have a tendency to make men miserable. It also teaches all those that are called to make men useful and happy now, and through all eternity.

When we consider the sources of human misery, and come to think that all arise from evil tempers, anger, hatred, malice, revenge, pride, ambition, and covetousness, no wonder that many become disgusted with themselves and everything else about them.

Oh, the exceeding usefulness of sin! How painful its sting! I must give the thoughts of another writer, who many years ago expressed what I now most heartily endorse, that most of the misery of men flow from their evil practices. Some ruin themselves by falsehood, others by fraud and dishonesty; others by unfaithfulness to employers; some by unfair dealing with their customers; some are ruined by gambling; others by too great a fondness for all kinds of silly sport.

But the blackest, the most degrading of all vices is that of intemperance in all its various forms of excess, extravagance, and licentiousness. This monster demon destroys annually, year continually, the majority of mankind.

Let us look farther at the result of these ungodly indulgences. Some of the parties thus ruined, run from their country, and wander with guilty consciences, in foreign lands, some go mad, some meet with their lives, and so far as we can learn, I am afraid, there some die miserably of loss of reason; some and others who still live with their own hands, and others who still live, and remain at home, drag heavily along, laden with infamy, harassed with hating care, and full of wretched fears. You may go through all ranks from the grandest court to the rudest cottage, search into the state of all classes, from the most polite and learned, to the most ignorant and rude; make your way through jails and poor-houses, and leprosy asylums; inquire at the hospitals and pesthouses; knock at the door of every wretched dwelling; wander through the rich and poor, as far as you can get a sight of every joyless and hopeless heart, and trace the varied miseries you meet with to their sources, seldom or never will you fail to find their fountain to be in the evil passions and evil deeds of men.

Sometimes you will find those miseries flowing from the crimes of the sufferers, and sometimes you will find them flowing from the crimes of others; sometimes you may trace the blood streams up to their guilty source at home, and at other times you must trace them through long and winding courses; but, in every case you will find, if you proceed, that the evil passions are still the fountain-head of human misery. To the crime we have before mentioned may be traced our national evil;

war with its endless horrors; oppression, with all its evils and terrors; slavery with its horrible indignities and cruel wrongs; our numberless commercial troubles, and many of those plagues and famines which afflict the nations, together with their attendant miseries, may be traced to the same sources.

The last of woe, the last of pain, with pride and envy and revenge, these are the forces which disturb the world, which lay waste the nations, and which send woe, and strife and blood through the dwellings of men. These are the great disturbers, and tormentors and destroyers of mankind. Let these be removed, and the great fountain of tears and wretchedness will be dried up, and the earth and the dwellers therein may live in peace.

Those vices will be removed where the precepts of the Gospel are obeyed. The religion of Christ forbids all those vices. It forbids all anger and malice, all hatred and revenge and commands us to be meek and forbearing, tender-hearted and merciful. It forbids envy and all unkind emulations, and teaches us to rejoice in the good with those that do rejoice, and to work with those that work. It encourages pride, and calls us to learn of Christ, who was meek and lowly in heart; and to seek greatness and honor by stooping to be the servants of our brethren.

It denounces covetousness and idolatry, and forbids avarice, respecting all earthly things. It forbids rioting and drunkenness, enjoins sobriety and temperance, and commands us, whether we eat or drink, or whatever we do, to do all to the glory of God. It forbids adultery and fornication, and all uncleanness.

It discourages filthy conversation and licentious thoughts, and teaches us to keep ourselves pure, and so possess our bodies in sanctification and honor, as the temple of the Holy Ghost. It forbids all lusts of fame and of power; it teaches us to esteem lightly the favors or the frowns of men, to seek no authority over our brethren, to covet no greatness but that of humility and charity, and through good report and evil report, through honor and through dishonor, to labor only for the glory of God, by promoting the welfare of mankind.

The Gospel forbids all war and strife and violence; commands us to follow peace with all men, and teaches us that the peaceful alone can be acknowledged as the children of God, or be permitted to enjoy his smile in heaven. It forbids all oppression, all fraud, and all injustice; requires us to observe the golden rule, to speak to every man the truth with his neighbor, and to be servants and helpers of each other in love.

In short, it teaches us to shun whatever is evil, and to cleave to whatever is good; it exhorts us to follow after whatever things are true, honorable, just, pure, benevolent, of good report, and after everything that is virtuous, everything that is praiseworthy. Why should any one not desire and strive to live the life; and act the part of a noble Christian, when Christianity offers everything that can possibly add to man's happiness.

M. P. LECHE.

St. Morris, Ill.

SPEEDY EVANGELIZATION.

The divine and primitive methods of spreading the gospel are very few, very simple, and very direct. Divine wisdom ordains "the minimum of machinery, but the maximum of power." The Jerusalem church was stirred out of its nest and made a missionary band by persecution and organization.

The grandest missionary era of the church was achieved without missionary societies, boards of finance, or church buildings. These who expect the speedy evangelization of the world when they shall have constructed and tinkered up to perfection certain systems of complicated machinery, need to be taught more perfectly by the word and Spirit.

Let the church be so powerfully ended by the Holy Spirit, and imbued with the mission spirit, and a few simple plans and suggestions would be sufficient.

The population of the world is about 1,400,000,000, about 1,000,000,000 of whom have heard little or nothing about Jesus Christ.

Probably we have 20,000,000 of evangelical Christians in the world.

Given 20,000,000 of men and women saved and endowed with the Holy Ghost as witnesses and heralds, possessing almost untold wealth and unprecedented facilities of travel, aided by the million-tongued press, and unobstructed by national barriers, what would hinder the thorough evangelization of the whole world in ten years or less? In these days of marvelous facilities and giant enterprises in commerce, art and science, why should not the church of God appreciate her supreme privileges and improve her supreme advantages to fulfill the great commission right speedily? Why not make this her chief business until it is done, and hasten the day of promise and prophecy.

"When o'er our common nature,
The Lamb for sinners slain;
In passion, King, Creator,
In peace returns to reign?"

Let each Christian during ten years be the means of reaching fifty souls, or five new ones a year, and the work is done. The commission is fulfilled; our duty is done, and God will thus gather out of the Gentiles a people for his name. Acts 15:14. The enterprise is practicable, and I do not doubt that man of the world would not fail to accomplish a similar enterprise if they saw gain enough in it. We can do it if we have a mind to do it.

Says Dr. Pierce: "The grandeur of the proposition thrills the very pen that puts it on paper, and yet after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the divine inspiration."

If the enterprise involved the absolute conversion of the whole world, it would indeed seem appalling, but "to preach the Gospel to every creature," is neither appalling nor difficult.

We only need a church separated from the world, consecrated to God, and concentrated upon this grand evangelism. We want a church not only converted to Christ, but to enthusiastic zeal in the cause of missions. We must send missionaries to the lakewarn in our churches to try their hearts. Although we have gained to-day over yesterday, we must gain far more to-morrow or to-day.

We could spare men and women enough from our churches to furnish the whole world with missionaries, and scarcely miss them from our assemblies. We are cumbered with idlers who need work for their own good.

The money needed would scarcely serve as a wholesome depletion of the plethoric luxury of the profaning church of Christendom.

The annual interest on the value of jewels worn by women professing godliness, could not be less than three or four million dollars, and if we add the cost of vain and pernicious fashions, and of wines and tobacco, we have more than we need for this grand enterprise. Let it be fully known that the church of God to-day has ample means in men and money for the thorough evangelization of the whole world within ten years, without sacrificing any of the necessities or comforts of life, or crippling the work at home. May God move us to do it.—E. F. M., in *Ministry Review*.

THE GREAT TEACHER.

The fact that Christ first appeared to the poor in purse and spirit, the ignorant and the unlearned, is no proof at all that we should be and remain in such circumstances and conditions in life. No, the great Teacher, doubtless, for this good reason, commenced to lift up and instruct the poor, the distressed, the miserable first. He taught by parables, and gave what we learn object lessons from nature in order to draw out and to develop their intellectual faculties and moral principles. By no doing he could get them to reason for themselves, and to come to their own conclusions. Christ does not desire us to stay ignorant. He wants his disciples to be intelligent, wise, but humble; to know and understand the works of our heavenly Father; to know and to do his entire will so far as it concerns mortal man;

and he wants us to know and to obey the immortal truth wherever it may be found.

M. P. L.

THE MAJESTY OF THE BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern profane, "Try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "Try," now so universally common. Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steel," "We do not commit adultery," suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible. That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in moral never was and never can be justified.—Baptist Union.

TOUCH ME NOT.

What you please let us know how to reconcile the words of Jesus. He said, "I lay down to touch him, and he shall reach his hand and thrust it into his side, etc." (John xxi: 17-19). Why was Mary forbidden to touch the Savior, and why was Thomas bidden to thrust his hand into his side, etc.?

—Nathan Parsons.

There is no contradiction. Mary was disposed to linger and show demonstrations of her devotion and rapture, which Jesus forbade, hurrying her away, saying, "Linger not to take hold on me now, but go quickly and tell my disciples that I am alive from the dead." And, to encourage her to "go quickly," he assures her that she will see him again, for he is not just now to ascend to the Father. It was not that there was any wrong in merely touching his person; but it was not proper, in view of the need that intelligence of his resurrection should be speedily carried to the disciples, that she should tarry now to take hold on him and linger to show her delight in seeing him alive. In the case of Thomas there was propriety in affording to one in his incredulous mood, the strongest demonstration of the truth of the resurrection of Jesus.—Editor *Christian Standard*.

MUTUAL HELPFULNESS.

When the Swiss mountaineers undertake to climb the snowy Alps, they do not go alone; and among their first preparations they secure a long, strong cord, which is bound about the body of every man in the party. With this secure, and with their pointed staves in their hands, they assay the dangerous task. If a man loses his footing, the cord holds him, and the others, firmly planting themselves, keep him back from falling and certain death.

It is thus that Christians are joined together in mutual helpfulness. Many a time a man stumbles in his course, and for but timely help might go down into unfortunable depths; but strong hands hold him fast, and he soon regains his footing.

Let Christians see to it that they know and prize this fellowship of the saints; that they labor to strengthen the bonds of Christian brotherhood; that thus they may be helpers of each other's joy, and may save many from dangers which might otherwise be fatal.—Selected.

The Chinese in California who have come under Christian influence, love to read the Bible. They are especially interested in the history of the creation and the story of our Savior. They always answer "Bible," if the choice between that and another book is referred to them. Miracles do not at all surprise them; confirming the position, that an uneducated mind, believing in the supernatural, expects them as proofs of divine authority.

Home and Family.

Myrris.—And the fruit of pining is seen in places of them that make poor.—James 3: 18.

VIA SOLITARIA.

[The following poem by Henry W. Longfellow was not written for publication, but simply to give utterance to his heart-aching sorrow after the death of his wife, in 1835. It is a beautiful, and a touching production, and will be read with painful grief.]

Alone I walk the pebbly city.

Where each street lingers with his own;

Old friends, I ask not for your play—

I walk alone.

No more for you my lute rejoices;

Through morn'g bow bringings of June.

Oh! hush, your sweet and piping voices

Are not of tune.

In vain for me the elm tree arches

Its plumes in many a fragrant spray;

In vain the evening's story makes you

And snail day.

In vain your beauty, summer flowers;

Ye cannot grant these coral ears:

They gaze on other fields than ours—

On other skies.

The gold is sifted from the coffee,

The brick is shewn from the sheath;

Life has lost one more bow to offer,

And that is—*Death*.

Tell me I know the voice of the wind,

And therefore, life and death must come,

Though the who give the world its beauty

Is in her grave.

I live, I lost need for the living

Who drew their souls from life and time,

And walk, with glad thanksgiving

I shall be free.

For life to me is in a station

Whereas! quoth a traveler stands—

One about him, and another waiting,

In other lands.

And I, as he who stands and listens,

Amid the twilight's chill and gloom,

To hear, approaching in the distance,

The train for home.

For death shall bring me nothing more;

Beyond the shadows of the tomb,

On grander shore a bride is waiting

Until I come.

In tender fold are children playing,

And there—oh! crown of delight—

I see the child and mother praying

In robes of white.

Then, then, the longing heart that breaks out,

Stealing the treasure not by rote,

I'll call Thee blessed when thou smilest

The parted—one.

POWER OF LITTLES.

A SINGLE bitter word may disquiet an entire family for a whole day. One early glance casts a gleam over the household, while a smile, like a gleam of sunshine, may lighten the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessings dwell. No matter how humble the abode, if it is thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumult of the world; it will be the dearest spot beneath the circuit of the sun. And the influences of home perpetuate themselves. The gentle grace of one mother lives in the daughter long after her head is pillowed in the dust of earth, and the father kindly finds his echo in the nobility and courtesy of his sons, who come to wear his mantle and fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make homes miserable, and perpetuate the wrongness and seducers, the contentions and strifes and railings, which have made their own early lives so wretched and distorted. And what is here said of home life is only less true of school life.

A TRUE LADY.

WILDERNESS is a thing which girls cannot afford. Dilecacy is a thing which cannot be lost or found. No one can return to the green hills of bloom. Familiarity without confidence, without regard, is destructive to all that makes woman exalting and ennobling. It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. A wickedness may be iociously. Badness is constitutional. All can be conformed, and not banish men and women from the amenities of their kind. But self-possession, unshrinking, and aggressive courtesies of

demeanor may be reckoned very offensive, and certainly merits rebuke. Do not have impulses that need restraint. Carry yourself so lightly that men will look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He less a large measure of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman falls in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she be lost, in sentiment, in delicacy, in kindness she should be found wanting, he receives an inward hurt.

WEAK WOMEN.

"Most of the Christians are weak women." They are, are they? Well most of the criminals are strong men.

"Most that attend the prayer-meeting are women." Exactly; and most that hang around the bar-rooms are men.

"Girls get their heads filled with hymns, and tracts and such nonsense." Do they? Well, boys get their heads filled with whiskey and obscenity and blackguarding, and wander as roughs and hoodlums around streets and slums of the city, or squander their money in gambling or sin.

If piety proves woman's weakness, does drunkenness prove man's strength? If women are ruled over by priests, are they worse off than men who are ruled by pipes and tobacco? Is it any worse for a sorrowful woman to be praying in her closet, than for a drunken infidel to be carousing in the lock-up? If piety is a mark of mental weakness, it might be well for some of the drunken lords of creation if they were a little weaker in mind themselves, instead of how wise and worthless as they are.

FACTS ABOUT DANCING.

From time to time our opinion has been asked on the question of dancing. We prefer to state some facts touching the practice, and leave every one to do his own thinking and reach his own conclusions.

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.

2. It is a fact that modern dancing, however well done, adds no worth to character.

3. It is a fact that a well-trained monkey can excel the best-taught young lady or gentleman in the use of the heels.

4. It is a fact that it requires no intelligence and no virtue to dance well.

5. It is a fact that there is no more honor in dancing well than there is in jumping, walking, running or wrestling well. Dancing matches are on a par with walking matches.

6. It is a fact that mixed dancing becomes extremely fascinating.

7. It is a fact that much valuable time is lost by this species of reveling.

8. It is a fact that money is wasted on dancing.

9. It is a fact that people who cannot entertain themselves and each other in a rational way, and must employ their heels for the purpose, are to be pitied.

10. It is a fact that many females have been ruined by attending dances.

11. It is a fact that the best of young men, even of those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.

12. It is a fact that the whole spirit and tendency of dancing is worldly.

13. It is a fact that no one was ever noted for piety and dancing.

14. It is a fact that when a professor of religion follows dancing, his influence for good is lost.

15. It is a fact that men of the world think dancing inconsistent with the Christian profession.

16. It is a fact that the best people in the world never dance.

17. It is a fact that a dancing church member is not worth much to the church. As the love of dancing comes in, the love of God goes out.

18. It is a fact that the most pious and considerate people in all the dominions are op-

posed to dancing, and earnestly advise against it.

19. It is a fact that no young convert dares to dance, nor any one else in whose heart the love of God burns.

20. It is a fact that no one ever dances to glorify God; but an apostle enjoins us to do everything to his glory.

All these facts can be proven and are true beyond doubt. In the light of them it ought not be difficult to any inquirer after the right way to conduct a safe conclusion. Reader, if you are a Christian, and wish to decide the question, Shall I dance? with reference to your Christian growth, influence and happiness you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we cannot ask the Divine blessing.

When Moscow was burning, there was a party dancing in the palace right over a gunpowder magazine. They did not know the dance was approaching, so the leader of the festivity shouted, "One dance more!" and the music was taken up through the palace, and the music played, and the feet bounded, and the laughter rang out; but suddenly, through the fire and the smoke and the thunders of the explosion, eternity broke. Alas! that some will dance on their sins, and their frivolities, and their worldliness, until in an hour that they know not, eternity breaks in, and they are destroyed, and that without remedy.—Selected.

USELESS TREASURE.

A rich nobleman was once showing a friend a collection of precious stones, whose value was almost beyond computing. There were diamonds, and pearls, and rubies, and gems from almost every country, which had been gathered by their possessor with the greatest labor and expense. "And yet," he remarked, they find me no income."

His friend replied that he had two stones which cost him about ten florins, each, yet they yielded him an income of two hundred florins a year.

In much respect the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two tolling gray mill-stones. They were laboriously crushing the grain into snowy flour for the use of hundreds who depended on this work for their daily bread. Those two dull, homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good, pure purpose, but to hoard it up for its own sake is more than a folly—it is a sin.

THE UNITY OF THE HOME.

When by two people a household is established, it should be clearly understood from the start, that there is a community of interest—that what concerns one, concerns all; that secretaries are disastrous.

The man who keeps all his business relations and prospects and undertakings to himself, not only by keeping his wife a stranger to his business, loses a counselor, whose natural keenness of wit would be sharpened by personal interest in his success;—a counselor, whose oneness of aim with his would be unquestionable, because not only she loves him well, but with him she stands or falls, but he risks having one in his own home, ignorantly working against him.

If the wife is in darkness as to her husband's affairs, she may, by a too cautious saving, cause the business prosperity and stability to be undermined; by a too lavish expenditure when it is in straits, she embarrasses him; or, unconsciously of the pressure of his cares, she additionally burdens him with small anxieties or duties which she would, if better informed, assume herself.

Those who conclude that the health, morals, disciplines and doings of the family are on concerns of the husband and father, and so leaves him uninformed of what is going on, deprives herself of aid-of the advice of one whose outlook is quite as wide and whose real interest is as deep as her own.

People go on in families, each in a divided and separate way, heedless that what God has bound together in the Home, man cannot really put asunder, try as he may. Suddenly, in

some great shock of disaster, he experiences what is thus described by a French writer:

"Then the poor wretch feels in all its wide extent the sentiment of family responsibility, of that solidarity which causes esteem or respect to descend from father to son, or from child to parent."

When children are allowed to understand and take an interest in family affairs, when they feel that they have a partnership in the household; then they will be early enlisted as helpers; their judgment will be strengthened and developed; a proper reticence will be educated into them.

It is children who by secrecy are constantly stimulated to pry into secrets, who become tattlers. The child who is taken into honest confidence, is not the blabbing gossip to publish home affairs, but is the staunch home co-worker.

Some people say, that it is unkind to mix young folk's shares in anxieties and responsibilities, but this may be God's very way for training them to usefulness. If he sends the cares and anxieties into the family, it probably is his way to prepare them for a higher and better life. Therefore we should not deprive our children of what may be to them a fountain of strength, a reservoir of power, a ladder to ultimate success.

The Scripture says, "Blessed is the man who has borne the yoke in his youth. The world is full of the dangerous divisions of interests in the family. Men adulterously conceal their prospects and losses; their wives go on in ways that once were safe; unconscious that they are wayside lies along the crumbling edge of ruin; all falls in some terrible bankruptcy and people cry, "Woman's extravagance," when they should cry, "Behold, man's dangerous secrecy."

God, in the beginning, proposed, as it was not meet for men to be alone, to make a helpmeet for him. If men would only be ready to make their wives helpmeets by confiding in their business, consulting them, and working together, both private and public, not only would fast living be far less common, but the evils of women would be less anxious, her favors would be more useful, and commercial disasters would be far less common.—Sel.

Our very grateful burden, which comfort them to carry it? The burdens of earthly matters gradually wear out the strength of those who carry them; but the burden of Christ assails the heart of it, because we carry not gain, but grace.

It is a great deal better to live lightly than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Light-bearers don't ring bells and be anxious to call attention to their shining; they just shine.

As a lady and her daughter were passing out of the church door, the child bade good-by to a very poorly-dressed little girl.

"How did you come to know her?" inquired the surprised mother.

"Why, you see, mamma, she came into our Sunday-school alone, and I made a place for her on my seat, and I smiled, and she smiled, and then we were acquainted."

It would be a good rule for grown-up people in church. If you are in first, and a stranger enters, make room for him and smile, and thus he will smile, and you will be acquainted.

God's TENTH.—A Hindoo Christian who used to be always grumbling at the smallness of his salary, used up his mind to give the tenth to God; so next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "That is for God's work, sir."

The missionary took it, but rendered much to the man, who was really poor and had a large family, would get on without it. Mending him a few weeks later, he asked how they were doing. Instead of grumbling, as usual, the man answered cheerfully, "Well, sir."

"Thus tell me how it is that you, who used to be always grumbling, when you were spending your ten rupees a month on yourself now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."

FALLEN ASLEEP.

TIBBETT—July 6th, near Mulberry Grove, Ill. Lawrence Tibbett, youngest child of Geo. and Millie C. Tibbett, aged 1 year, 8 months and 27 days. JOHN WISE.

STUDEBAKER—In the Pleasant Grove district, Douglas Co., Kan., July 9, sister Mary E. Studenaker, 40 years of age. Deceased was a daughter of Eld. Joseph Michael.

Michael. She called for the elders and was anointed with oil in the name of the Lord. She bore her afflictions with Christian fortitude and was perfectly resigned to the will of the Lord. Her mind was rational to the very last. She labored with a severe cold and a fever which soon terminated in death. Funeral services held by elders James Hilkey and Peter Braker from Nov. 14 to 13.

D. W. STUDEBAKER.

LEEDY—In the Centreville church, Johnson Co., Mo., July 8, 1882, Mary Ethel Leedy, infant daughter of friend Jonas and sister Elizabeth Leedy, aged 18 months. Funeral services by Jacob Witmers from Isaiah 40: 6, 7. JACOB WITMERS.

JONES—In the community of the Hurricane congregation, Ill., Dec. 19, Bro. Samuel Jones, aged 51 years, 10 months and 13 days. Funeral services by the undersigned from 1 Cor. 15. JOHN WISE.

BOOK—In the Dry Creek church, Linn Co., Ia., May 23rd, sister Nancy Jane Book, aged 32 years, 8 months and 39 days.

Deceased leaves a sorrowing husband and three children and many relatives to mourn her death. Funeral services by Eld. Abraham Stans and the writer from Rev. 11: 3. JOHN C. MILLER.

BIRCH—In the Clair Church church, Saline Co., Mo., April 24th, sister Margaret Bark, wife of Bro. Lawrence Bark, aged 27 years, 5 months and 4 days. Funeral services by Eld. D. L. Williams and the writer.

D. PROVINE.

ODEN—In the same neighborhood, March 1st, P. E. Oden, aged 65 years, 8 months and 18 days.

Deceased was a member of the Missionary Baptist church for many years. Last Winter, now confined partly to his bed by sickness, he failed to unite with the Brethren, but before a suitable time could be determined, he was called away to meet his God. Funeral by Bro. A. Wallace from Heb. 4: 2. D. PROVINE.

BOTHENBERGER—In Ripley Co., Ind., July 13, Ida Viola Bothenberger, infant daughter of Jacob and Emma Bothenberger, aged 1 year, 2 months and 20 days. Diseases, cholera infantum.

It is with a sad heart that I communicate the news of her death. She was a lovely child, sweet in disposition, kind and loving. Her mother was a better child than she would during the whole night, and when she awoke there was always a sweet smile in her face. My dear wife, the mother of the babe, laid to be taken to the Hospital for the Insane, but February, and she is there still, though suffering from the same disease. I have taken the children to Ripley Co., Ind., to no small and my dear little Ida died at that place, separated from a hundred miles from me. Little Ida I did think that I would never see her again. A telegram summoned me there, but as I had gone to visit my dear mother, I did not get it until Friday evening. I returned to Indianapolis immediately, and arrived at the house where Ida died, at 11 P. M. Funeral sermon from Matt. 18: 14. J. ROTHENBERGERS.

Correspondence.

When they that feared the Lord began to show their piety, they were written before them on the book of the living. (Isaiah 62: 12). And they that feared the Lord, and did his commandments, shall have peace. (Isaiah 54: 13).

Annual Meetings.

Our Annual Meetings are being closely associated, and in many instances critical rather than friendly, and often seem to think A. M. is the only place where business can be done in the church, and hence carry up to A. M. matters that can just as well be disposed of in the local churches. It is a good reason why we all should look to our Annual Meeting with great interest, for the above meetings we all look for a final disposition of our various troubles, and yet, after all the worry, anxiety and cost connected with these conference meetings, some will take to themselves the liberty to set up their own

views and judgment against the decision and work of A. M., and frequently pass severe criticisms upon the work done at said meetings; and often, too, to the injury of themselves, and to the wounding of tender feelings that ought to be guarded against with jealous care. Now, if all will guard to their own views and lives, and drink deep of the spirit of our divine Master, and labor hard to settle all their difficulties at home, we can have a glorious practical feast at our next A. M. Let us all agree to try it once, and learn to respect the views and feelings of our brethren a little more. If we will guard to the spirit of the Great Meeting at the Last Day, when we meet at our Annual Meetings.

It has often been said that we ought to have our meetings conducted upon such a system as to reduce the number in attendance upon such occasions. But I am like Bro. D. E. Brubaker. I think it will be very hard to keep them away as long as they love one another. These meetings are looked forward to as great family reunions, which are so pleasant, that they cannot will keep away. And now, since the delegate system is adopted, as it is, every one ought to see to it that they become very familiar with their Bibles, that they be ready to give a Bible answer to every question; then we may be relieved of much of the discussion that often attends the business of such meetings.

And now, a few words upon another point, and that is, the idea that some have that the request for the right of speech to such are not in the order of the church in dress.

Now, dear brethren, just think seriously for once, what you ask. We hold in fellowship and commune with those who are out of order in this particular and perhaps never say anything to them. I think that the Moderator to do what we have failed to do. This seems to me to be a little to one side of the mark. Much of that with which A. M. is concerned, is simply the result of a want of proper training at home. I am in favor of putting the guilt on the guilty party, then no one will see so much fault in A. M.

A. HICKSON.

From the Palestine Church, Ohio.

Dear Brethren—

We have had a very wet Summer; thus far our crops are good. Harvest is cut and a portion in the barns. Oats look well, corn looks well but has little tenure on account of wet weather.

We have our regular meeting nearly every Sabbath; love and union seem to be among us, for which we thank the Lord. We are weak in the ministry since the Miami conference, over us, taking all of our ministers except one young brother in the first degree. Last Fall there was one elected; also this Spring (June 5th) an election was held and David Hollinger chosen to the ministry. This leaves the work in the hands of three young ministers. Our correspondence with the Brethren is on the wane.

Yesterday, brethren Abraham Detrick and Jerry Knauthman were present at our meeting at West Branch. We had a pleasant meeting, during which the Word of God was spoken to a silent and attentive audience, which caused many bright tears to flow. After the services were over, a large congregation met at the water-side, where two young souls were baptized. We think many more are counting the cost. Thirteen were added to the church the past Winter and Spring. Our Love-feast will be held at the house, near Palestine, Oct. 20th.

M. HOLLINGER.

New Madison, O.

Clips from the Work-house.

I came to St. Louis, Mo., July 15th. Had three meetings with the little and the great, and elders, who are still laboring and praying for higher attainments in the divine life. Being surrounded with difficulties and severe trials, they like the children of God elsewhere, need much of that inward grace that will enable them to love and labor for, not only their brethren who love and labor with them, but those who oppose them. Here is where the tug of war comes with God's children, to rise into that higher life within, which prompts us to seek after, and love properly all of our fallen race regardless of the fierce opposition and trials that are to be met and endured.

Having no resident minister at present, J. Metzger, D. B. Gibson, John Hoeschberg, John Wise, A. S. Lear or Martin McClure and myself are expected to visit them in turn, and thus give them regular meetings on the first

and third Sundays of each month. Other brethren will likely visit them also, as opportunities are presented. They have one dance among them who seems to be active and zealous and willing to do all he can for the Master in this great city. They meet each Lord's day and on Thursday night of each week, to sing and pray and sing hymns; they meet in a private room, about 10 x 15 ft. at sister Frank's, No. 913 Brooklyn St., and thus edify one another as best they can amid their peculiar surroundings.

O, that more of our dear brethren and sisters could be attending the service of the worship in this great city, as felt by those who are here, until sufficient means would be donated to build one speedily. Let all pray and work for the success of the cause of the blessed Master here and elsewhere, now and forever.

DANIEL VANIMAN.

From Colorado.

In response to quite a number of inquiries concerning the progress of our enterprise here, we take this method to say that by continued effort and much hard work we will have accomplished the completion of our main building about the 1st of August. The first of August. It will, no preventing Providence, be opened for the reception of patrons the seventh day of August, 1882. No pains will be spared in order to make it a pleasant home for invalids and those seeking recreation, as well as for those who come to Colorado to see the country and spend a few weeks or months for pleasure.

We propose our terms shall be more moderate than any institution of the kind, at present in America. As a godly number wish to know our terms, we will say, our schedule of prices will be elsewhere, and will be seven dollars per week, including room, board, bath, fuel, and medical attendance. Invalids requiring nurses or more than ordinary medical attendance, of course, would be expected to pay something more. Experienced physicians will be in attendance.

The medical department of our house is such that hot and cold water are conducted throughout each story, and can be had at all times day and night. The bath rooms and dressing rooms are nice and tidy, where one can take a bath with the greatest pleasure. The tables will be furnished with the best of viands in harmony with the principles of hygiene or healthful living. No "starving" process will be inaugurated, or any other radical injunction hobby contrary to the needs of our patients.

All who visit our Home speak in the highest terms of the location, scenery and arrangements. And, that such cheap rates of railroad fare can be had, we look for many of our brethren and sisters to pay us a visit. Only thirty dollars for a round trip ticket from the Missouri River to Colorado and return, and good until the first of November. To the Missouri River the rates are as low for round trip tickets. The Exposition at Denver opening the 1st of August and continuing two or three months will be the occasion for many thousand to visit Colorado and see the products of not only our own State, but of the whole great West, especially in regard to the manufacturing industry of Colorado, California, Nevada, Wyoming, and other States and Territories; specimens of all to be brought together at Denver, and exhibited to the gaze of persons from all parts of the world.

A circular giving full information in regard to our Hygienic Home will be sent to all applying for it.

Crop prospects here are good; a heavy crop of wheat, oats, and barley will be harvested. The country is rapidly filling up with energetic and enterprising people. General prosperity seems to be bright future for Colorado. With all this it is not the country to sit or please every one—"the fittest survive"; hence our people are in the main possessed with an intangible will to push on to success, to leave the desert and make it blossom as the rose. J. S. FLOYD.

From C. H. Bulshager.

Beloved Sister in Christ—

Your letter containing contribution to my ministry, came yesterday afternoon. Very welcome, and not only literary facilities, but physical no less, as we needed in the prosecution of my mission. I am glad you thought of me. I have no doubt you thought first of Jesus, and he was the spring of your feeling for poor unworthy me.

This is as it should be. Give unto the Lord, and then your compound interest is sure, for this world is not the end. It is a glorious thing to have fellowship with God, and His Son Jesus Christ. For this we need the constant inward and sanctifying operation of the Holy Ghost. Sin draws a veil over the face of God, because it draws a veil over our own soul. The pure in heart always see God. Holiness keeps the face of righteousness at high noon, and gives the soul a bright heaven and a wide horizon. The faintest gleam on the window pane dials the scene beyond. The smallest pebble thrown into the mirroring lake, sends the smooth surface in waves, so that it no longer reflects the sky. So one sin, one impure thought, one unbelief, one sin, one passion, destroys the mirror of the soul, and shuts out the face of God, and the high, broad, sunlit heavens. He that hath the "hope that maketh not ashamed" "purifieth himself, even as He is pure." 1 John 3: 3. This takes close watching and exact walking. Jesus did it, and Paul. "I can do all things through Christ who strengtheneth me." Philippi 4: 13. "All things are possible to him that believeth," because faith is simple oneness with the mind and will of God. Half-truth loses the battle; and a half-conscience never allows the Christian to win. "In Christ dwelleth all the fullness of the Godhead bodily." God did not deal in half measures. It took all he had. He gave Himself. More he could not. He asks the same in return. Less will not save us. If the world, or the flesh, gets a little stronger, the devil is sure to get all. Now, even a slighter devil could leave behind them when they made their great exodus out of Egypt. Solemn and inspiring lessons for us. Let us learn it well. God must bear all or nothing. Christ and Beelzebub never shake hands. Heaven and Hell never meet.

Union Deposit, Douglas Co., Pa.

From Loraine, Ill.

Dear Brethren—

Like many others, we have had a very tedious time with mud and rain, but have just finished cutting a bountiful wheat crop. We have appointed August 19 and 20 for a harvest meeting at Loraine. Services at 10 A. M. and 8 P. M. of each day. Hope the Brethren and sisters and friends will come and rejoice with us; spiritual health grows.

H. W. STOKER.

From Dorchester, Neb.

Dear Brethren—

The good work is still going on here. On the 17th of July six more were added to the church here by baptism—one old lady from Philadelphia, Pennsylvania, making ten in all since the beginning of this year. May the Lord bless us all, in our prayer. J. R. CRIFE.

From Montgomery Co., Ind.

Dear Brethren—

On the first Sabbath in July, the angels in Heaven and the brethren and sisters of the Bethel church, were made to rejoice by the return of one precious soul to the Father's House—a dear sister was buried in baptism, and arose to walk in newness of life. May God bless her and all his church. W. L.

From Hudson, Ill.

Dear Brethren—

In passing over Illinois one is struck with the great fertility of soil in this State and the immense amount of grain and stock and live stock shipped from this section of the Union. Every railroad station of any consequence has its elevator or mill. Much of this State was formerly too wet and marshy, but of late the farmers resorted to filling and made the upland lands more valuable of all. The abundance of grain and stock is in part due to harmony, doing good work, but greater efforts would accomplish more. Sunday-school and missionary work are the two great levers of the church. S. Z. SHARR.

From La Due, Mo.

Dear Brethren—

On Sunday, June 22nd, we held our quarterly council-meeting. Business passed off pleasantly. One sister united with the Brethren. We decided to hold our Love-feast Sept. 27th, at 10 o'clock. Ministering Brethren traveling through our part of the West, are invited to stop with us at La Due on the Missouri, Kansas & Texas R. R. J. S. MILLER.

Religious Essays.

Members who write more often than others into you, that what we send or acknowledge, and I trust you shall acknowledge ours to the end—1 Cor. 1:13

Editor and Brethren,

BETTER TO WEAR OUT THAN RUST.

BY M. A. ST. JOHN.

Ever be diligent, watchful and brave,
Working with ardor the erring to save;
Never forgetting that we are but dust,
And that 'tis better to wear out than rust.

Down from the bright shining courts of high
Come our Redeemer, for mortals to die;
He toiled all the day, through heat and through dust,
Showing 'tis better to wear out than rust.

His heart and his hands with blessings were full
He never transgressed his own golden rule;
He saved many poor souls from sinful lust,
Showing 'tis better to wear out than rust.

Thousands have fought in defense of the right,
Fought in the ranks of reform with their might;
Now they have left us, returned to their dust,
Having shown 'tis better to wear out than rust.

Down-trodden truth is beginning to rise;
Believe it, obey it, and contend for the prize,
For better to wear out, and die, if we must,
Than idly to live, than die of the rust.

All heaven is full of activity now;
On earth, earnest workers are holding the plow;
Press into the ranks, yield not to distrust,
'Tis better, by far, to wear out than rust.

Some stalwart reformers are passing away,
Who long here the burden and heat of the day;
Oh! where are the men to fill posts of trust,
And show that 'tis better to wear out than rust?

The conflict now waging will not always last;
A struggle, a victory, and all will be past.
The victors, all crowned, in the home of the just,
Will evermore live, when none wear out or rust.

For the Brethren at Work

HOW LONG WILL YE HALT?

BY W. E. CRUTE.

"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him."—1 Kings 18:21.

In the language of this text, Elijah conveys the idea that it is not good to halt between two opinions, and that when we once come to a conclusion we should come to a wise one. In our day there are a number of brethren whose one great desire is to serve God acceptably who cannot decide which is the true church. They halt between two opinions, undecided whether the German Baptist Brethren, or the Old German Baptist Brethren are God's chosen people. All such, and all who have already cast in their lot with the Miami Movement, we would ask prayerfully to ponder the following thoughts:

"There can be but one true church. The sacred writers always speak of Christ's kingdom, never Kingdoms. 'On this rock will I build my church,' not churches. The body known as the German Baptist Brethren still remains the church of God. This body is just as it was before the 24th of last August, (the date the Miami Brethren separated from it.) If it was not the church before that time, where was the church then? Some may think the 'salt' was withdrawn then, but the 'salt' cannot be withdrawn—it may 'lose its savor,' that is all. But no one believes that all the faithful members left the church then or since; and not very long ago one of the leaders of the Old Order party said in public, 'There are still many good members that are not with us, but they will soon come to us and the remainder will follow the Progressives.' Very few have joined them

since this was said, and these "good members" have sanctioned by an overwhelming majority the expelling from the church of the Progressive leader, and stand up firmer than ever to the self-denying principles the church has long held sacred. If any think there is no true Christianity left in the church, let them reflect that man may be mistaken in his judgment. Even the zealous prophet Elijah was deceived in this matter, for he said, "Even I only am left." But the Lord told him, "Yet have I left me seven thousand in Israel." (1 Kings 19: 8.) If the Lord were to speak to-day, would he not say, "I have left me more than seven thousand in Israel?" While there are so many righteous left, the church cannot be destroyed. The Lord promised Abraham that he would not destroy Sodom for ten righteous 'sake, and he will not destroy nor forsake the church where there are ten righteous left, much less when thousands remain.

The Old German Baptist Brethren are a new organization. This they indirectly admit, for they have changed the name by prefixing to it the word "Old." If it were the same organization to which they used to belong, why not preserve the old name? And they say, "If it is the work of the Lord, it will stand; if it is the work of man, it will fall," thus virtually admitting that this body has not yet been tried. The German Baptist Brethren church has been tried by war and peace, prosperity and adversity; and though at times it may have swayed a little, it stands, and will stand. The Old Order Brethren claim when the church becomes corrupt, it is the duty of the true followers of Christ to work a reformation, and onto the course pursued by Alexander Mack and his followers, as a precedent for the course they have taken. But the two circumstances are as unlike each other as night and day. Then the church surrounding that devoted head had become totally corrupted, and they knew there was no longer any saving power in that church, knew that they were sinners, and commenced by baptizing each other. Now a reformation was not needed; the church as a body had not become corrupted. A. M. had not departed from the Scriptures; customs and usages had been changed, but the Gospel was not violated. Evils may have crept into the church, but none which a united effort could not have cast out. When Jesus found in the temple the money changers and those who bought and sold, he did not forsake the temple and commence to build a new one; but cast out that which defiled it, and so should we do. But the Old Order Brethren instead of "earnestly contending for the faith," forsook the church and all who were in it. But unlike Mack who was first baptized and then preached, they were satisfied with the baptism of the church which they had now forsaken, and received into their number who had once been baptized.

If the only way to get to heaven were by crossing a broad, deep river, spanned by two bridges, the one centuries old, time-worn but yet safe, many beings still crossing on it, the other a new structure (hastily thrown across by a few persons who distrusted the old one) yet untried and pronounced unsafe by competent judges;—on which bridge would you attempt to cross? You would all trust the old in preference to the new.

All you who are waiting to meet

your loved and lost on the other shore, cross on the old bridge; it was good enough for our fathers, it is good enough for us. Its piers still rest on the rock of eternal ages. Our eternal doom is of too infinite a value to be entrusted to an untried structure. Eternity is too long and heaven too precious to run any risk.

North Manchester, Ind.

For the Brethren at Work.

THINKING AND DOING.

BY W. M. LYON.

"What think ye of Christ?"—Matt. 22: 42.

How many can answer the query? All. Yes, everybody can answer in some way, either to the pleasure or displeasure of its great Author. Christ propounds the question to the Pharisees, and having received their answer, he asks them another question which puts them to silence, and after which time they dared not interrogate their Master. He classes the Scribes with the Pharisees and calls them "hypocrites," "serpents," "generation of vipers," denouncing eight woes against their hypocrisy and blindness, therefore how can ye escape the damnation of hell? "The scribes and Pharisees sit in Moses' seat," says Christ, therefore whatsoever they did you observe, that observe and do, but not after their evil examples, for they say and do not. He warns the people to beware of their ambition, hence he here teaches the great, grand and fundamental principle of Christianity,—observe the commands by doing them. "He not hearers only, and doers of the word." Jas. 1: 22. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13. Therefore we must not only think and say, but do. Observe the law by obeying it, and obey the law by doing it,—doing whatever it requires of us. Beware of the scribes and Pharisees, for they say and do not. They were teachers of the law but did not practice. They sat in Moses' seat and were doctors and expounders of the law, but they were unwilling to obey it themselves. They worshipped man instead of God, for all their works they did to be seen of men." When our Savior appeared in Judea, the Pharisees were then in great credit among the people, because of the opinion they had conceived of their great learning, sanctity of manner, and exact observance of the law. They fasted often, made long prayers, paid their tithes scrupulously, and distributed much alms. They did all this, yet without reward, and only added to their condemnation. Why, because all they did was vitiated and corrupted by a spirit of pride, ostentation, hypocrisy, and self-love. They observed the law, but with a wrong spirit. They substituted human traditions in the place of God's law, and made a great show of religion, outwardly, like whitened sepulchres, but within they were filled with corruption and deformity. From the preceding facts we draw the following conclusions:

1. Christ gave his law for us to observe and do.
2. We must do his commands with a right spirit.

We now dispense with the old law, and come to the new. We do away with the teachers, doctors of the Mosaic law, (the scribes and Pharisees) and come to the teachers of the law of

Christ. Hear Paul: "Prior to the coming of faith, we were kept under the law, for, it was our School-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. Gal. 3: 23-27. Christ's disciples were to teach all nations, all things (not only a part) whatsoever had been commanded of the Father and of the Son, and of the Holy Ghost. Matt. 28: 19, 20. "Go ye into all the world and preach the Gospel to every creature. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 15, 16. "Repentance and remission of sins shall be preached in my name, among all nations, beginning at Jerusalem. Ye are my witnesses." Read Luke 24: 47, 48. Here we have faith, repentance, and baptism, the pre-requisites by which we are to enter into the enjoyments of Christ's kingdom, Christ and his witnesses. Can we enter the kingdom otherwise? We cannot. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. Can we obey them without doing them? Certainly not. We must believe them and do them. Thinking, and saying, and believing will not justify us, but believing and doing all of them will save us. "If ye love me, keep my commandments." John 14: 15. We now enter the sheepfold of Christ; what do we find here? Is the work now ended? No, we have only made a beginning. Paul was an inspired writer, a chosen vessel of the Lord, a teacher, a preacher of the law of Christ. We will now hear this testimony. He organized and established churches. He instructed them what to do, and what not to do. You agree to all this. Well, do you think Paul ever exercised any authority which was not from Christ? I think not. You also admit that he gave no command to the churches but what was to be obeyed? I do. We will now consult Paul's writings: "Brethren, pray for us." 1 Thess. 5: 25. What does Paul mean here? He tells the brethren to pray. Can they now refuse to pray, and yet obey the command? Impossible. Then you believe it right for brethren to observe prayer in the public assembly as well as in secret? Yes. Well, Paul said that and meant it, and you believe it right to observe it. We will now notice what he says next: "Greet all the brethren with a holy kiss." 1 Thess. 5: 26. Why, this seems to be a command also, given immediately after he had commanded the brethren to pray, and it seems to be just as imperative, plain and binding on the church, as the other. But what am I to do? The church to which I belong says it is non-essential and unnecessary. But if Paul means what he says when he tells the brethren to pray, he certainly means as much when he says, "Greet ye all the brethren with a holy kiss." This he commands not only once, twice, or thrice, but five times! How can ye accept the former and reject the latter? Be consistent. "Come, and let us reason together, saith the Lord." Isa. 1: 18. What! You are not ashamed of the Gospel of Christ? What think ye of him? Are you ashamed to observe and practice this holy command? If

not, what are your reasons for not doing so? "Pray for us." Can you obey this and neglect to pray? If so, then you may obey the other likewise. Whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he cometh. Mark 8:38. Hear Paul's next words: "I charge you by the Lord that this epistle be read unto all the holy brethren." 1 Thessa. 5:27. Could the brethren at Thessalonica have been obedient to Paul and not have read the epistle? If so, then we may obey the other commands in like manner. Thinking and saying without practicing! Dispensing with God's holy commands, simply to suit our narrow notions! What incongruities found in Holy Writ! Doubting Paul's authority or right to command! Dispense with his commands, and charge him as having given a command, useless and unnecessary. "Well, you say, I believe all outside of the four Gospels, given by Matthew, Mark, Luke and John is not so essential and binding." You believe the first four books of the New Testament sufficient for our faith and practice. If you refuse to hear Paul, perhaps you will take John's word for it. Let us hear him. He was an ear and an eye-witness of Christ's ministry: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." John 13:13-15. What think ye of Christ, his precepts and examples? Here we find him spending his last hours with his disciples, teaching them both by precepts and examples, what they ought to do to one another, even as he had done to them. "Ye call me Lord and Master, and do not that which I command you?"

O, reason, appear and speak for thyself! Where is Feet-washing to-day? From whence cometh the answer? "How can ye have part in my kingdom, and do not the things which I have plainly said to you? I stooped to wash my disciples' feet, and now ye refuse to wash one another's feet, yet ye call me 'Master and Lord.' Why address and honor me thus, and yet disobey me? Answerest thou nothing?" "If I wash thee not, thou hast no part with me." "Beware of the Pharisees, they say and do not." What think ye of Christ? Hear my words: "Go ye and teach all nations to observe all things whatsoever I have commanded you." Then why will ye refuse to wash one another's feet, even as I have washed your feet. "If ye love me, keep my commandments."

Prayer is observed by engaging in prayer. Reading the epistle of Paul to the church was observed by engaging in the exercise of reading. Then, in the name of reason, can we observe the salvation of the holy kites, and not engage in the actual duty? Or can we observe the ordinances of Feet-washing and refuse to engage in the exercise? Be ye honest and consider. "Do not only a hearer, but a doer," and how can ye perform a work and not engage in it?

"Repeat ye." We comply with this by repeating. "Be baptized and wash away your sins." We obey this in the action and performance of baptism. "Wash ye one another's feet." We do this by performing the actual work of feet-washing. "Greet your brethren with a holy kiss." This, too, we obey by doing just what language demands,

doing in faith, work, deed, or action. We might proceed similarly, and reason on the Lord's Supper, the anointing of the sick with oil, etc., and all other commands, but will forbear at present. Thus far we have tried to maintain what we honestly believe to be true commands in God's law, and have addressed the language to those who disregard these mandates by disobeying them or refusing to practice, yet claiming to be the true followers of the religion of Jesus Christ.

We will now in conclusion address the non-professors of religion. "What think ye of Christ?" Know ye not that he died to redeem you? Yes, you believe this. Then, will you be so impatient and disobedient as to have his blood flow in vain for you? Will you thus reject your bleeding, dying Savior, and be lost forever? Do you not know that unless you do your duty you will never be permitted to enjoy that sweet rest in heaven? You glance a moment at the church. Your mind now frames the frail excuse: I see one whom you allow in the church, who I think is not as good as I am, and I make no profession. This may all be true; but will it justify you when you appear before the judgment throne? Your excuse will do to offer in time, but in eternity it will fail, and you will be banished forever from the presence of Him whom you now know to be able to save you, if you will only accept of the terms of salvation, and obey his divine mandates.

For the Brethren at Work.

COUNCILS.

BY JAS. EVANS.

NUMBER I.

We read of but one council in the New Testament, and that was to settle a question relating to the conduct of the Gentile brethren. No apostle ever authorized a council to make out a creed for the church, or to formulate articles of faith which all must receive on pain of excommunication. The apostles themselves formulated no creed, nor presented a systematic theological system respecting God, Christ, the world to come, heaven or hell. Their teaching on these themes partook more of the general than the particular. In vain do we find the Trinity defined with that nicety and precision that characterized the Greek councils. They taught the existence of One Supreme Creator to the heathens, but did not define the mode of his being. They taught Jesus was the Son of God, Lord and Christ, the One Mediator, Redeemer and King, but they constructed no theological system defining the human nature in the one Christ. They represent Jesus as our Lord who demands our love and obedience, and are more intent on setting forth his love and mercy than in defining his compound nature. But when we enter the domain of the part that man has to perform, we find more precision and more detail. As we have said, the first council of the disciples dealt only with the questions of what we ought to do or not to do. This council is our only model council. No council has any prescribed right to meet and settle questions of abstract or pure theology. But they have a right to settle all doubtful questions of external conduct; to tell us what is wrong if we are in doubt respecting it. Congregationalism is a fallacy and fails us in the trying hour of doubt. No congregation can impartially decide every ques-

tion that may arise without being liable to be rest audser. Our Annual Council usurps no authority over the consciences of men. It formulates no creeds and invents no Shibboleths for men to pronounce on pain of death. The spirit of God creates and fosters the inner life and God alone rules there; but there is an external life, an outward conduct that must be maintained, and the whole church is the best judge as to what that outward conduct must be. Faithful preaching of the Gospel and the example of those who do possess their inner life are the means to promote the inner life of the church, but the church is required by her divine Head to preserve an order or outward conduct among her members so as to promote the well-being of all and accomplish the end for which the church exists.

"Why have councils in past ages failed to preserve the outward respect to Gospel institutions required by Christ? There were many in the centuries after Christ. But they entered a sphere, a domain not permitted them. What principles of morals or Christian duty did the council of Nice with an emperor at its head settle? None at all. They overlooked the worldly-mindedness and carnality of the church and legislated on the eternal generation of Christ, defined his nature as "very God of very God," but failed to take any notice of the corruption of character that was then setting in on the church. Had they legislated on human conduct rather than on the divine essence of the Father and Son, how much more useful would this labor be! The history of the councils of our fraternity affords a pleasing view of what councils ought to do. Existing as they have been among speculative dogmas of opinion, our councils have adhered to their own and legitimate work.

For the Brethren at Work.

MY PANORAMA.

BY L. J. ROSENBERGER.

In No. 24 B. at W., our brother D. C. Moorman kindly leads the readers of the B. at W. into his parlor, and bide them behold the beautiful pictures with which its walls are adorned, representing the living brethren, devout and faithful sisters with whom he met at A. M.

While brother D. C. was pointing out and explaining to his eager guests what each picture represented, I was prompted to draw the curtain aside and take a glance at the meeting through my mental panorama, which throws a picture very similar to the one on brother D. C.'s parlor walls, save one veiled in serge cloth, representing, he says, a wandering prodigal returning to the old paternal homestead, bearing an olive branch, asking his brothers to open the door and let him in.

In my panorama, I see a gentle hand of love offering an olive branch of peace to a shivering prodigal; but he pauses—and shrinks—as though it possessed a defiling influence; but as the drama is about to close, I see the prodigal take the proffered branch; but with a slow and feeble grasp, and hands it toward his brethren. While my panorama also represents some of his brethren frowning upon him, it also and more pleasingly represents others, and some of his prominent brethren, giving him marked signals of welcome, and even pointing him to the open door.

Further, in my panorama, I see no "blood drop on his eyelids," nor the least indication of blood. I proceed to draw a second curtain; this affords me an indirect view of a scene at a subsequent meeting of this shivering prodigal with his sympathizing brethren.

By the testimony of three, the requisite number according to Matt. 18: 16, when criticised for taking hold of the proffered branch, as a reason for his course, I read as the utterance of his own lip, the awful word—POLICY.—How shocking to thus trifle with divine things.

You may lead me to the worship of the red man, in his rude wigwag as he bows to the great spirit; barbarous Hottentots and let me witness their homage to beasts and reptiles; to India and see human beings crushed beneath the wheels of the ponderous Juggernaut; mothers casting their helpless babes into the Ganges to be devoured by huge reptiles lurking for prey at its water edge; to China and Japan and allow me to gaze upon their acts of penance. All of these you lead me to witness and call it devotion; but let me see with it sincerity, and I shall gaze upon it with awe and a peculiar reverence, but when you take away sincerity to me it is all—all—all gone.

For the Brethren at Work.

THE STREAM OF TIME.

BY J. N. MOATS.

This journey of life is like sailing down the stream of time, a broad rolling stream which began its course with Adam and Eve, and empties in eternity: On this stream all have sailed. Time is the water, and each second is a ripple. In ancient times it took a great number of years to sail from the course of this great river to its mouth. It took some as long as 700, 800, and even 900 years. But at the present time, it seldom takes 100 years; and a great many reach its mouth in a much less number of years. O young men and women,—you with fair brows and rosy faces,—you, too, will soon look old. Let me tell you there are many shals, sandbars, rapids and waterfalls before you, and would you guide yourself safely around them, be sure and take the pilot, which is the Bible, for without it you may be bruised or by the effects of coming in contact with those dangerous places that when you reach the mouth of this great river, you may not be recognized, and will be lost in the ocean of eternity.

As I look out of the window, I see the sun is setting, and I am reminded that our days and years are coming to a close. Young friends, let me tell you that the safest way to sail down the river of time is to get on board the ship of Zion. O friends, young and old, are you on this ship? If not, step on and have Jesus for your pilot and you will be safe. O sinner, stop and view your condition; think, before the sun may shine upon you again you may be in eternity. Let us all ask ourselves the question: "Am I prepared to meet my God?" If we feel that we are not prepared, let us be reconciled to God before another weak passes us. We should never forget that we are God's, and that at any time he can cause our poor mortal bodies to be enfolded by the arms of death, and all that we enjoy comes directly from Him. May we all be saved through Christ, is our prayer.

Altova, Iowa.

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YOUR PAPER.

The date after your name on your paper shows to what date your paper paid. If you find a receipt and find that your paper has been paid for up to Jan. 1, 1892, it shows that the paper has been paid for up to that date. "Jan. 1, 1892," shows that the time will then expire.

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OUR TRIP TO KANSAS.

For some months we had been preparing to spend several weeks in Kansas, Missouri and the Southern part of Nebraska, but it was not until the morning of July 11th, that we could get matters at the office arranged, so we could leave; Bro. D. L. Miller consented to take charge of the paper two weeks. This time was rather short to do the amount of traveling we desired, but we concluded that it would be better than none at all, so we immediately arranged to start. Our railroad fares had been previously arranged, so it required but a short time to get ready. We say this much as a kind of excuse for not giving any previous notice to the points visited, or those we had intended to visit.

Passing from Lanark to Rock Island, we noticed only two fields of grain where the reaper had been to work; so backward was the season here, that harvest had only barely commenced. Corn at best was not over one foot high, but grass was looking fine.

At Rock Island we took a comfortable seat in one of the commodious and neatly furnished cars of the Chicago, Rock Island & Pacific R. R. This is one of the best managed roads in the West, and, no doubt will prove convenient to our people who attend the next Annual Meeting from the East; as it carries passengers from Chicago to Kansas City without change of cars. The road is in a good condition and at its accidents seldom occur.

We were near Cameron Junction, Mo., before we awoke from our night's sleep the next morning. The morning was delightful, and the weather was just cool enough to be pleasant. From there to Kansas City we noticed a great difference between the condition of crops in Illinois and those in Missouri. Here the wheat was nearly all out, and some of it threshed. Some were harvesting oats. Much of the corn was four feet high, and some of it in tassel. The apple and peach trees were hanging full of fruit. We reached Kansas City at 10, and spent the remainder of the day on business in the city.

The next morning at 9:45 in company with Mr. D. S. Cornell, Gen. Pass & Ticket Agent on the Union Pacific R. R., we stepped aboard the train for Lawrence, 38 miles west of Kansas City. Our route lay through some very fine farming country. A glance at the stubble fields and great stacks of grain showed that Kansas is doing wonders this year in the way of producing grain.

One hour's ride brought us to Lawrence, a beautiful city of 8,000 inhabitants. Portions of it remind me of Lanark. The streets are well laid out and many of them lined with large, thrifty maple trees.

In many of the lots are healthy-looking peach-trees, laden with delicious peaches, almost as tempting as the forbidden fruit, that so greatly enticed our mother Eve.

West of the city, on a lofty mound, more than 100 feet above the streets, is situated the State University, where the best of educational advantages may be enjoyed. From the top of its lofty dome we viewed the landscape of territory, and could see about 900 square miles of territory as beautiful as that which may be seen

from the observatory of the Mt. Morris College. Far below our feet lay the charming city of Lawrence, separated into two parts by the Kansas River, which is here crossed by a very large dam, producing one of the greatest water powers in the State.

Just above and almost over the dam, the stream is spanned by a powerful iron bridge, containing a foot-path, and a wagon track between two trains to pass each other. That portion of the city south of the river is by far the largest and most beautiful part of the town.

There are about sixteen members living in the town, and quite a number in various parts of the country, some distance away from town. Mr. Cornell took us through Bismark Grove, which is about one mile from the city, showed us all the buildings, etc. It will not be necessary for us, to describe the Grove further, since Bro. John Forney, in a former article, told our readers all about it. At this season of the year the Grove is a delightful place; will set in nicely kept shade trees, and some of them quite large. The ground is just rolling enough to render it charming, and covered with a nice coat of green grass.

The Tabernacle will seat 3,000 persons, and one or two thousand more can be accommodated with seats in a convenient hearing distance. By each person taking along a blanket, sleeping accommodations can be arranged for 5,000 or more, by the use of straw in the many buildings on the ground. Likely a tent may have to be erected for the dining hall, for the present dining halls do not seem to us hardly large enough. There is plenty of good water on the ground, and at night the whole Grove will be lit up by electricity, so that we can have preaching in the tabernacle at night. In case of rain there will be but little, if any mud.

The Union Pacific R. R. Co., which owns Bismark Grove and all the buildings there, proposes to give, free of charge, the Grove and all of the buildings for the use of our next Annual Meeting, and also proposes to carry our people, who attend the meeting, from Kansas City to the Grove and return, for the small sum of 75 cents. In our judgment Bismark Grove is a most suitable place at which to hold our next Conference, and we further think it advisable for the Committee appointed by the late A. M. to immediately authorize the different districts in Kansas to call a joint District-meeting and proceed with the work. We learn that some of the members in Southern Missouri purpose helping with the meeting. We think this is a good idea, as some of them live not far from the Grove, and then members from these different States might prove of great assistance to each other.

Having seen as much of the Grove as we thought necessary for the present, we called on Bro. J. R. Supple and family, who live in town. Here we received a most hearty welcome. In the evening several members came in and we had a very pleasant little meeting.

The next day—Saturday, found us rapidly moving westward toward Abilene, which place we reached about 3 P. M. We were soon seated by the side of Eld. John Forney, who said he would take us to his home ten miles out into the country. We thought that rather far, but he said it did not take long to drive that distance in Kansas, so, giving his little Indian pony the word, away we went in a gallop, up that beautiful street running south from the depot. We thought it rather fast for our old brother, but when we realized that he was driving an Indian pony, it occurred to us as being all right. On the way we encountered a twenty minutes rain that fell at the rate of about two inches to the hour.

The next day we attended their regular meeting in a school-house near by, and preached both morning and afternoon to small but attentive congregations.

Here we found the Brethren zealous and intelligent. Some of them came here in a cart, and now have good farms well improved. The crops here, this year, are most excellent. One man, near Abilene threshed nearly

300 bushels of wheat from ten acres. Many other fields will average 30 bushels to the acre. Some parts seem to be well improved as northern Illinois. It is a great country for fruit. Peaches grow in abundance, large and delicious. The Brethren told me that crops seldom fail in that part of the State, especially if properly cultivated. They seem contented with their homes, their climate and prospects, and seem disposed to remain and build up a country, which for value and beauty will have few equals on this continent.

From here we had intended to go north into Jewell and Republic counties, but we saw that our time was going to be too limited for our program; so we decided not to go any farther north, and also found that we would not have time to visit Newton and then pass up into McPherson Co., as we had intended to do when we left home. This much of our program was therefore marked off.

Tuesday morning found us moving rapidly southward from Kansas City, on the Kansas City, Fort Scott & Gulf R. R. Everything along this line, in the way of grain and fruit seemed to indicate great prosperity. For fifty miles the improvements were good, numerous large stacks of the golden grain, and the corn was in an excellent condition. The trees on every hand were laden with apples and peaches. The country north of Fort Scott, as viewed from the car window, we did not like so well. It was rather rough and stony. Much of it, however, was covered with fine timber. South of Fort Scott, for quite a distance, the land continued a little rough and stony, but after reaching Crawford Co., we passed through a very fine belt of country. Grain all out, peaches in abundance, ripe, and much of the corn seven and eight feet high.

Stopping off at Columbus in Cherokee Co., we lodged with Eld. Geo. W. Studebaker, who lives in the South end of the town. He moved here from Indiana last Spring, and expresses himself as much pleased with his new home, and especially is he pleased with the mild climate and pure dry air that prevail here. The next day we passed still farther south to Dexter Springs, within one mile of the Indian Territory. The country north of Baxter is producing fine corn this season. We saw pear trees very heavily laden with plump-looking pears. From here we went eight miles east, to Galena where we have a sister in the flesh living. We had not seen the family for a number of years. With them we spent the night. The place is a noted mining town, where much lead and zinc are produced.

The next day, noon, found us fifty miles north, at Cherokee, in company with Eld. Geo. W. Studebaker. He was on his way to Parsons, while we were steering for Wilson Co. Our journey from Cherokee west, over the narrow gauge R. R. was rather slow; but it afforded an excellent opportunity for looking at much of the fine country through which we passed.

From Moundtown to Parsons our route lay through an excellent country, noted for the fertility of its soil, mild climate and abundance of fruit. But when we got some distance west of Parsons, into the Western part of Labette Co., and the Eastern part of Montgomery Co., we then saw the finest-looking country we had yet seen in the State. The beautiful rolling prairies extended as far as the eye could see, and then here and there, out in the broad, open prairies, stood the lonely, grand, lofty hills, many of them nearly 300 feet in height. We were informed that these hills are very fertile, and at the base are often found delightful springs of cool, clear water. Standing as they do, alone, far out on the wide prairie, they form quite a relief to the eye. At 5 o'clock we reached the charming, little city of Cherryvale, surrounded by a most delightful looking country. Finding that we would have to remain here till nine o'clock the next morning, we walked three miles out into the country to the home of brother Jacob Michael, who moved here from Indiana. The whole family seemed well pleased with their new home.

Friday morning we journeyed north-west into Wilson county. Here we saw some as fine land as we ever saw anywhere in the State. Along Fall River are fine rich bottoms, dotted with fields of corn to acre and as it was last year, and on them this year may be seen as fine corn as is ever raised in any part of Illinois. An abundance of good timber is also seen here. Some of the farms are fenced with rails, and we actually saw some fields too stumpy to plow with convenience. There is also plenty of good building rock. Fall River is as nice a looking stream as we ever saw. It abounds in fish, and contains many good mill sites.

At twilight we reached Fredonia, the county seat of Wilson Co., and soon found the pleasant home of brother John F. Hess, one of our ministers. We spent a very pleasant afternoon with the family, and were then taken three miles out into the country to brother John B. Ross, in whose family we used to make our home when we lived in Champaign Co., Ill. We found them well, and very much pleased with this part of Kansas.

We cannot help admiring this country. The land is good—but must be selected with care—all the building rock that will ever be needed, as considerable timber, and just as fine fruit and corn, as of any one would want. Land is also cheap, and then there is no herd law, so that people fence their farms and let their cattle run on the prairies. This is a great help to stock owners of limited means. There are a few scattered members in the country, and we believe with proper efforts, good churches might be built up all over the country. Brother Hess is slow in the work, and is rather weary to do much preaching. But he will give you all the necessary information about the country if you will enclose a stamp and address him at Fredonia, Wilson Co., Kan. As we walked through the streets of Fredonia we saw many peach trees laden with large delicious peaches just ripe enough to make them tempting. On the south side of the town is a lofty mound over 100 feet high. From the top of this we had a grand view of this fine country. The belt of timber back the banks of Fall River is as far as the eye could see. Field after field of swiftly growing corn, some of it ten feet high, lay below our feet, and as far away as we could distinguish anything. This broad fertile prairie is dotted all over with farms that cannot help proving prosperous, if properly cultivated. The roads never become muddy, and the Winters are short.

On Saturday noon we left Fredonia, en route for home, expecting to stop over Sunday with the Brethren at Parsons, but missing connections at Cherryvale we found it impossible to reach them. This we regretted very much, as we had made that a special point on our program, and yet we dared not delay another day, as that would make us overrun our allotted time away from home. We reached home on Tuesday night; found all in reasonable health, and also everything moving along harmoniously in the office here.

Our travels in Kansas were very satisfactory to us in one respect. We had a great desire to see the country, though but a little time to look around. And now the people ask us what I think of the State. Well, I think that if the crops and climate there every year should be as fine as this year, it would be one of the finest places in the west to live. We were especially pleased with the country in the eastern and southern part of the State, and in particular with Wilson Co. But we want to tell you that people who do not like to work would better stay away from the West, if they work there to make a living. J. M. M.

The Scotch must be a very clean people, and their sanitary system very perfect. It is said that only four cases of smallpox have been reported during the past year in Scotland. There is no reason, except the want of care, why the same immunity from a terrific disease should not prevail in this country.

A TRIP WEST.

On Monday July 24th, we left Mt. Morris for a trip West, intending to go to Salt Lake City, Utah, and from there East, via Denver, Colo.; and if possible to spend a few days with the brethren at Lousmont, Colo. We propose to give our readers a brief account of our trip, drawn from observations while on the wing. On Tuesday, July 25th, at 12 M., we started from Chicago over the great Island route. This road runs through a magnificent agricultural country, both in Ill. and Iowa; all along the route, in both States, the wheat and oats are being harvested, are very heavy. It seems that our land has been especially blessed with a plentiful harvest this year, and this should remind us of the mercies of our Heavenly Father. The corn also is gaining rapidly, and if favorable weather continues, will make a good crop. At Rock Island, we crossed the Mississippi River, and after a pleasant ride of 18 hours, we are at Omaha, Neb. This is the eastern terminus of the Union Pacific R. R., and is a lively business-like place with a population of 30,621. The first claim made was built here in 1854 and the town is named after the Omaha tribe of Indians. It is 60 miles west of Chicago, and 1092 miles east of Ogden, the western terminus of the U. P. R. R. From Omaha west, through the growing State of Nebraska, with its broad prairie, its railroad runs through a delightful country. Here, too, the farmers are cutting their beautiful harvest; and all along the road are immense tracts of land covered with corn just beginning to tassle; the corn all through Nebraska is being far ahead of that in Illinois and Iowa. It seemed to us that nearly half the country was planted in corn. Nebraska will undoubtedly at no distant day take its place among the great agricultural States of the Union.

We pass rapidly through this, stopping only occasionally for fuel and water for our iron steed. At Grand Island we stop for supper, and the next morning will find us steaming through Nebraska. We stop at Sydney for breakfast, and soon after we cross the line into Wyoming Territory. We pass over treeless plains covered with a short grass, making excellent pasturage for the immense herds of cattle and sheep to be seen on every hand.

At Cheyenne we stop for dinner. This is a town of 4,000 inhabitants, situated on a plateau of the foot hills of the Black Hills of Wyoming. From this point we have a splendid view of the Rocky Mountains; nor do we regain line sight of them until we cross them and leave them East of us.

Thursday afternoon and night we go rushing on over plains up to the top of the mountain ranges, when we are 8,322 feet above the level of the sea, still onward through gulches, down canyons, over dizzy bridges, through miles of snow sheds, until Friday evening at 4 o'clock we reach Ogden. Here we change cars, and a ride of thirty-six miles along the east side of the great Salt Lake—eighty-five miles long and forty-five miles wide—through a delightful valley we reach Salt Lake City, the capital of the Mormon Territory of Utah. In our next letter we will give a description of this place. Until then, farewell. D. L. M.

Salt Lake City, July 29th, 1892.

MATCHING HIM.

It is never good to return evil for evil, nor to vex one to induce him to commit a cruel act, but by keeping cool, and studying our subject well, we may sometimes approach a man in such a way as to take the vanity out of him with his own medicine. Here is a case where good was the outcome, though the preacher ran a little risk in asking for the tongue:

On one occasion, while visiting the poor, Dr. Guthrie, who was equal to any emergency, came to the door of an Irish Roman Catholic, who was determined that the doctor should not enter his house.

"You must not come in here," said the Irishman; "you are not wanted."

"My friend," said the doctor, "I'm going round my parish to become acquainted with the people, and have called on you only as a parishioner."

"I don't matter," said Pat, "you shan't come in here," and lifting the poker he said, "If you come in here, I'll break your eye."

Most men would have retired, or tried to reason; the doctor did neither, but drawing himself up to his full height, and looking the Irishman in the face, said:

"Come, now, that's too bad. Would you strike a man unarmed? Hand me the togs, and then we shall see 'em torn."

The man looked at him in great amazement, and then said, "Och, sure you're a quare man for a minister! Come inside." And feeling rather ashamed of his conduct, he laid down the poker.

The doctor entered, and when he arose to go Pat shook his head warmly and said, "Be sure, sir, don't pass my door again without giving me a call."

WHAT FIGURES SAY.

A WRITER in one of our exchanges, says the Standard, has been looking up the figures bearing upon the effects of prohibition in Kansas. He has compared the number of prisoners sent to the penitentiary during the first eight months under the prohibitory law, with the number sent during a corresponding eight months under the old license law, and finds them to stand as follows:

LICENSE.	PROHIBITION.
January, '80,.....25	January, '81,.....18
February,.....18	February,.....15
March,.....41	March,.....28
April,.....35	April,.....16
May,.....23	May,.....16
June,.....30	June,.....8
July,.....30	July,.....8
August,.....8	August,.....8
Total,.....205	Total,.....90

Of course, the first eight months under the prohibitory law are not a fair sample of what may be expected, when all the old cases have been disposed of and the crime of the years ceases to be chargeable even remotely to liquor; but certainly it is a great gain to reduce the number of prison offences by more than one-half.

WHAT ARE PARLIAMENTARY RULES?

I ASK, why do brethren so frequently refer to parliamentary rules at A. M.?' What has Parliament or parliamentary rules to do with the business of A. M.? All brethren of observation know that rules of order are necessary in all things, and many know that I am an advocate for the church to make her role of order in the practice and observance of all the precepts of the Gospel; as well as for the management of her business meetings. But these shall be church and not parliamentary rules.

I am not sure that all the brethren know what Parliament or Parliamentary means. I will give what Webster says: "Parliament is the grand assembly of Great Britain and Ireland, the lords spiritual, the lords temporal, and the commons, sitting in the two houses, the House of Lords and the House of Commons, constituting the legislature, summoned by the King's authority, to consult on the affairs of the nation, and to enact and repeal laws."

"Parliamentarian is one serving the Parliament in opposition to King Charles. 1. Parliamentary, pertaining to Parliament; as parliamentary authority. 2. Executed or carried out by Parliament. 3. According to the rules and usages of Parliament, or of the established rules and customs of legislative bodies."

I have been a little particular in giving the full meaning of these terms which are so frequently lagged in at our A. M. and the impropriety of it is seen by all.

The British Parliament is to England what the American Congress is to the United States. Parliament made rules for the regulation of its business, as all deliberative bodies must have. And hence congressional and legislative rules are called parliamentary rules because they are copied from Parliament.

The rules of the House of Representatives are as well as the rules of the Legislature of the different States, are subject to change, and may not now be what they were fifty years ago;

and the rules governing the legislative bodies differ from the rules governing political conventions; and neither apply to ecclesiastical bodies unless by a resolution that body adopts the rules of the House of Representatives or some State Legislature to govern and control the proceedings. In that case it would be necessary for the participants to study these rules. But until we do that we have no right to refer to them at all, nor to say such and such is always in order. It is only in order when the church makes it the order, and until that is done, it don't apply to the business on hand; and I think it is more honorable for a brother to say, "I don't understand parliamentary rules," than to be at all the time trying to apply them to our business. And as the Brethren know that I am a strong advocate for the church to make her own rule for the observance of all the commands and ordinances of the Gospel, as well as for the regulation of her business matters in her deliberative meetings, I again urge the necessity of them upon the minds of the Brethren; and I think it strange, yes, very strange that brethren should object to having church rule, yet urge parliamentary rule.

The little fragmentary bits we call parliamentary, such as, "I move," "seconded," "before the house," etc., are all borrowed, and the borrower assumed the right to borrow. The church has never passed anything of the kind. Why is it so? D. P. SAYLER.

THE KEYS OF THE KINGDOM.

Can you give some explanation, etc., in regard to the "Keys of the Kingdom"? Mrs. E. R. HAWES.

THE key was anciently a symbol of power or authority. See Isa. 22. What this means is seen from the previous verse: "I will commit thy government into his hand." He was to be the grand master and principal officer of his prince's house. To give to Peter the keys of the kingdom was to invest him with special authority to open the kingdom to men, by making known, with divine authority, the terms of entrance into the kingdom. This office he performed on the day of Pentecost (Acts 2: 14-41) when he opened the Kingdom to the Jews; and at the house of Cornelius (Acts 10: 2-43), when he opened the same kingdom to the Gentiles. Probably the plural keys is used with reference to these two events—the opening to the Gentiles being as special and distinctive an act of authority as the first opening to the Jews; and to this Peter alludes in Acts 15: 7-9.

THE CUP AND BAPTISM.

What is meant by the cup and baptism, spoken of in Mark 10: 39? Does the baptism refer to Christ's sufferings? G. A. R.

Yes, the reference is clearly to the overwhelming sufferings our Lord was to undergo, and to the cup which he was called to drink in Gethsemane (Luke 22: 42). He could promise his disciples a share in his sufferings; and to these he turned their thoughts when they were anxiously seeking place and power. Baptism is used metaphorically, to denote the overwhelming power of the sufferings he was to endure. It is a common style of speech in the Scriptures to express great suffering. See Ps. 42: 7; 49: 2, 14; 83: 7, 16, 17; 18: 16; Lam. 3: 54.

THE FLAMING QUEEN OVER EGYPT.—The astronomers who went to Egypt to witness the total eclipse of the sun last May, describe the fright of the natives when the mysterious darkness crept over the land and the sun seemed to have been extinguished from the heavens. There was not a shadow of wonder and horror from the crowd collected along the banks of Nile and around the observing station of the astronomers as the last gleam of the sunlight disappeared. The fright of the natives was increased when they saw on the right of the hidden sun a red comet, whose existence had not been suspected before. It had been concealed in the sun's rays, and the sudden withdrawal of the light of the great luminous revealed its hiding place. Such is the constitution of the human mind that probably a thousand astronomers dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.—Ex.

A. WILFORD HALL.

THE *Phrenological Journal* is one of our most interesting exchanges. Each number has a department devoted to the carefully written description and biographical sketch of the leading thinkers of the age. The August number now on our desk, contains the following concerning Wilford A. Hall, that may prove interesting reading, to those especially who have read his writings:

"WILFORD A. HALL, AUTHOR OF THE PROBLEM OF HUMAN LIFE."

THIS gentleman has a large brain, measuring twenty-two and three-quarter inches, and it is able to see the minutest quality of a well-balanced body weighing 170 pounds could give it, but as he weighs fifty-five pounds more than the requisite amount, his brain has a source of constant supply to give it extra vigor in emergencies. It is like a balance in a bank for a business man, a reservoir on a good mill stream; when a supreme effort is required, the vitality is such that he can work two days and a night without very much suffering. In other words, he has a constitution that will endure hardship, labor, fatigue, and at the same time keep in a fresh and vigorous condition. Thus he is in constant view of a matter, then getting a general outline before he sits down to plan through. When he starts into an investigation, it is after he has seemed to see the end from the beginning, and then the only labor he has to do is to put his sense of truth into logical form. This type of mind gives him the ability to put philosophy and facts together and make them available.

He has a very strong resemblance to his mother's family in his build, in his intellect, and in the power of his vitality. He has a feminine type of thought which gives him an intuitive judgment of truth, without the necessity of always proceeding; and then he has large Causality and Comparison, and the ability to reason sharply and soundly on subjects that are abstract; yet he is largely idealistic. His ability to take as it were from an elevation a bird's-eye view of a matter, then getting a general outline before he sits down to plan through. When he starts into an investigation, it is after he has seemed to see the end from the beginning, and then the only labor he has to do is to put his sense of truth into logical form. This type of mind gives him the ability to put philosophy and facts together and make them available.

He is remarkable for his memory. Whatever he touches sticks, and becomes incorporated with himself, and it is exceedingly easy for him to recall anecdotes and illustrative instances. He would have enjoyed Mr. Lincoln's little stories because they were always loaded with the honey of truth, and were generally sharp as the sting that protects the honey. He sought therefore to be good company for those who are permitted to be intimate with him, and he would be the life and soul of the company wherever he might chance to be, unless he falls in with a Gummel, then he would be as marm as a listener used to be, and sit at his feet as Paul did, until he got all the master could give him.

He is a good student and a good instructor; although when he gets started in talking and has a surrounding which he understands, he can fill the room with his thoughts and statements; yet if he meets a man that is his superior in any branch of knowledge, he knows how to be silent. He never has been accustomed to argue with men who were able to teach him, he would let them do the talking; but when he got away among those who needed the knowledge, he would incorporate the new knowledge, he had obtained with his old, and thus become a teacher to them.

He appreciates the droll, the funny, and knows how to scotch and scurry. He is remarkable for his firmness; few men have so much. He is remarkable for his love of justice and his desire for truth. He is more cautious than the majority of men, and anxious that his statements should be well based; and in argument would make a free citation of good authors, and back up his thoughts and principles with the wisdom of others, so far as he could; as a preacher he would quote from Scriptures and from the Fathers, if they were as wise as reverend. In other words, although inclined to be original, he calls to his aid the knowledge of others wherever it can be made available.

The boy may live and he may not. But his going here is a fair chance for his life. Stand back a little, all of you, and give him a little more air.

Intervening the artificial breathing process, the officer took one of the boy's hands between his own and began to slap it vigorously. At the same time setting three of the bystanders to work on the other hand and two feet.

The reporter relieved the officer of the slapping process, commencing the boy's frisks till he had had an ordeal for mercy if he had been a slave.

With four men slapping his hands and feet, and an expert trying to start his breathing, the boy must have been unconscious. He had been dissatisfied. But he lay as dead as a stick, and, happily, unconscious.

After about five minutes of this treatment, much to the surprise of the market men and the reporter, and greatly to the delight of the life-saving officer, the boy gave a slight gasp for breath.

Just at this moment of triumph the policeman on guard called across the docks: "Police! Police! better let that boy alone. He's dead."

The crowd mind what they have to say, they don't know what they're talking about," said the officer. "Get me a glass of brandy." He rebuked his artificial breathing treatment, and one of the fishing sailors went down into the cabin and soon returned with a tumbler nearly full of the very inviting-looking stuff. The boy meanwhile gaped again, had picked a little in the legs; had rolled his head to one side, and at length had drawn a gasped breath. The minute he breathed the officer picked up the glass of brandy and poured the liquid down the boy's throat.

"Now, get me two or three blankets as quick as you can," said he, and at the same time he handed his coat and laid it over the boy. The officer continued to show more signs of life. He soon drew short but regular breaths, and raised one hand to his head. Under the influence of the warm brandy in his stomach the fresh air in his lungs he opened one of his eyes.

"It's all right now," said the officer, getting to work with difficulty and straightening the "kinks" out of his back. "Wrap him up well in these blankets and put him in a berth. Be sure you rub his hands and feet warm. If you have a couple of empty bottles fill them with warm water, and rub his arms and put them against his chest. In ten or fifteen minutes give him another glass of brandy. He will be able to tell you inside of an hour and tell you how he feels. But he will probably be too weak to walk home; some of you will have to carry him. Come, old fellow, (to the reporter), sit up. There is nothing more for us to do."

The profound respect with which he was treated by the policeman on guard, and the cheer of the crowd on shore, who knew the boy had been saved from death only through his knowledge and willingness of the life-saving officer, were both thrown away upon him.

"It's the easiest thing in the world," said he, "and in the cabin of a ferry boat. If you only do it right. I did not know how long the boy had been in the water, and was a little surprised to find him so well. He was really dead, when that settled it, for nothing human can return a person back to life. But if he is only in a state of coma, as you see he is, it needed only the proper treatment to set him on his pins again. Nine people out of ten who are fished out of the water are not dead. His life is still there, but it is dormant. There are just three things to do in such a case: First, clean all the sand and mud out of the patient's mouth, so he will not choke to death. Second, how I did that. Secondly, drain the water out of his lungs. You can easily tell if the water has been in it, always to his feet higher than his head. Thirdly, start the respiration; you know how to do that. I might have gone a little further. If he had not begun to show life just as he died, I should have breathed into his lungs to start him up. I should not have given up, at any time less than half an hour's treatment. This is the usual life-saving method for restoring apparently drowned persons. All our craft are taught how to do it, and it is a valuable thing for them to know, as you may easily

imagine. The boy? Oh! he'll be all right, ready to try it over again?" *New York Mail.*

BOOKS.—Give us a house furnished with books rather than furniture! Both, if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read while you are treading on costly carpets, and sitting down upon luxurious chairs, and sleeping upon down, is as if one were bribing your willing soul of cheating your mind. Books are the windows through which your soul looks. A house without books is a room with no windows.

FALLEN ASLEEP.

KETHING.—In Maria, Pa., May 26d, Adam Kething, aged 65 years, 7 months and 15 days. Funeral services by Bro. C. L. Back and J. H. Holsteger.

Father had been an invalid for several years but became very ill last winter. A few days before he died, he became so ill that he gave up all hopes of recovery and expressed his willingness to die. He was very much pained, and was received into the church, and tried to lead a Christian life to the very best of his knowledge. *LOTTIE KETHING.*

SEBELINE.—In the Newton Grove church, Cass Co., Mich., July 13, 1888, sister Mary, wife of Bro. Andrew Sebeline, aged about 65 years. Funeral services by the writer, assisted by Eld. John Stetich.

J. N. MILLER.

FISHER.—Near Rolling Springs, in the Lower Cumberland church, Pa., March 31st, Bro. Abraham Fisher, aged 64 years, 11 months and 29 days.

DILLER.—June 24th, in Churchtown, Cumberland Co., Pa., John Diller, aged 79 years, 10 months and 8 days.

SOLLENBERGER.—June 10th, in the Lower Cumberland church, two miles west of Churchtown, Abraham Sollenberger, aged 67 years, 9 months and 16 days.

DAVID NISBET.

Correspondence.

Memorandum.—This copy that found the Lord spoke often on to another and the Lord brought him back to it. A book of memoranda was written before him. His last words were: "I have found the Lord, and I have brought him back to it." *Mahabli 1: 30.*

From C. H. Balthough.

To Esther Stoner, Dearest Mother in Israel.—

I am exceedingly glad you still find a few crumbs in my writings to quicken and inspire you in your heavenly struggles. I would not be surprised, if you could also find some crumbs to hasten your feet to the throne of grace, and to your spiritual palace. But you must lay them by, and let time and reflection and Divine illumination often and sweeten them.

Many of the deep things of God, and the sweet things of his wisdom and love will be dark to us as long as we remain in the flesh. Some know more than others, but no one knows much. He that knows nothing but Christ and him crucified, knows most. The creches of the Spirit is the highest and best wisdom.

To be "wise unto salvation" is not to be headish but heartwise. The mind always knows too little unless the heart knows too little. I have known Jesus in our Father Self, we have outgrown the philosopher, and stand on the shoulders of College-professors and man-made Doctors of Divinity. Heaven is no doll place; only spirit-learned students of divinity are there. God is Christ in the Book that will ever be opening, every page and every line will give us new glories of the height and length and breadth of Divine Love. We are marveled in this world, but we take our degrees in the next. Forever and forever will 2 Cor. 5: 18 pass into beautiful fulfillment. The saint has glimmers and prelatitudes here. He will see more and more as he glides the smile from his face. His love will gladden the face of his days, and even his life can down to the very dregs. Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1: 8. In genuine Christian faith the soul not only reaches out to grasp the truth, but the object itself gives its very essence to faith, and fills its whole capacity and vision with present and anticipative bliss and glory. Less than this is not faith, and this requires the putting of the whole life into the act that commits us to God.

The best reward means distrust, and God needs no soul that yields not to his proposal

with the fullness of faith and love, prefigured in Luke 1: 38.

The Holy Ghost comes as really and personally to every soul as to the virgin Mary, and every soul has its questionings for God's solution, and every soul gets its answer from God in the full fulfillment of Luke 1: 35.

But all do not so meekly and confidently respond, "Behold the handmaid of the Lord; he it unto me according to thy word." This is the crisis of regeneration and of all Divine manifestation. Without this deep, radical, final conviction, there is no use for us. But with it and in it there ever springs up light in darkness. This opens the door of heaven for us and keeps it open. He that loses his life to find it, finds peace and joy and everlasting life.

All this you can as well, and better than I, and will know more fully, as you are faithful, more entirely consecrated to your Redeemer, your heart and life more and more completely hid with him in God. Forget not the "one thing" of Paul. Philippi 3: 13. It is a great thing, reaching over all the past and stretching into the future, and having over all power of body and soul. With it we must link Philippi 4: 13. They are complementary and constitute the unity and harmony and power and bliss of spiritual wedlock. The Bride of the Lamb has a glorious dove in reserve: but it becomes her to "make herself ready" against the celebration of the eternal marriage. Rev. 19: 7. Putting on the ornaments of spiritual beauty, the white, lustrous, apostolic habitments of holiness is the great and solemn work of the whole life.

From S. Z. Sharp.

Dear Brethren:—

I am taking a tour through southern Illinois and spent a week with the Brethren at Cerro Gordo. Services each evening in the church in towns of considerable size and a deep interest manifested in the Word of God. This church is in charge of Eld. John Metzger and the meetings were held in the commodious house built by Bro. Metzger and donated to the church. I was informed there were about eighty members in town.

If churches in Iowa were kept in as good order as this, the more we can organize in towns and cities, the better. Some brethren think that churches in towns cannot be kept in as good order as in the country, but that has been proved to be a mistake, and Brethren should be encouraged to establish themselves in towns; for there is where the chief population of the world is found. At this place I met several of the sisters from St. Louis and learned much from that Missouri field.

I feel confident that it demands the consideration of the Brotherhood as much as that of Brethren in Iowa. There are about 300,000 souls and not one in a thousand ever hears the Gospel. The people are eager to hear the Gospel. The Brethren have no place to hold meetings except in private houses that will accommodate few more than the members. I do not know of a case that is so worthy of the consideration of the church, and the liberal aid from the entire Brotherhood. There is money enough donated to buy a lot and some left towards building a house; but \$2,500 more are needed. There are many brethren who could give five hundred dollars and they had done so by the time they were born. Let every one in the church lay the matter before his congregation and if they are too slow then I have another proposition to make. It is this: Let a few energetic sisters of every congregation take a paper and solicit the free-will offerings of every member. Do not slight this, for it is nobler still, even some who are no members want to give something; remember that. If the sisters are not allowed to preach the Gospel they can build meeting-houses. What do you say, sisters?

"There's a work for all a work for you, There's a work for all of us now to do."

From Northern Indiana.

Dear Brethren:—

Since Annual Meeting I have been cursing nearly all over Northern Indiana and as many of the brethren have requested me to inform them how the Brethren stand in Northern Indiana, and in reply would say I see a great change, since I was through his section eight months ago. Most all are satisfied to remain with the general Brotherhood and not only advocate but make its principles practicable. The churches in this section are more united than they have been for years. There are a few leaders that are not setting an good example as they might, which is keep-

ing the church from prospering more than anything else. I only found one brother that comes out in favor of Progression.

R. A. HADDELL.

Prohibition in Iowa.

If not pressing too much by asking space in your excellent paper, I would like to express my views and some hints in relation to Prohibition in Iowa, its effects upon immigration and the development of our State.

Before the recent election the anti-amendment advocates would not have hesitated to adopt the amendment the statement that the passage of the amendment in Iowa would keep out all foreigners and those who had always been used to the free use of liquor, a great number of people they said (and which perhaps is true) in industry, prosperous and thrifty as any there are in the world.

It may, perhaps, not be known generally, outside of our own State that had it not been for a very large vote of the foreigners and drinking-men, co-operating with the radical and pronounced temperance element, the amendment would not have passed, but such are the facts well known here.

It has now been about one month since its passage and the tide of immigration and home-seekers, instead of decreasing and drying out, as was predicted, is larger than ever before in this section. While it is, perhaps, may be kept out by the anti-liquor law, we are confident that we will receive aid, in fact, are now receiving a larger influx of actual settlers than any other section of the West. Its hands are cheaper and more productive, settled with a better class of people with more enterprise than any section of the Union, tearing up their broad and beautiful prairies and converting them into beautiful homes. We have been even compelled to feed our corn and barley to four-legged hogs, and still we have room and employment for all who may come. If you don't think we are over-estimating, come out and see us and be convinced. I will cheerfully give any information about the country desired.

Respectfully,

THOMAS C. LEBRETT.

Algonia, Iowa, July 20.

Some Questions.

Where do we find the following and who can give the answers?

What was the first command of God?

What was the text of our Savior's first sermon?

Why were the Levites scattered over the face of the earth?

In what frame did women eat their own children?

What king of Israel built an ivory house?

What is the longest word in the Bible?

Who mortgaged their farms in time of drought to buy corn?

What was the height of the giant Goliath?

Seventy souls went down to Egypt. How many came out 430 years afterwards?

What two remarkable prayers were unanswered before the petition was concluded?

What two men were prophesied by name centuries before their birth?

What were the names of the three handmaidens of women in all the land?

What kings were driven from their dominion by hornets?

What Bible character was called a ringleader?

Describe in five words a journey every Christian has accomplished?

Where was the voice of God first heard by human ear?

Where and of whom was it said they had turned the world upside down?

What was the length of Noah's Ark?

What miracle was performed by the utterance of our word?

I am an orphan 13 years old. I have been adopted by Elias and Mary Crisp when I was six years old. Every year on my 13th I go to Sabbath-school every Sunday. I have a good name. I go to church every Sunday with them. Perhaps you would like to hear my name; it was Ida Linn, but now it is

IDA CARLE.

Cerro Gordo, Ill.

A QUALITY CONSCIENCE NEEDS NO COERCION. Will it condemn us at the final day?

Religious Essays.

Hereby we write none other things unto you, than what we read or acknowledge; and I trust go small acknowledgments to the reader.—1 Cor. ii 13

MOSES SAVED BY THE KING'S DAUGHTER.

By the side of a river so clear
They carried the beautiful child;
Mid the flags and the lilies,
In an ark of bulrushes,
They left him so lonely and wild;
For the mad would come,
If he tarried at home,
And murder that infant so dear.
By the side of the river so clear
The helms were winding their way,
When Pharaoh's daughter
Went down to the water
To bask at the close of the day:
Before it was dark
She opened the ark
And found a sweet infant was there.
By the side of the river so clear
That infant was lonely and sad;
And she took him to pity
And thought him so pretty,
And made little Moses so glad;
She called the loved one,
Her beautiful one,
And sent for a nurse that was near.

Away from the river so clear
They carried the beautiful child,
To his own tender mother,
His sister and brother,
And then he looked happy and smiled;
His mother so good
Did all that she could
To nurse him and teach him with care
And a good man he grew,
And a wise one, too,
For the Spirit of God was there.

—Selected.

For the Brethren at Work.

PREACHING AND PRAYING.

BY G. H. BALABANO.

To Brethren John H. Witmer and
Adam Shope, of the Big Swatara
Church, Dauphin Co., Penna.

This solemn, arduous, responsible work of the public ministry of the Word has been laid upon you. Not simply speaking, however eloquently, is the function you are to exercise, but "preaching in demonstration of the Spirit, and of power," and recovering souls from the dominion of sin and the ownership of the devil. We have but few real preachers in the world. Even in the Brotherhood there are many who in some form have more self than Christ in their sermons. There are plenty of great orators, pulpit tragedians and Gospel actors, who draw large crowds by some claptrap which detracts from the dignity of the office and discounts the pure, naked, incisive ministry of Christ and Him crucified. Make not such your models. The result of their labors is generally "like the crackling of thunders under a pot." Eccl. 7: 6. A great blaze and hissing and noise and commotion for a short time, and then—a little residue of bitter ashes; the whole thing a farcical mockery, an exhibition of contemptible and damning vanity. The best preaching is that which has most of Christ in it; not saying fine things about Christ, although this is no small part of effective preaching, but expressing the very energy of Christ's Spirit. Preaching is more than speaking the loftiest thoughts in the most glowing language; it is uttering a communication from God through the dictation of the Holy Ghost. Here great mistake are made by many brethren, and especially by those newly inducted into office. I have listened to many a majestic, offensive sermon by preachers who were bent to force themselves above their natural ca-

pacities and spiritual status. As soon as a minister takes it into his head to show the congregation his talent and ability, he is nothing but "sounding brass, or a tinkling cymbal." Avoid this folly. It is a profanation of the holy office. It reads the most unbearable pharisees. It makes the presentation of Christ a mere stage-display. We have quite a list of such pulpactors in the church. Instead of living Christ, and depending on the Holy Ghost, their characters are lax, their deportment world-spotted, their preparation for the sacred office self-centered, their inspiration applause, tobacco, stimulating food and drink, and their reward the admiration of their hearers. A sharp, blood drawing lash this, but I know whereof I affirm. Let each preaching reader honestly ponder this charge, and examine his inmost heart as in the immediate presence of God, and see whether some devil of this sort is not lurking in his personal territory. This is an almost universal temptation. It spurs more preachers than any other evil. When a man tickles his own ears by his preaching and praying, and aims to tickle the ears of his audience, he is fairly caught in the net of Satan. Watch, watch, pray and fight against the invasion of this wily foe.

Those who are given to observation know how frequently young ministers ruin themselves of the start of their calling by overdoing. They want to attract attention and make a stir before they are out of their a, b, c. They acquire habits of thought, expression, and movement, which mar their whole future ministry, and render them disagreeable and useless to many. Pride generally lies at the root. They are too ambitious to wait to unfold their powers naturally and according to the fixed and wise law of Divine evolution. Christ made His first temple-effort when He was twelve years of age, and then retired to an eighteen years' course of private training to get ready for a brief but mighty and fruitful public ministry of three years. So well was he qualified at the age of twelve for giving instruction, that even the hoary-headed theological savants of the Temple were astonished at his spiritual wisdom. But He was content to be hidden as a babe of Divinity until he was thirty. Be not in haste to establish people with your natural or spiritual gifts and acquirements. "Look unto Jesus." Be satisfied if you can preach ten years after this. The term will be short enough. Let God draw out your capacities. Give him the thows of your being. His imminence will be your highest and best wisdom. He that "sees light in God's light" is in advance of all universities and theological seminaries, although these are not to be despised. Learn all you can, and from all sources within your reach, but let the Holy Ghost be Tutor-in-chief. Christ disdains not a lily for a text. "Consider them," He says, "how they grow." How many of our preachers have given them special thought—considered them—and are able to expound the spiritual lessons taught by their organic peculiarities. With pure motive, and high intent, and genuine Christian docility, work your way into the mysteries of heaven, water, light, air, sleep, germination, foundation, mind, life, assimilation, and a hundred other parables which Christ has employed, and put on record for our study and spiritual education. Let your life be a great, noble, unpassable, standing sermon, and

out of this grow your verbal ministry. I say again, be not over-anxious to preach you before can preach. Strain yourself after character, "purify yourself as He is pure," "walk as He walked," "follow after holiness," "resist unto blood striving against sin," give yourself to "reading," "meditation," personal "fellowship with the Father, and with the Son Jesus Christ," "magnify your office" in your heart and conduct, and let the gift that is in you "come out in God's time and in God's way." Christ was not only High Priest but Prophet. He lived for our imitation as well as died for our faith; he is an example as well as a Savior. He preached and prayed as well as made atonement. His sermon on the Mount is the greatest, grandest, most comprehensive utterance of truth on record. It also contains the prayer of prayers. To get to the heart of that is to get to the very heart of God. He spoke as one having authority. He "was born to this end, to bear witness to the truth," not oral, but personal and practical. "He spoke as never man spoke," because He was what no man ever was—"God manifest in the flesh." He was "the power of God and the wisdom of God." He "came not to destroy but to fulfill." Into the dead literalism of the Scribes and Pharisees he read the very mind and life of God. "He grew in wisdom and stature." He knew more, as a man, at twelve than at six, and more at thirty than at twelve, and more on the cross than in the Jordan. He ripened slowly. It took him four thousand years to come, and when here he respected every law of his assumed nature, and did not offer himself as a prodigy, or startle the world with unripe, rhetorical by-predicament. Once he flashed out of his seclusion that all coming ages may know what a Divine incarnation will do for a lad of twelve years, and as quickly retired to teach all great, God-possessed, God-impelled souls the sublime virtue of patience and self-mastery. Miss not the Divine and much-needed lesson. Be not hot-house preachers—self, sappy, nervous, limber, sentimental, sensational, without a solid, well-articulated spiritual backbone. Come up out of your ministerial babyhood as Christ did. Do not affect manhood while you are yet striplings. Expect to make many a blunder, and suffer many a blush. Carry with you every sense of a Divine commission, and stammer your message with the feeling and showing of Divine authority. Do not betray a look and attitude as if you were perpetrating an impropriety, or invading forbidden ground. Paul has stated not to say "Collet of God to be an apostle of Jesus Christ through the will of God." Why should not such a man "speak boldly," even if he has but "five words" to say? Here is another great and neglected lesson to young preachers, and for many old ones, too. Paul was not ashamed of a sermon that could be delivered in a breath. Five words, uttered under conscious Divine dictation, and then sit down. Are you humble enough to do that? Are we not sometimes disgusted and pained at the foolish pride that keeps a minister on his feet repeating his nauseous platitudes when it is evident he is as empty of the Spirit as a dried locust-out of vitality? How is it when a preacher looks through his fingers when praying to pick out personal peculiarities to barb his spouse and whet his irony, and give pungency to his self-made sermon? Holy Ghost has no office in such

a ministry. Jesus lived and preached and prayed with one end in view—to reveal God to man, and man to himself. Bend all your reading and study and prayer and effort in this direction. "Save thyself and them that hear thee." This is worthy a noble nature, and comports with your high calling. Be not afraid to get out of old ruts of thought. Bind yourself to nothing but Christ and his cross. These will grow larger to your mind every year, unless you make tradition and conventionalism your standard. "Call no man master on earth, and no man master." Christ are did all the treasures of wisdom and knowledge." Let him truly incarnate Himself in you, and then search with His eyes, think with His mind, feel with His heart, and speak as His Spirit giveth utterance. Not in a year, not in two, nor in ten, will you be "able ministers of the new testament," but you may, and ought to, be right now to labor and grow toward the true Christian ideal. Your mission is to save souls, not to create, soul-cheating excitement and bel it revivalism, evangelism, or some other wonder-pandering nickname. Be alive and evangelize and inebriate many as you can, but deal with what is deepest and most abiding in human nature. Stately and enstirring the greatest perfect Model, and preach and pray as He preached and prayed, according to your ability and saintliness.

For the Brethren at Work.

JOTTINGS BY THE WAY.

PRAYER-MEETING.

We are having an interesting prayer meeting in one of the College rooms every Thursday evening. Last Thursday evening the subject under consideration was "Christian forbearance," sister Katie Price leading. A better or more practical subject could hardly be chosen. It comes right home to every one of us. The time was well taken up by brethren and sisters in talking on the subject, and an hour was quite profitably spent. We should all practice this virtue. We are very prone to be with our own misapprehensions, but are not ready to bear with one another. This is not Christian forbearance. If it could always place ourselves in the position of the one whom we chide, we would be much more forbearing. We need not tolerate sin to be forbearing, but instead we should, when we see our brother or sister stepping aside from the path of right, gently draw them back and we may thus save a soul.

It so happened that for several times it rained when the time came for prayer-meeting; (but a good crowd is usually present) some do not come then. I wonder whether they would stop for a little business trip of the same distance. We are very likely to let obstacles hinder us from going to meetings when we would not think of stopping if some money were at stake.

Yet weather seems to be very great at this season. It is a common expression, "I think we have had too much rain," or "I wish it would stop raining." But let it get dry and dusty for a few weeks and we hear the expression, "O if we could only get some rain again." Why is it that we cannot be satisfied with the weather? We could not do near so well if we had the running of the weather. Why should we fret about something we cannot change? There is probably nothing that people borrow so much as trouble, and for

about so much as the very things that they can't help. Besides, the more trouble one borrows, the poorer he gets, and the more fretting he does, the less work he does. One hour's fretting and worrying takes more nerve force than several hours of hard work and study.

A. W. VANIMAN.

Mr. Morris, Ill.

For the Brethren at Work.

IS IT LAW?

BY D. P. SATLER.

Is No. 27 B. A. W. a brother writes: "The decision making the enactments of the A. M. positive law with its penalties, I had hoped that, it being part of the business not reached last year, it would have been reconsidered and recalled." If the brother had understood the sentiment of the general Brotherhood on that subject, he would not have hoped for such a vain thing; for then he would have known that the question was a hundredfold stronger now than a year ago, and it will increase in strength as its good results will be known.

The phrase, *positive law* I object to. A. M. makes no law. Christ is the only law-maker, and he has made his law and finished it. But A. M. now decides that His law shall be observed and its dictates legally dealt with instead of serving them that they may do as they please in the matter.

Annual Meeting makes no decision unless she is asked to do so, and if churches do not intend to observe her decisions, let them bring no questions to her for decision. The decision of 1865, Art. 34, is a misrepresentation of, and to a certain extent a libel on, A. M., as all observing brethren know that all decisions involving moral character are mandatory, as all local church decisions are. Witness slavery, distilling, metering, office-holding, secret out-bond orders, and all of similar character, have always been, and still are mandatory; while such as Sunday-schools, series of meetings, colleges, different modes in feet-washing, with all of similar character, may be classed as advisory only.

There is one fact all should heed. A mandatory decision has never caused the church any trouble; and none but actual violators of these decisions ever had a word to say against them. All the trouble in the church has sprung from the advisory counsel. All are cognizant of this truth. Why then shall the mandatory decision of last A. M., with the safe-guard around it, be a safe-crow to any loyal member.

The writer in the B. A. W. already referred to says, "I noticed that on the decision of questions in every case the affirmative side carried by large majorities. This created the question in my mind whether the voting was done with sufficient intelligence to decide questions of grave importance, and whether it was designed the question might be so put as to get the decision to suit the party presenting them." I am fully certain that the proposition offered in stay of action in the Berlin Committee report would not have passed under any shape the originator might have put it. It is well known the questions with their answers from District Meetings, or the Standing Committee to whom they were submitted for an answer, were fairly put on their passage before the meeting, and that they passed with so much unanimity impressed my mind, that we all speak the same thing, and that in reality there

is but an insignificant division among us, but that we are perfectly joined together in the same mind and in the same judgment. And all who are now trying to create opposition to the mandatory decision, the greatest and best met the church in America has ever passed, will find it to be so.

Last A. M. was awakened to a sense of the church's true condition, and she shook off her lethargy, and laid hold on the work required for her salvation from anarchy and ruin.

In B. A. W. I see the ground expense for holding last A. M. was about \$7,000. To this may be added for traveling and miscellaneous expenses, \$30,000. Think of it, brethren, \$37,000, leaving time lost and labor performed, out of the case; as some would have it, all for the luxury of giving a bit of advice to be trampled under foot at pleasure. Brethren, such advice is too dear. With this sum we could build meeting-houses all over Denmark and have money to send a corps of missionaries there and elsewhere. And so we have counted up a song sum saved by the discontinuance of the useless use of tobacco. And if they add the time lost, and the dime paid for worse than useless habits, quite an amount will be added to the fund.

But in all sincerity, if Annual Meetings are to give advice only on questions sent up for decision, then the sooner we discontinue them the better. But hold them as now decided, with the addition of the written rule of order and practices; and the church will be what she has never been since her organization in America. God speed the day, I pray in Jesus' name, Amen and amen.

For the Brethren at Work.

THE MILLENNIUM.

BY JOHN RAMSBERGER.

There are a variety of opinions relative to this as well as many other teachings of the holy Scriptures; some deny it altogether, claiming not to understand it, and that it would be a poor devil that could not break a chair, while many have the popular idea that the world must become Christianized, and by that means diminish the kingdoms of the devil to such a degree that the Lord will send an angel with a great chain and bind him for the space of a thousand years. Others are of the opinion that the millennium will be connected with this dispensation, and necessarily requires the same process to subjugate the kingdoms of this world as is required to make disciples of Christ, and thus prepare the nations for this supposed glorious time. I will here remark that upon a careful examination of the Sacred Volume, we find a period to begin immediately after the close of this dispensation, or the second coming of the Messiah, and the first resurrection. And again, the mind is here deeply impressed with the Scriptural idea of a comparatively few saved instead of the masses and indiscriminate nations. In proof of this, turn to Matt. 7: 13-23. Here the Savior clearly demonstrated that fact, in speaking of the two ways; of the narrow way he says, "Few there be that find it," while of the broad way he says, "Many there be which go in thereat." "Many there be which go in that day, Lord, Lord," he will say to me in that day, Lord, Lord, have we not prophesied in thy name? The sentence is, "Depart from me, ye workers of iniquity, I never knew you." In the 24th chapter of Matt., the Savior

was plainly asked concerning this matter, and his answers correspond with the view as above named—the comparatively small number to be saved: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible they shall deceive the very elect." (Matt. 24: 24.) "Yes, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 12, 13.

Each as I prophesied of these, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 1: 14-15.

We notice the explanation given by the Savior in the 24th of Matthew corresponds with the 19th of Revelations, and the first three verses of the 20th chapter, and from the 13th verse to the end of the sixth chapter, and also the 34th chapter of the prophet Isaiah. To this agrees the language of the apostle, from the 15th verse to the end of the 4th chapter of 1st Thessalonians. From these texts in connection with many others, we find it quite obvious that the millennium is not set up by a previous subjugation of the kingdoms of the world by and through a process of the Gospel, hence the unscriptural idea of all kingdoms and nations to be over-spread by as influence of the Gospel, and all made subjects of the spiritual law of Jesus Christ in order to bring about a millennium is entirely foreign, and cannot be sustained by the Bible. Consequently we hold that the millennium is not connected with the Gospel dispensation, but will take place immediately after the Savior has made his second advent into the world; not as he appeared the first time, but to take vengeance upon those who know not the Father and have not obeyed his Gospel. This is the answer to the question asked by the Revelator: The great day of his wrath has come, and who shall be able to stand? And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth. Rev. 19: 21. All persons previous to this who have obeyed the Gospel were loyal and shall have part in the first resurrection; upon such the second death has no power, and will, of course, be immortalized with those who remain to his coming, who, the apostle says, shall be changed in a moment, and all caught up to meet the Lord in the air and reign with him a thousand years, previous to the general resurrection. Those who remain during the millennium will continue in their mortal bodies, and they must of necessity compose a party which are not the loyal righteous nor the ungodly wicked. In the first thirteen verses of the 35th of Matthew we have an account of a party who will miss the first resurrection, and

suffer a loss of one thousand years, and are made subject to a sore trial at its expiration; and notwithstanding such shall enjoy the blessings of this moral government, where the devil is bound, yet at the expiration of the thousand years the devil is again to be loosed, and there will be a sore trial, perhaps as much so as there ever has been with any people. The Revelator in speaking of the destruction of the wicked and the first resurrection says, the rest of the dead, that is, all who are not raised at the first resurrection, live not again until the thousand years are finished, which will constitute the second or general resurrection. Immediately after this he gives an account of the books being opened, and the nations judged according to the deeds done in the body. Before I conclude, I wish to ask a few questions relative to the popular view of getting a millennium. All agree that this time shall be a time of peace; war, bloodshed, strife, fighting and quarrelling among neighbors; these shall cease. The reason assigned is, that the devil is to be bound then. Will the modern principle of Christianizing the world ever bind the devil where the war spirit is tolerated, a spirit of self-defense, elaying the enemy in frequent riots, fist and skull-fighting, etc., with our neighbors? Again I ask, why will they not fight during the millennium? The answer is, because the devil is to be bound? I presume it is quite apparent to the mind of every one that so long as he is not bound, all those who are his subjects will continue to fight. Though that kind of principle will never bring about this looked-for millennium, I must conclude that a large percentage of our modern Christendom would need another conversion to bind the devil and bring about such a reign of peace.

FOR YOUNG MINISTERS.

THINGS YOUNG MINISTERS NEED TO HAVE A CARE TO AVOID.

LONG sentences; preaching long sermons; artificial voice instead of natural; making an exhibition of their scholarship; dogmatism instead of loving persuasion; the language of books instead of the language of living men.

THINGS YOUNG MEN NEED TO HAVE A CARE TO PRACTICE.

Continued and severe thinking; devout and prayerful meditation; composing continually new sermons; variety of methods in presenting truth; spiritual rather than intellectual preaching; thorough and scholarly study of the Scriptures; constant study of human nature and the human mind; adaptation of sermons to the real wants of the church.—Selected by Jas. Evans.

For the Brethren at Work.

EXPLANATION WANTED.

WILL some one please explain through the BRETHREN AT WORK, for the satisfaction of some of its readers, why we are to keep the Sabbath day, as we are nowhere in the New Testament commanded to keep the Sabbath day holy? Also, why it would be wrong to keep the Jewish Sabbath. Please answer soon. O. KRAEHL.

SYMPATHY is a vital force. Its use and its limits are a study. The weak turn to those who can help. The strong try first to help the most needy. Sympathy can be cultivated. In its use we acquire, if we will, a readiness and a strength that increase our value to others.

BRETHREN AT WORK.

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DID THEY ORGANIZE?

It is generally reported that the Convention at Ashland did not organize a new church. This report will decide once, because the facts prove it to be a something different from any meeting ever held before. It made its own rules; it consisted of all the factions that applied for admission, the Tharmanties, Leodites, Congregational Brethren, and Holingers, all of which had been expelled from the church; uniting with some dissatisfied members sent to petition A. M., not to bring up any thing nor do anything in the order of the old church; neither to work with the old church, but to fellowship and work with expelled members.

We understand the Ashland church decided to hold H. R. Holinger as a member, though there was a minority who would not go with the church. Now in this act of the church it dissolved its allegiance to the General Brotherhood. It went over to Holinger, and is no more a church in allegiance to the General Brotherhood, than a State working for the support of Jeff. Davis and his confederates was in the Union.

When these dissatisfied members went over to Holinger and formed an alliance with the Tharmanties, Leodites, etc., taking up all these factions in their convention, (as we understand they were all admitted and all allowed to take part in the business of the meeting) it was an organization different from any meeting ever held in our church, or any other that we have any knowledge of.

We understand they do not claim an organization of their own. They do not belong to the Old Order Brethren (as they are termed); they do not belong to the General Brotherhood; they stand separate from both and opposed to both, and the truth is they are, in intents and purposes, a separate organization, and should be treated as such by the church. Though they now deny being organized as a church, they are virtually and essentially so, and as soon as they get all their forces together, they will stop that denial.

There is one thing, not yet alluded to, that kept them from openly avowing an organization; that is, they want to hold the church property in their possession and the College at Ashland. This they can legally do, so long as they remain a faction in the church; but when they make a new organization, they cannot legally hold either; and they cannot hold either while they form an alliance with all the expelled factions and members, if justice and law are to determine the case. We say this, because we don't want our Brethren to be deceived by the report that they have not organized. I am sorry that the reporter from the noted trial in Berlin was not brought to the Ashland Convention that we could get the whole proceedings.

H. H. M.

HOW TO ANSWER.

Buo. Moore, when I was in the witness chair in the Chambersburg, Pa., Court house, in the falling Spring equity case, I was asked: "Are not the decisions of your A. M. advisory only?" I answered that a decision of that character had been passed.

Question—"Suppose, then, your women would dress like hutteries, and your men like princes, what would you do?"

Question—"Suppose some of your preachers would introduce sprinkling for baptism, and contend that, and not immersion was the true mode of baptism, what would you do?"

Brethren, you who so strongly advocate the advisory error, how would you have answered these questions? All I could answer was, that such cases never had, and, I felt sure, never would occur. But I was glad to inform him that last A. M. had corrected the advisory mistake; that subsequent decisions would be mandatory.

What will you do with disobedient members under an advisory church government?—Is the standpoint from which a legal mind looks at this matter, and this is the true point from which we must look at it. A feature like this in the civil law would result in anarchy and ruin; and even so will be in the government of the church.

The advisory decisions have been the cause of all the secession, and modern Progressive troubles in the church, while the mandatory have been respected and honored, and but a few expulsions resulted from them.

D. P. SAYLOR.

REMARKS.

You might have told the lawyer that where we have a plain "thus saith the Lord," there is no necessity of a decision any further than an agreement to carry out the law thus given in the Scripture, and that it has always been the rule among the Brethren to appeal direct to the Gospel in deciding such cases; and that when women dress like "butterflies," and men like "princes," we would appeal to Paul and Peter as the only needed law and testimony in such cases. You might have told him that we would dispense of "sprinkling" preachers in the same way; that there was no necessity whatever for the A. M. making decisions on such points. I think it always best to appeal to the Gospel in every instance possible, especially on such plain matters as these. We need no decisions from the A. M., or any other body, unless where there may be grounds for differences.—You, also, might have told the lawyer that on these points where differences might arise, the A. M. had heretofore mainly given advice, but hereafter she had concluded to be more careful with her decisions, and pass nothing not sanctioned by the "thus saith the Lord," or the plain spirit of the Gospel; hence it would be mandatory, not because the A. M. would say so, but because the A. M. thinks the Gospel makes it so, either in word or spirit. You might have told him that from the earliest period of our own history the Gospel, and the Gospel only, had been our only rule of faith and practice, and that the A. M. made no law, but consulted the law already made, and that the decisions of our A. M. were simply the mind of the Brotherhood in regard to what the Gospel taught.

It may be well enough to formulate our faith and practice, but we want to be a little careful about this rule making; I have very little confidence in man-made rules, but I am decidedly in favor of carefully studying the Gospel, find out the rules therein taught, and then obey them.

In my humble judgment this is the proper course for the A. M. to pursue, and has always been the doctrine of the Brotherhood. Then, when her decisions are made, we want to respect them, not as law, but as the expressed mind of the brotherhood in regard to the law.

J. D. M.

SALT LAKE CITY.

Our last letter was closed at this place. The account given in it of the trip across good portion of the Continent may have appeared somewhat meager to our readers, but the intervening States of Iowa, Nebraska and Colorado, have been so often and so minutely described in these columns, that it was thought best to skip the old told tale, and not weary our readers by a repetition. The trip to this place afforded much food for thought and was the whole a pleasant one, but very tiresome.

Utah territory extends from the 37th to the 42nd degree of latitude, and from the 100th to the 113th degree of longitude, and has an area of about 84,000 square miles; it is 350 miles in length and about 100 miles in width.

The principal mountains are the Wasatch and Uinta ranges; besides these there are a number of smaller mountains, so that much of the country is a wild, barren, mountainous tract, yielding only tails of buffalo, game and sage brush, or Rocky Mountain Sals.

The country has a high elevation, the valleys being from 4000 to 5000 feet above the level of the sea, and mountains reaching an altitude of from 8000 to 13,000 feet. The tops of these mountains are covered with perpetual snow, and so it melts in the Summer, the valleys below are furnished with streams of cool, clear water.

The population of the Territory is about 145,000, consisting of Whites, Chinese and Indians. Of these the Mormons, or Latter Day Saints as they call themselves, claim 130,000. The principal industry is agriculture. Situated among the mountain ranges are many beautiful valleys, through which the never-falling mountain-streams flow. The waters of these streams are used to irrigate the rich, alluvial lands of the valleys, and immense crops are raised.

The yield of wheat per acre reaches as high as 70 bushels; oats, barley, potatoes and other root crops are raised. The nights are too cool for corn, except in Salt Lake and Virgin Valley. Apples, pears, peaches, plums, apricots and grapes grow well and are of the most excellent quality. Large quantities of fruit are dried and canned and shipped out. Many of our readers have, no doubt, bought dried Salt Lake peaches and know something of their quality.

In the Rio Virgin Valley, cotton, figs, pomegranates and other tropical fruits are raised. Vegetables of all kinds and of the finest quality may be found growing in their season. The farmer having the water supply under his own control, gives to his crops only a sufficient amount to produce the best result; he is not troubled about dry or wet weather. When his fields need water, he opens the sluices, and floods the land. It takes a great deal of labor, but it makes a sure crop.

The mountains and hills are rich in minerals, gold, silver, copper, lead and iron are found. There are also extensive coal deposits in the State. The mining interests are not, however, very extensively developed. This is owing to the fact that Brigham Young, the Mormon leader, counselled his followers not to prospect for minerals. This advice has been very generally accepted and put into practice, and but very few of the Mormons are engaged in mining operations. There are however a number of mines in active operation, and the output in Utah of the precious metals is very large, amounting to many millions of dollars annually.

The Territory was settled in 1847. On the 24th day of July of that year the Mormons, in search of a place to locate and build a temple, entered the Great Salt Lake Valley. The party consisted of 143 persons, led by Brigham Young. They left Council Bluffs in the Spring, and, with pack horses and mules they traversed what was then the barren plain of Nebraska and the desert of Wyoming, across the Rocky Mountains, then an almost impenetrable barrier, before man in his wildest fancy had ever dreamed of building a railroad over, and through the rocky heights—they found their way for weeks and months, until they reached this beautiful valley, and here, far from civilization, in the wild depths of the mountains, they laid out their future capital.

It is said—and I presume is believed by the Mormons—that as the party rested on one of the hills overlooking the valley, that an angel appeared to Brigham Young and pointed out to him the location of the city. Salt Lake City, or "Zion," as it is called by the Mormons, is a very beautifully located on a rise of ground at the foot of a spur of the Wasatch range of mountains, overlooking the valley below.

The streets are 132 feet wide and are laid out at right angles with the four points of the compass, bordered on either side with beautiful

shade trees;—mostly locust and mulberry—with streams of pure, clear, cold, mountain water running at the foot of the trees, through the gardens and lawns covered with green grass, give the city an indescribable of coolness, comfort and repose. The streets are broad, and clouds of dust are apt to interfere with the comfort and ease one might expect to enjoy.

The City is laid out in blocks containing 16 acres each. Two blocks containing a ward, and there are nineteen wards in the city. It has a population of about 23,000, 15,000 of whom are Mormons, and the rest are classed as Gentiles. Here exists the paradox that a Jew is a Gentile.

The city government is entirely in the hands of the Mormons; they elect all the officers and rule the city as seems best to them, and in their judgment will best preserve the interests of their church. The Gentile population has no voice in the matter and they have to submit or leave the city. As a result, much feeling exists between the two parties. The Mormons carry this as far as to interdict any of their people from trading with the Gentiles. The authorities, in order especially to market the stores and shops where the faithful may buy and sell, have devised a sign as follows: "Hallelujah to the Lord. Zion's Co-operative Mercantile Institution." This sign or the similar letters Z. C. M. I., are to be found on all the Mormon stores, and here the followers of H. Smith and Brigham Young, buy their goods and sell their produce, and, although the Gentile, next door, may offer more money for his produce, and ask less for his goods, he cannot secure a dollar of Mormon patronage.

On Sunday, July 30th, we attended the Mormon religious services in their tabernacle. This is an immense, oval structure, 250 feet in length and 150 feet in width; it is covered with a dome-shaped roof, 15 feet high in the center. It is said to have a seating capacity for 12,000 people and standing room for 15,000. Although the building is so large, yet so perfect are its acoustic properties, that standing at one end, we could distinctly hear a pin drop at the other and more than 300 feet away. A strong cumulative whisper from the speaker's stand may be plainly heard in any part of the room.

The services were opened by singing and prayer, after which the bread for the sacrament which is administered every Sabbath day—was broken and placed on silver plates, these were passed around through the audience, each one taking a small piece of the bread. In the meantime the preacher arose, read a chapter from the New Testament, and commenced his sermon, which was a defense of the peculiar beliefs, doctrines and practices of the Mormons, which he declared to be the true church, the doctrine of which was revealed to the prophet Joseph Smith, from Heaven. The speaker was interrupted by the administrators of the sacrament, who having distributed the bread to the congregation prepared to give the cup. They used water instead of wine. Having poured the water into large silver pitchers, one of the administrators blessed it and then with pitchers and cups the water was handed around. As soon as the ceremony of blessing the water was ended, the preacher resumed his sermon, he referred to the persecution they had endured, and said that the Lord had led them; he closed with an appeal to his flock to be faithful. He was followed by an elderly man who made a plea for the disgusting and wicked practice of polygamy. The sermons were illogical, and whilst in both cases they showed that the men were well posted in the doctrine they preached, yet it was not difficult to detect the egotism by which they attempted to maintain their position. Statement after statement was made, but not a single proof adduced to sustain the ground taken. Passages of Scripture were quoted that bore no relevancy whatever to the subject under consideration. Lines of thought and reasoning were taken up and dropped that if carried to their logical conclusion, would have completely overthrown the doctrine preached, altogether it was a very lame attempt

to defend a very bad position. The services were closed by singing, prayer and a benediction, and the immense throng of people probably 7000 in number, soon dispersed. I intended to say something of the Mormon doctrine, of the Great Temple they are building, of the great Salt Lake, and other objects of interest, but this letter has grown too long already and the rest, if written about at all, must have left for the future.

D. L. M.

From the Christian Standard.

ADAM'S DEATH.

Will you be so kind as to explain the character or nature of the death that Adam died for eating the forbidden fruit? If spiritual, how do you avoid unconditional universal salvation in Adam all day, even so in Christ shall we make alive. If this be true, then none are lost. If temporal, how did he die in the day he ate the fruit and live nine hundred and thirty years? For it is said in Gen 3:17, "For in the day thou eatest thereof, thou shalt surely die."

ANSWER.

Death, in the Scriptures does not always refer to the body. For instance, when Paul says, "She that liveth in pleasure is dead while she breatheth," (1 Tim. 5: 6); and when Jesus says, "Let the dead bury their dead." But whatever may have been the import of the word *die* in Genesis, it is evident that Paul in 1 Cor. 15 is treating of the resurrection of the body, and there ought to be no mistake, therefore, in understanding the death in Adam, of which he speaks as meaning the death of the body, and the making alive in Christ as meaning the resurrection of the body; and this favors the idea that *die*, in Genesis, refers to the death of the body.

There is "universal salvation" from the grave; for the same "many" that go down into death by virtue of their relationship to Adam (Rom. 5: 18, 19), shall come up again from the dead by virtue of the obedience unto death of our Lord Jesus Christ. Then, if they have no sins of their own to answer for, as is the case with infants and all irresponsible persons—they will enjoy eternal life; but if they have sins of their own to answer for, there is salvation for them only through the Gospel.

There is salvation in Christ from "many offenses," as well as from the sin of Adam; but the difference is this: salvation from the consequences of the sin of Adam is unconditional and flows to the whole race; salvation from our personal sin is conditional, and depends on our personal acceptance of the conditions of salvation. This distinction is marked in Rom. 5: 16, 17.

The fact of Adam living so many years before the sentence was fully executed, presents no real difficulty. The sentence was slowly working out all that time. "Dying, thou shalt die," is the marginal reading. He began to die immediately; from that day it was a descent to the grave.

At the same time, whether included in the sentence or not, Adam did die a spiritual death as the result of that transgression. It separated him from God. He was no longer fit for the divine presence, and therefore hid himself, and henceforth he was shut out from the happy intercourse with his Creator which he had formerly enjoyed.

THE MONEY FOLLY.

The Christian Union has long since turned from its hitherto on the folly described in the following extract from the *Western Recorder*, and is glad to have so able an ally in denouncing one of the outposts of the enemy:

If we do not mistake the signs of the times, we are now adjusting our methods of raising money as to rap the very foundations of Christian benevolence. It is even so in the churches at the present. Instead of teaching all men that "it is more blessed to give than to receive," that we should practice self-denial for Christ and for men; instead of this we are providing entertainments, for which this people are ex-

pected to pay, giving them the worth of their money, thus applying the principle to the cause of benevolence in some one of its many departments. Thus we are restraining the truly generous impulses of the heart and drying up the streams of Christian benevolence. The evil is a growing and a threatening one. In our churches, money is to be raised, and the good nature of their heads together, recorded and supported by some of the brethren, and an order supper, an ice cream festival or a little opera is the result. The people patronize, get the worth of their money or not, and go off angry if they do not, as the case may be. But, the good nature of their heads together, recorded and supported by some of the brethren, and an order supper, an ice cream festival or a little opera is the result. The people patronize, get the worth of their money or not, and go off angry if they do not, as the case may be. But, the good nature of their heads together, recorded and supported by some of the brethren, and an order supper, an ice cream festival or a little opera is the result. The people patronize, get the worth of their money or not, and go off angry if they do not, as the case may be.

AN INCIDENT.

DURING the meeting of the Beulah Association, Rev. J. G. Taylor gave this story. A negro came to his house in search of work. On being questioned he said he was in need of one dollar and a half. What did he want with it? To pay his preacher. The time of year had come to call his preacher again, and the custom of his church was to pay up before renewing the call.

Brother Taylor turned the man into his timber and the money was earned in rail-making. Is there any white man in Georgia or Florida who has split rails to settle with his preacher before the new "call" was made—*Christian*

We are decidedly in favor of properly aiding ministers in preaching the Gospel, but we question the right of ministers taking aid from laboring men who are so poor that they have to labor thus to obtain the money. Might not the preacher work a little, too?

FASHIONABLE RELIGION.

FASHIONABLE religion joins the church because it is respectable to make a profession of religion. If prejudices do not interfere it generally joins the grandest church. Fashionable religion employs more jewelers and milliners, sports more canes, jockey hats and feathers than no religion. In short, it does pretty much as other folks do—*is* accommodating, compliant, yielding—has no fixed principles to interfere with its extreme flexibility. If you wish to find its backbone, aim your denials at its purse rather than its religious principles. It prefers operatic choirs and organs to congregational singing. Is fonder of stage oratory than of sound doctrine. Don't go to church in bad weather; is particular about the dress in which truth presents herself; criticizes the minister, but never tries to enforce his teachings.

CONTROLMENT OF THOUGHTS.

"The Lord knoweth the thoughts of men, that they are vanity."—Ps. 94: 11.

MAN naturally is a vain thinker. He can never think wisely, only when he bases his thoughts on the thoughts or revealed Word of God. Like a distinguished writer says, "Lord, we can only think thy thoughts after thee."

In commencing to write upon this subject of the government of our thoughts, several important questions present themselves to be considered: (1) The growth of the mind; (2) what is thinking; (3) how do we think; (4) how can we control our thinking faculties; and how? Each of these topics alone would require quite a lengthy essay, were we to enter into a full and exhaustive discussion; but for the present, the reader must be contented with a simple outline.

First, let us observe the expansion of the mind from infancy to manhood.

The growth of the mind can very beautifully be compared with the growth of a plant or

tree, which has its source in a seed or kernel. In each seed, as difference how little, there is a vital spot, the germ of life lying concealed until it comes in contact with other congenial elements, causing its development of further growth. As the germ comes into existence, so does the mind seem to come. The little germ in the seed rests in a dormant state until it comes in contact with the warm, moist atmosphere, the gentle rays of the sun, and the mild earth-plant. Unless this takes place, it cannot flourish. But as soon as the seed is buried in the earth, the germ becomes awakened, and begins to grow. It shoots forth roots downward and branches upward. The former are its feeders and take in nourishment to the body; and the latter display the benefit thereof.

Similar to this does the mind of an infant seem to grow. As soon as its body is born, and elements in contact with new and strange elements, the germ, the mind, becomes awakened, and begins to expand itself. Its feeders are its senses of seeing, hearing, feeling, tasting, and smelling, providing the child is perfect. The branches that develop, one by one, are the elements of perception, thought, sympathy, will, the passions, the desires, and others. Looking at the mind according to this comparison, it should be no more of a task to learn to understand our minds than to learn to know the nature of a horse, a bear, an engine, or a boat.

What is thinking? According to the definition given in Smith's Book of Synonyms, "to think is to give in three senses: (1) to express the ordinary operation of the intellect; as, 'Man is a thinking being'; (2) an opinion formed in the mind; as, 'I think him a sensible man'; (3) a belief in something as nearly but not quite certain; as, 'I think that he has left the house.'" In short, the way thinking can be defined by the use of other synonyms, it means, "to expect; guess; ponder; contemplate; meditate; mope; imagine; suppose; believe." The mind, if the expression is allowable, is a most wonderful machine. It seems very complicated, yet it is very simple. Although it is but a single unit, yet it performs three very distinct functions. The same mind has capacity for knowing, for feeling, for willing. But first of all we must have ideas before we can do anything. Thoughts, therefore, are made up of ideas.

"The perceiving of something external by the mind through the senses is called a sensation. The image as it exists in the mind as a matter of reflection is an idea. The idea represents the object; the thought considers it; and the imagination forms it. The first points, the second examines and weighs. The idea belongs both to the external object and to the mind which entertains it. A thought is an act of judgment and comparison among many ideas."

"Thoughts are more personal than ideas, for some ideas exist necessarily, and so we are not always responsible for false ideas. But it cannot be said of any thoughts that they so exist, therefore we are to be blamed for entertaining wrong thoughts. Right thoughts must be based upon exact ideas. A thought is made up of the combination of an idea with a sentiment; and therefore great and noble thoughts come not only from the intellect alone, but from the heart also. "Keep thy heart with all diligence; for out of it are the issues of life"—*name*, guard out of thy thoughts."

Idea seems to have an independent existence, but thoughts live not fully until they are expressed, either in the mind, or expressed orally or written. Above all things, let the reader remember this fact: that a good thought is the germ of a good action. And this is what a Christian desires; not to think, say, or do any evil thing. His desires none but pure thoughts, he wishes at all times to speak words as pure as crystal; words that shall appear to others as "spheres of gold in pictures of silver"; words tried by the fire of a pure conscience.

The controlling of our thoughts requires a small degree of art, vigilance, and resolution.

It is like learning all other difficult art, yet not so difficult as to battle mastery. But one must make the same powerful effort, as he would in learning to understand and regulate a steam engine or any other complicated machine.

There is no good reason why we should not learn to understand the working of such a great machine as the mind, when we are positively aware that through the mismanagement of this giant engine so much ruin and misery is caused.

We know what the fearful consequences would be of a runaway engine with a whole train of cars filled with passengers; just such occurrences have taken place time and again in the world's history. Millions of lives have been lost through wrecks of runaway minds. Many an unguarded thought has set whole nations at variance with each other, and multitudes of people have been actuated to imbue their hands in human blood. Angry thoughts and feelings soon give vent to angry words, and these soon set the whole course of human nature on fire, even on fire of hell.

Any person who allows idle thoughts to crowd into his mind, and who delights to sport with his fancies and wild imaginations, surely has a very numerous and troublesome family to govern. No person can afford to be long from home. If he is, he will soon find his thoughts at the command of vicious habits, desires and passions. They will soon become ungovernable under such headstrong guides. Disorder will soon be raised. Whirlwinds of passion, storms, hurricanes, and not unrequently destructive tornadoes and cyclones sweep through the mind, bringing about horrible destructions, of wounded consciences and frenzied minds. Oh! let us beware of such dreadful storms; for when a raging conscience, or raging, inflamed passions are let loose, without check or control; they will not only be injurious to the physical man, but they will prove disastrous to the soul.

"Be not led to sin; sin is a cunning snare! When angry passions rise! When words of slander roll, And lightnings flash from eyes!"

The best remedy that perhaps can be sought and used in controlling our thinking faculties, is to place a watchman at each avenue of the mind; for our organs of sense are the ready channels through which the evil tempter finds his way to the soul.

If Satan only can persuade man to lust with his senses, and to indulge in unlawful thoughts, then he has, already, to a very large degree, accomplished his selfish designs. He knows that such indulgences are almost and altogether sure to bring about the death of such a soul. For this reason the Scriptures warn us so earnestly not to go into the way of the ungodly, but to shun every appearance of evil. Whenever we doubt the propriety of a thought, word, or action, it is best not to give way to our depraved appetites, desires and passions though they press their claims ever so strongly.

By so giving due heed to an honest conscience (for I truly believe that way down at the very bottom of every heart there is always enough honesty of conscience to overcome all biases of the mind), and by heeding the gentle wooings of the Holy Spirit, and by obeying the kind admonitions of the Gospel of Christ, by fasting and prayer, we can control, or later get perfect control over our thoughts, and thus increase our peace and happiness towards our God.

Mt. Morris, Ill.

SAYS THE *Central Presbyterian*: "The Congregationalists, with about 400,000 church members, contribute annually about \$500,000 to foreign Missions, or about \$1.25 per head. The Northern Presbyterian Church, with about 700,000 communicants, contributes \$600,000, or about 85 cents per head. The Methodist Episcopal Church North, with 1,700,000 members, contributes about \$800,000, or 17 cents per head. The Baptists of the Northern States, 1,600,000 in number, contribute \$500,000, or 30 cents per head. The Episcopians, with 300,000 communicants, contribute \$150,000, or 50 cents per head. The Dutch Reformed Church in the United States (called now) is not far behind the Presbyterians."

Home and Family.

Memo.—And the fruit of the righteousness is seen in peace of them that make peace.—James 3: 18.

THE HEAVENLY PLACE.

"I thank you, kind lady,
These flowers are gay;
Do they grow—such as these—
In your yard, every day?"

"And, lady, please tell
How you came here.
I'm a poor little girl,
And I think it's no queer
You came down to see me;
And folks call this a doo,
Because it's so full
Of very bad men."

"I heard you were sick,
And I thought I'd come here,"
The "kind lady" said,
"To help you, my dear."

"Oh, I'm an sick,"
The little child said,
As her tiny, tiny hands
She pressed to her head.

Then she took up the flowers,
And smiled in her eyes;
As she kissed every blossom
Again and again.

"Could you tell me a story—
A true one, I mean?"
She asked, "about something
I never have seen?"

"Yes, I'll tell you about
The city on high,
The city of love,
Far above the blue sky—
The wonderful city
That lies out of sight,
Where the people are happy,
For God is their light."

"It's beauty, my dear,
Can never be told.
The gates are of pearl,
And the streets paved with gold
And that city, kind Heaven,
You are going to see,
For all ever and ever
Your home it will be."

"I don't really care
For streets paved with gold,
But I'd like to be where
The sun won't blow cold."

Said the child, "and I'd like
To have everything sweet,
And clean, beautiful grass
For my poor, tired feet."

"You may have all you want,
And you've nothing to pay,
For the Heavenly King
Gives his good things away."

"I think that's so strange,
Why, how could it be?
Would he give things away
To a poor child like me?"

I've always lived here,
In this harbor, dear street,
And gone all around
With no shoes on my feet;
And the clothes I have had
Have been faded and worn,
And my dresses, sometimes,
Have been ragged and old torn."

"Ouk the Heavenly King
Is waiting up there,
To give you fine raiment,
And kind, loving care."

"He's waiting? He's waiting?
What does he say?"
Oh, lady, I'd like
To go there to day."

"I begin to grow dark,
I'll start now, to-night;
And could I get there,
Do you think, before light?"

I'll carry these flowers
To the Heavenly place,
When I the King smiles
And I look in his face.

I'll give them to Him,
And ask if I may
Sit close by His side,
And not go away.

Don't let anybody
Take them out of my hand,
But right here, by my bed,
Dear lady, please stand.

When I'm going, and stay
And watch till you see
That nobody takes
These flowers from me."

The child went on her way,
As daylight grew dim,
Holding fast to the flowers,
To give them to Him.

To our Father, the King
Of "the heavenly place,"
Who "smiles" on us all
When we "look in his face."

PAUL CORDEN.

HE DID IT WITH HIS MIGHT.

Nor long since it was my privilege to be the guest of "The Master Mechanic" of a large manufacturing establishment where about eight hundred men are employed. "The Master Mechanic" is a Christian man, very careful in regard to the character of the men he employs.

During the evening I spent at his house, he related to me the following incident.

On a cold afternoon in early spring, the east wind blowing heavily from the lake, two stalwart Englishmen called on him at his office and inquired for work. Being engaged at the time, he could only ask them a few questions, and requested them to call the following morning. They did not understand him correctly, and went away supposing they were rejected altogether, but one of the workmen happening to overhear the conversation, called on them and told them to call again. They did not wait for morning, but came that same evening to his house, where the following dialogue occurred:

"You are Englishmen, I perceive," said the "Master Mechanic." "Yes, Sir." "Haro you have in this country long?" "Not long, Sir." "Where have you been at work?" "On the railroad, Sir." "You found that work pretty hard, I dare say." "We did, Sir. When we worked these parts we were out of money, and we worked on the railroad two days without a mouthful in eat, which is pretty hard loaded, Sir."

The "Master Mechanic" learned that one of them was accustomed to running a steam engine, and being in want of an engineer to take charge of a large engine in the mill, he thought he might do for the place, but wished to know something more of him; so he inquired if he was in the habit of using spirituous liquors, to which he promptly and decidedly answered, "No." He then asked if he was in the habit of attending church. He said he always attended church on the Sabbath in England. "Do you belong to any Christian church?" "Yes, Sir," he answered. "What church?" "The Primitive Methodist." "O yes. I believe you are a pretty solid set." (The gentleman was himself a Methodist.) At this the man blushed and seemed very much embarrassed; but recovering himself a little, he said, "Well, we may be a little noisy; but so far as I am concerned, I have made it a rule to do whatever I undertake, with my might." "Well then," said my friend, "you are just the man I want to run that large engine—you may go to work to-morrow morning, if you are ready." When I passed through the mill, in company with my friend, I saw in the midst, the ponderous engine, with its mighty wheels, does all its undertaking with his might, watching the huge machine as tenderly as a mother watches her sportive child, and I was informed that there was not a more trustworthy man among the entire eight hundred.

"Whoever they had faith to do, do it with thy might." (Eccl. 9: 10.)—J. W. Carhart.

THE POWER OF THE BRITISH GUNS.

It seems that the invention of destructive instruments of war has kept fully abreast of "our inventions." It is stated that during the retreat of Arabi Pasha, a shell from one of the British gunboats, three miles away, fell in the midst of the retreating soldiers, and burst, and killed 200.

Some idea of the test Arabi's stone and mud works had to stand may be judged by reflecting a moment on the sort of missiles thrown from the eighty-ton guns of the *Leathwell*, one of the boats of the fleet. From one of the four guns comprising her armament, the inflexible dealer of a ball somewhat longer and but slightly narrower than an ordinary barrel. The bore of the gun is sixteen inches in diameter, and the projectile of chilled steel, sent with a velocity that will carry four miles, if unobstructed, or with penetrating power sufficient to cut through twenty-five inches of wrought iron at a mile range, and then burst with such murderous effect as the most savage form of other-day artillery never attained. These guns are fed and moved entirely by hydraulic engineering. The effect of one may be conceived if the reader will imagine a vessel in the Delaware sending a shot to West Point.

delphia; the steel barrel would plow through all the intervening masonry from river to river, and explode at the point directed with sufficient force to annihilate all semblance of structures for blocks about. One man can operate the loading with the slightest possible exertion, while the risks of ancient warfare are almost completely done away with.

With a fleet of fast ships, England can enter into any of the harbor of Christendom, and that in spite of the most heroic resistance. Thus nations expend millions of dollars to equip instruments of destruction. O may the day speedily come, when canons, and spears, and sword-belts be beat into pruning hoes, and plows and implements of husbandry. "Blessed are the peace-makers."—Zion's Watchman.

Born walk upright. Be cheerful. Be polite. Be honest. Be industrious. Tell the truth. Be gentlemanly language. Bay nothing because it is cheap, unless you need it. Pay for what you buy. If you doubt your ability to pay, don't buy. When with men of your superior, be content to listen and learn. Read good newspapers and good books. Keep good company. Keep regular hours, and keep your work. Any boy who will observe these few short precepts is sure to be respected, and nothing promises success in this world so much as the respect of one's fellows.

FALLEN ASLEEP.

KIMMEL—In the Falls City Church, Neb., July 24, 1893, at cholera infantum, Vera E. Kimmel, infant daughter of Bro. Samuel and sister Harriet Kimmel, aged 7 months less two days.

Funeral services by S. C. Stamp and the writer, Friday, Mark 10: 14. C. FORNEY.

CLEMMENS—July 17, in Lemore, Iowa, sister Clemens, aged 81 years, 3 months and 29 days.

Deceased was born in Lebanon Co., Pa., March 24, 1851, united with the church in the year 1840, and lived a worthy and consistent member, until death relieved her of earthly sorrow. J. ORTNER.

RONK—In the Bethel church, near Ladoga, Nov. 7, 1891, Samuel Ronk, aged 78 years, 6 months and 2 days.

Deceased was born June 5th, 1853; united with the church of his choice in the year A. D. 1851, in which he lived, devoted to the service of God, for 50 years. There were born unto him twelve children, three of who preceded him to the spirit world. Funeral discourse by W. R. Harshbarger to large and attentive audience of friends and relatives, from Luke 12: 40.

NEWCOMER—In the White Oak congregation, Lancaster Co., Pa., July 11th, sister Sarah, wife of Tobias C. Newcomer, daughter-in-law of J. S. Newcomer, aged 36 years and 14 days.

Funeral services by brethren S. R. Zug and B. L. Hry from Isaiah 55: 7, 8, 9, followed by brief remarks by the residing minister, in the borough of Washington, where she was born. She was baptized June 20, 1880.

May the bereft husband and six children, though they have sustained a great loss, find comfort in the mercies of the Almighty, give the Survivor their heart, trusting to heaven we shall never part. L. C. NEWCOMER.

Correspondence.

Memo.—Then they that feared the Lord spoke often one to another: and the Lord increased their bond, and a book of remembrance was written before Him, that they that feared the Lord, and that thought upon his name.—Malachi 3: 16.

The Hot Winds.

Dear Brethren—
I noticed an article in the B. at W., headed, "About Kansas," by M. M. Ebelman, in which a good account is given of everything except the hot winds.

We say, "they prevail from one to three days, and they originate in New Mexico and Eastern Colorado." This is impossible for the following reasons:

First.—The sandy plains of New Mexico are about 900 miles north-west from here. Now it would take 90 hours for the wind to reach Abilene, if it blew from the north-west. But, it happens, the wind nearly always blows direct from the South, when we have the hot winds; consequently they would come from Texas, where there are no sandy plains. Even

should this be the case, there is no possibility for hot wind to come from either of these places, for those of us who have lived in Kansas and Nebraska for the last eleven years, know, as a rule, that the nights are cool. To my knowledge it has never been stated by any person that the hot wind blew all night and all day for four days and three nights. That long it would take to bring them here; for the wind is only known to travel about two miles per hour, counting the strongest gale in time of hot winds, and my experience is that it never blows at hot, and consequently could travel only about 100 miles in one day.

There is another objection against coming from Mexico, how does the hot wind pass across the mountains without melting the snow on them?

Now, if those people who talk about the hot winds in Kansas, or any other country, would think over the matter a little, they could send what makes the hot wind. I will try and give you my experience.

Hot winds are only liable to occur in dry times in any country having a hot climate. The first thing to produce a hot wind is, the sun must shine upon the earth, that is, on the ground during the day. The wind is a dry gale and large quantities of unbroken prairie, and still larger quantities of unbroken prairie upon which the grass has died for want of rain.

When these get warmed up good, if you stand on any of that ground, you will not say it is hot; and if you are on the prairie in the middle of the day, it is very hot. Any way? Because the sun shines hot and heats the dry ground, and you get between the heated ground and the sun.

So we can clearly see that the sun is the cause of the great heat, and we see that we can have heat without wind. The wind of itself is always cooling, which causes us to enquire, What makes the wind hot?

The only thing that can make the wind hot is the wind arising from the heated grounds mentioned above. In traveling over the prairie I have often noted that, traveling along the north side of a section of land, a breeze, when the wind blew from the South, caused to drive the heat, it formed itself into a hot wind, in traveling across a mile of bare ground you could feel a hot wind while there.

The kind of hot winds you can experience most any season, but when we are past this kind of a section, and the earth has green prairie grass, the wind will be cool and pleasant. Again, if the section north of the plowed section has green grass on it, and you pass around it, and then along the north side of the section that lies between you and the plowed section, the same wind (that was very hot when you passed along the plowed section) has lost nearly all its heat.

For example, all the lead north of the plowed section is bare and void of vegetation. The wind would continue at apparently the same temperature of heat, until sunset that night, and if you should pass through that wind one hour afterward, you could hardly imagine that it was a hot wind at any time.

Now, while you think over this hot wind question, remember this one thing: that while the sun sends dry heat to the earth, and heats the ground, the heat arising from the earth takes with that moisture enough so that it will pass unwarmed upon the earth, or that the heat which arises on the sandy plains of New Mexico will never reach sunny Kansas, and that you wish to come to Kansas or Nebraska, do not need to fear the scorching sands of New Mexico.

Now I will close by saying that all the difference I experienced in Kansas from Northern Illinois is that we have the protracted Summers after they have the protracted Winters.

After we become acclimated, we mind our winters nearly as much while they last as they do ours. Our Winters are at least two months shorter than theirs. When I accumulate here, your turns out from 15 to 47½ hours per season. Oats very good, and for corn the prospect was never better. M. FORNEY.

The Harvest.

Dear Brethren—
When we look over the fields of harvest ripening, it brings to our mind the great harvest of the ingathering of the nations. When we observe the signs of the times, we believe the time is fast drawing near when Christ will come to gather in the harvest. Are we not drawing near the time when, if it were possible, the very elect would be delivered? It is high time to awake out of sleep; our

others have gone to their reward and left the good old ship to the care of others. Do not let us think now of the end of the voyage. We have not guarded her as well as they did; hence grief and divisions have crept in. Oh, what grief to see dear members for whom Christ suffered so much, still desiring to follow the world in the lust of the eyes and pride of life.

My Christian friends, let us now closely follow the Master. Christ, instead of the world! Why do we clamor for liberty, when Christ has given us all the liberty a sensible people would wish to enjoy. We have bread to eat, wherewith the world knoweth not.

My heart is exceedingly sorrowful to hear that so many of our dear brethren, now in the land of the wilderness, and band themselves together; then talk of being the original church. Father forgive them; they know not what they do. Satan has blinded their eyes; has Christ died in vain for these people? Will they crucify him afresh and put him to an open shame? Oh, brethren and sisters, we that remain, let us be more faithful; guard on the whole armor of God and fight manfully for his cause; we will be with him in the darkest trial; if we put our trust in him.

Brethren, be not discouraged; you will gain the reward at the end of the harvest. May we all hold out faithful; is the desire of your sister in Christ.

BABARA S. SHIPLE.

From Versailles, Ohio.

Dear Brethren:

I saw several articles in the B. & W. about holding the A. M. at Blounts Creek. I think it has many advantages over many other places. It is a beautiful place and the great abundance of water as well as the many great buildings, make it decidedly convenient.

The Tabernacle will hold several thousand people. There is an abundance of other buildings necessary for the holding of such a meeting. This would certainly save a great deal of labor and money.

No A. M. has ever been held in Kansas. I think that ought to be one argument in favor of holding the meeting there. The eastern members are wealthier than the western members—another reason why I think the meeting ought to be at Blounts Creek.

Pleasant Grove Church. A brother of the writer, Samuel Baker, is Superintendent of an interesting Sunday-school in that congregation. There are also a good many members in Lawrence, whom we may kindly and respectfully greet.

BABARA CALDERWOOD.

From Bridgewater, Va.

Dear Brethren:

Twenty-one souls were added to the church by baptism in the Cook's Creek congregation since April 19th last. We have cause to rejoice, having an evidence that our labors in the land are not in vain.

Our harvest-meeting passed off pleasantly. Bro. Jesse Crosswhite, of Tennessee, came amongst us the day before our harvest-meeting appointment. Preached at 10 A. M. and at night; also next day at mid meeting. Many of the laboring brethren from adjoining congregations took part also. Good meetings and largely attended. We trust the good Lord help us to forget the vexed question of church troubles and division and go forward in the work we have to do to.

Fraternally,
F. S. MILLER.

From S. S. Sharp.

Dear Brethren:

Before leaving Cora Gordo, we visited the "Brethren's Orphan's Home," of the Southern District of Illinois, located at that place.

The "Home" farm is situated on the west side of the city of Hannibal and has erected on it a two-story frame house, barn and other buildings. Additional house work is needed. We were favorably impressed with the brother and sister in charge of the "Home." The orphan boys and girls are well cared for. The church is well supplied with the brethren of good and excellent opportunities for some of our wealthy members to apply some of their superabundant means. The steady habits and economy practiced by the members of our church in general, have made many of them wealthy and it is feared more so than good for their spiritual growth; but our charitable and educational work, with the missionary work will enable them to do works that they will be happy to have follow them.

We passed through Springfield which con-

tains a national, if not a world-wide reputation as the burial place of Abraham Lincoln. Entering a street-car, we were carried two miles north-west of the city to the edge of the cemetery. In a large enclosure, shaded by forest trees, and diversified by knolls and glens, on a commanding elevation, stands the mausoleum of granite, 75 feet wide, 119 feet long and 100 feet high. Through a heavy, grated iron door on the east we entered a chamber where we could see the vault of the President, that of his wife, who had been deposited a few weeks ago, and of his children who had gone before. To the west end is another chamber where the bodies of his most remarkable men are kept on exhibition, and explained by the affable attendant. A choir belted with hickory bark, a mallet made from a rail split by the great rail-splitter are among the numerous measures here exhibited.

We then paid a visit to the State House, which we found to be one of the finest and most symmetrical in the United States. The pinnacle of its dome rises several feet higher than that of that of the Capital of Washington.

We sent our order of the office of Governor Culver, who was one of the "Mt. Morris College boys," as he expressed it, and who received us warmly. He manifested a deep interest in the College and those who have charge of it. Mr. Herrick, the policeman of the Capitol and a former citizen of Ogle Co., took special pains to show us through all the departments and introduce us to their kind.

The Brethren of Macopin Co., had made an appointment for us at the Pleasant Hill church, which is central among the adjoining congregations, and where we met large and very attentive congregations.

There is a fine membership here, of well-dressed uniform and obedient soldiers of the Cross. It seems that thorough discipline has the same effect in the army of the Lord as it has in any other. When the storm of battle comes, they neither seek nor "break ranks." The prospect of the church is very good, and, like it was all over the place, there was no doubt that we stayed, the harder it was to part. In the midst of harvest the congregations were large and the kindness of the brethren and sisters everywhere was greater than we deserved.

From Moore's Creek, Va.

Dear Brethren:

Bro. Jesse Crosswhite stopped with us on his way homeward and preached for us one at Cedar Grove, three times at Flat Rock, and once at Timberville.

It was my pleasure to attend the meetings at Flat Rock, to hear and read the effusions of Bro. Jesse's pen, but never before having heard him preach. His preaching is doctrinal, practical, and abounds with illustrations.

His first meeting at Flat Rock was a Harvest-meeting. Here the parable of the unjust steward, and the rich man and Lazarus, found place in the discourse. The nature and use of parables were discussed, and the grand lesson of God's grace fitting some to acquire property and means, whilst others having not this gift, live only from hand to mouth. The duty of the Christian was well shown and much fasting in previous.

The next discourse was based upon Heb. 12: 1, 2. He claimed that the "besting" title, was often confounded with the "weights," which were to be laid aside. Some men's disposition to levity, openness to drunkenness, and others' to pride, covetousness and the like, were not to be retained, but were to be laid aside in the retiring sin, and the "cloud of witnesses" connected the "besting" title with a chain of facts showing that it was unbefitting in God's Word in creation, doctrine and promises. After paying his respects to the faithful and the unconverted in plain terms, Bro. Crosswhite turned his attention to the Christians, by bringing forward Mark 10: 15, showing us that we should not only believe in "preaching the Gospel to every creature," and in the salvation that follows, but also in the "signs that should follow them that believe." Are not evils cast out of sinners when they are converted to Christ? The shaking his hands on the sick and they shall recover, is not this verified in carrying out the precept of James 5: 14, 15?

Bro. Jesse evidently does not favor the idea of the "lost power." He claims that the sanctifying and purifying work of the Holy Spirit and the Lord "shall raise him up (from the sick bed) and if he have committed sins, they shall be forgiven him."

His experience went to show that those who do the anointing should unite in the prayer of faith—be of the same mind in design. He made it plain that it was a high favor and

privilege conferred by the Lord upon his people and too much neglected.

His next discourse was drawn from Acts 8: 19, and was directed principally to the sinners. He showed the manner of conversion and the forgiveness of sins, and that they are not identical, but of conversion precedes pardon. His visit has left a bright spot in our memory, and he passed on toward the "sunny south" with our prayers and good wishes.

There are many things I might name in this communication, but space forbids. Suffice it to say that we are all laboring for the union, peace, and prosperity of Zion, and we have always done and ever hope to do. The Valley of Virginia is a unit for our common Brotherhood, and no faction of whatever type will be countenanced by the faithful in her borders. Our mission field is extending onward, and the work does not abate in our midst.

DANIEL HAYS.

A Sad Accident.

Dear Brethren:

On the afternoon of Aug. 4th, a little girl, four years old, daughter of Elder Samuel Zook, of the River Brethren, went into the barn and up on the hay mow, where she got hold of some match, that some stranger had left in an open satchel, and in her play set the hay on fire, near the place of entrance.

The child was heard to scream by some of the inmates of the house near by, but too late to save her. The door being open on the opposite side of the fire, the child was seen by her aunt (Noah Zook's wife) near the door, where the child was waving her hands against the flames, wrapped in a blanket that laid on the hay. Finally she was seen sinking down in the flames.

Two women were built near together, and between the two was a large bag-head, and west of the second barn was a large grainery and wagon-out, all of which was consumed, with one horse and some machinery. But the elder told me this morning, all this loss would be nothing to him, if only the child could have been saved, as she has plenty and can replace all.

But, oh, the poor child lays paralyzed and black in the coffin this morning, ready to be buried,—what remained of a child once lovely indeed, but now a pitiable looking object.—The bereaved family has the sympathy of all our neighborhood.

This sad accident took place two miles west of my home, in Dickinson Co., Kan., and the foul habit of smoking tobacco we may safely say, was the cause of it all, as one of the men that slept on the hay in the barn, while engaged to do so for an hour or so, kept the match on there for the express purpose of lighting his pipe, and that without Bro. Zook's knowledge.

JOHN FORNEY.

Abilene, Kan.

FROM ENROUTE.

Dear Brethren:

The latest held in the new meeting-house at Slick is past. We met about fifty members there June 25th, from Bjerring and Fredericksburg churches, and commenced work in regard to the rules for the house.

1. A committee was appointed to the care of the house.
2. The hall to be used only by our own churches for religious services and hence that designed that other churches shall hold services in it.
3. The rooms that can be spared are to be for rent and the income to be used for repairing the house, and the balance to pay the traveling expenses of our house ministers, or for missionary work.
4. It was determined that none of the rooms should be rented by any one who would engage in the sale of intoxicating beverages.
5. The elders of both churches are allowed to have free rooms in the house whenever they desire them.

The three rooms are permanent as long as the property is owned by the churches.

In the basement there are four rooms, for a family, calculated to be rented by J. Jensen, minister, and three rooms for work-house and cellars. The floor has a hall and kitchen attached for broom and brooms, and two rooms and a kitchen for one of the elders, or to be rented at one desire. Under the roof are to be made two large rooms, one of which I heard Eld. Siren Chr. Nielsen will occupy instead of those on the floor in order to get more money in the treasury. The house is not yet finished and will not be until after harvest, when it will be opened for public worship and

dedicated as usual among the brethren. I cannot yet tell the cost exactly, but it will perhaps be some over \$5000 Kr. It is built substantially, and is commended by all the members and also by others.

The House Mission was next taken up about one half of the donations were sent last Winter. The brethren had satiated with the offering, let it in the hands of the official brethren to act as they were able this Summer.

Being urged to ask the church of Fredericksburg to ordain one of her ministers and hold an election for a minister and a deacon, as well as to advance Bro. Jensen in the Bjerring church to the second degree of the ministry, we proceeded to do the work as it generally is done. We got the vote of the Fredericksburg church to ordain brother Nielsen elder, but not to elect any more ministers and deacons. In the fear of God laid our heads on the dear brother and installed him into the full ministry.

While we took the vote of Bjerring church for brother Jensen, the other church received a man 69 years old into the fold of Jesus. When we were done advancing the brother, the old man was baptized in baptism in the clear stream running by the three sides of the meeting-house, in the presence of a multitude of spectators who were very quiet, and some wept.

After that, communion services commenced. Elder Ekliden officiated, assisted by Elder Nielsen. We were through with the services and ready to separate about 10 o'clock in the morning. Some waited on the train going east and west, and with whom we had a short but impressive season of devotion in the morning.

The day was indeed blessed with the presence of God, and especially was the edification attended to by the brethren. Tears flowed freely from many eyes. It was a day that will never be forgotten by the church, and may her elders be able to receive grace to watch faithfully the flocks entrusted to them as the good Book teaches, and may all the members help them to do the work.

And now, let us in the name of the churches, send you all their love for the good the Brotherhood has bestowed on them, as well as on old Denmark, and also from your poor servant. Please receive our heart-felt thanks for what you have done, and still are doing for around my home, and that I have you, across the deep, with love and fervent zeal to carry the tidings of Jesus to all nations, and to every working and tired soul as well as us, in my prayer.

C. HOF.

Copenhagen, June 25th.

From the Monticello Church, Ind.

Dear Brethren:

We held our last quarterly council July 22nd. It being a busy time of the year, the attendance was small. Brethren, I think this is not as it ought to be,—we can certainly afford to spend one day in the house of the Lord; if we neglect these important duties, the Lord will surely have us charged up with one day's work for which we will have to answer. Let us all make a grand effort to become more alive in the cause of the Master.

The members here seem to be in love and union; so far as we know no one is in sympathy with the divisions that are troubling our beloved Brotherhood. Our prayer is, that all may be characterized by more of love.

J. A. WEATHER.

Why Is It?

Dear Brethren:

How does it come that James A. Edmour representative of the Progressives at the Ashland meeting, represented about one hundred out of three churches in the Miami Valley? In order to make it still stronger, John Fitzgerald from one of the same churches, represented fifty; if we neglect these important duties, the Lord will surely have us charged up with one day's work for which we will have to answer. Let us all make a grand effort to become more alive in the cause of the Master.

Furthermore, how does it come that they represent 150 in the three churches surrounding Dayton, and when they met to organize in the city, they failed to send any? Is that the way they represented their strength all over Ashland?

B. A. HANSELL.

Whereas the spirit of the Lord is in the liberty. It is not the liberty of disorder, or as some seem to think, the liberty of a light-running tongue, but it is the Spirit's liberty, the spirit's freedom, which the Spirit shall make you free, yet he is free indeed, that is free from sin. Where the Spirit abides, sin departs, the chains fall off, the heart is free.

We are aware that much is said to prejudice the minds of many to the truth, by such statements as that, we only rely on historical evidence and tradition. We hope to refute this assertion by an array of evidence that will place our practice on the solid foundation of the sayings of Jesus. What if we quote the fact that for ages after Christ this was the only mode, does this overthrow what Jesus said? Strange assertion. We first entrench ourselves in Matt. 28: 19, and then add the pleasing fact that every Greek scholar for 500 years so understood it, and this universal consent of all antiquity is evidence that we are not wrong!! But as we have much to say on this theme, we leave it for the present.

WOMEN AND WAR.

Now that the war-cloud has overshadowed the land of Egypt, and its chief city furnished fuel for the devouring flames, it may not be out of place to present the following thoughts from a sensible thinker in regard to the influence of women and mothers respecting the crimes of war. And let us suggest that there is no limit to motive which should constrain women to use their influence against war. It has inflicted on them a world of evils. Its enormous taxes keep millions of them on the brink of starvation. Their fathers, brothers and husbands are compelled to go to the field of carnage, and leave not a few of them to want. Not a battle can be fought without sending grief through hundreds or thousands of domestic circles.

Look at the siege of Magdeburg—at the occupation of Moscow by the French—at their career in Spain and Portugal—at the barbarities of the Prussian troops in France—at the treatment of women in every country where war rages—babes stabbed at their mother's breasts—little infants not a year old lying in the mud, disfigured by wounds—women beheaded or bayoneted—daughters dishonored at the feet of their parents.

Women can prevent war, if they will. They are mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the cradle will be found in the end to rule the world, and the voice which whispers in the infant and youthful ear lessons of truth or error, of goodness or of guilt, will yet give tone to morals, law to society, and character to the whole human race. We must win the young to peace, and their character is molded almost entirely by female hands. As mothers and teachers, they are the chief educators of mankind.

But alas! look at the usual training of the young, even under pious mothers. What are the first toys of children? Toys of war. What pictures do they most frequently see and admire? Pictures of war and warriors. What songs do they often hear, especially when a people are mad with excitement, and blind with rage? Songs of war. Who are they still taught to hold in the highest admiration? Heroes, men of blood. What books are often most eagerly read by the young? Tales, real or fictitious, of war and warriors. The glowing canvas and the breathing marble, the glittering sword and the gilded epaulet, the waving plume and the prancing steed, and all the witchery of life, drum and bugle-borne, are suffered to beguile the young

into a blind, wild admiration of what, if seen in its true light, they would regard with almost instinctive disgust and abhorrence.

Even pious mothers will purchase feathered caps, in swords and wooden guns for their sons, and encourage them in forming little companies of juvenile volunteers to prepare in heedless boyhood for the trade of human butchery. Thus have Christians been scattering broadcast the seeds of war, and then started back again to see the harvest of death, which they have produced, waving in blood and fire all over Christendom. How came Alexander and Napoleon to be such bloody butchers as they were? Were they born monsters? No more than ourselves. They were educated to do as they did.

On the plat of green before his father's house in Corsica, Napoleon in his boyhood was permitted to go forth with the mock accoutrements of war, and there spent day after day with its mock manoeuvres, until his boyish blood began to swell, kindle and glow with the passions in embryo which afterwards set him like a comet of wrath over a seethed and desolated continent. He was subsequently sent to a military school in Paris, and there completed his preparations for a life of bloodshed and infamy. It was in the power of Napoleon's mother to have saved her son from becoming the scourge of Europe. It may be in the power of mothers who read this, to save their sons from becoming similar scourges to the human race.

For the Brethren at Work

PERPETUITY OF THE LAW.

BY E. HOPKINS.

In many ways can it be shown from the Gospel that the law given to Israel is no longer bidding. It was abrogated at the cross, from which time the law of Christ has been published to all nations. But the perpetuity of all those institutions peculiar to the Jewish dispensation is clearly measured in the language of the law that enforced their observance. Their duration is positively set forth in the phrases, "in your generation," throughout your generations," etc. We here present a number of texts to which the reader's attention is invited:

- Perpetuity of the burnt offering. Ex. 29: 42.
- Perpetuity of the incense. Ex. 30: 8.
- Perpetuity of the stonement. Ex. 30: 10.
- Perpetuity of the Washing of hands and feet. Ex. 30: 21.
- Perpetuity of anointing the priesthood. Ex. 30: 30, 31.
- Perpetuity of the meat-offering. Lev. 6: 18.
- Perpetuity of the firstfruits. Lev. 23: 14.
- Perpetuity of the day of stonement. Lev. 23: 31.
- Perpetuity of the oil for the lamp. Lev. 24: 3.
- Perpetuity of the ribband of blue. Num. 15: 38.
- Perpetuity of circumcision. Gen. 17: 7.
- Perpetuity of the Passover. Ex. 12: 14.
- Perpetuity of pentecost. Lev. 23: 21.
- Perpetuity of the feasts of tabernacles. Lev. 23: 41.
- Perpetuity of the Sabbath. Ex. 31: 13, 16.

"Your generations." To whom does the pronoun "your" refer? To the Gentiles? No, all knew it to be the Israelites, and it just happened so that all these laws should be thus limited? God must have had some object in view, and it is a prominent fact so conspicuous that Judizing teachers seek to avoid it. The Sabbath law is no more perpetual than wearing the "ribband of blue," the "blowing of trumpets," or the "feast of tabernacles." The Bible teaches that these are ended, then why seek to make the Sabbath an exception? Were it such, why has not Christ or his inspired apostles said so? It is no exception, for Paul plainly tells us that "the law of commandments contained in ordinances" is abolished. The Sabbath was an ordinance in this law, hence done away also. When we come to Christ we would naturally expect these generations to end so. St. Matthew testifies, "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon unto Christ are fourteen generations. Matt. 1: 17. Here they are summed up. Such a record was kept by the Jews until Christ came, but now the apostle informs Christians, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2: 9. The tribal distinction is not kept in Christ's church. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28.

That vast multitude to be saved in the Christian age is to be gathered not from the twelve tribes of the children of Israel, but from all nations, kindreds, tongues and people. (Rev. 7: 14.) But if, as some assert, these generations are not ended, it remains a fact which no man can overthrow, that all these ordinances are alike bidding: circumcision, the burnt offering, and the Passover as well as the ordinance of the Sabbath. Some boast of being Israelites, and tell us we ought to keep the seventh day. It is true, Christians are Israelites, but in what sense? There is a broad difference between spiritual Israel and Israel of the flesh. To whom were all these ordinances given? To fleshly Israel; and how could one become one of those? By being born in Abraham's house or bought with Abraham's money, and this no intelligent Gentile will claim. Let us not be deceived; "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," (Eph. 2: 15) "Blotting out the handwriting of ordinances that was against us, (Col. 2) which was contrary to us, and took it out of the way, nailing it to the cross. "Let to man therefore judge you in meat, or in drink, or in respect of our holy day, or of the new moon, or of the Sabbath days, which are shadows of things to come; but the body is of Christ."—Paul.

A shadow cannot reach beyond the body! Then why seek for the dull shadows of the night so long passed. Why not walk in the clear sunlight of the Gospel which has been beaming upon time's path-way for over eighteen hundred years.

When God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all sufferings, he may know also the eternal consolation.

For the Brethren at Work.

TRINE IMMERSION.

BY G. M. BROWER.

In the *Christian Visitor* of the May issue appears an article written by Mr. McVey in reply to my article of Jan. 23, Vol. 7 of the B. at W., to which the following is an answer: As Mr. McVey admits that history may teach and teach correctly that trine immersion was the practice of the second and third centuries, he asks, did the apostles live in the 2nd century? No; but if there was no change in the first three centuries—which no respectable historian will say—it must be admitted that trine immersion was the practice of the first century, and the apostles did live in the first century. But Mr. McVey insists that if the apostles did practice trine immersion, then there are four false statements in the Bible where the apostles baptized in the name of the Lord or in the name of the Lord Jesus. Yes, they did baptize in the name of the Lord; that is, they baptized by his authority or commandment. Now if we find how he commanded them to baptize, then we can find how they baptized when they did it in the name of the Lord. We find how by turning to Matt. 28: 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To prove that this sentence teaches three actions, I will give a sentence exactly similar. "Go ye and make a superscription, writing it in letters of Greek, and of Latin, and of Hebrew." These two sentences are exactly alike, having one subject, two predicates, one object, with a participial adjective phrase, modifying the subject ye, and when diagrammed and analyzed according to Clark's English grammar, the second sentence will read, "Go ye and make a superscription, writing it in letters of Greek, and of Latin, and of Hebrew." And as both sentences are alike, it follows that the first sentence would read, if diagrammed and analyzed, "Go ye and teach all nations, baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." As the command in the second sentence could not have been obeyed by any less than three actions, which would have made only one superscription, so the command which the apostles obeyed when they baptized in the name (or by the authority) of the Lord required three actions and only made one baptism. Thus we see that instead of the apostles baptizing as Mr. McVey said—by one immersion—they baptized by trine immersion, and instead of the Scriptures making four false statements, it was he that was mistaken.

I hope the above will be sufficient to convince any unprejudiced mind that trine immersion was the apostolic mode of baptism.

WRITTEN PRAYERS.

The venerable Thomas Williams, in conversation with a devoted ritualist, was discussing the subject of written prayers. This gentleman claimed that the whole Bible did not furnish one written prayer. "No, sir, not a single one, sir." "Do you really think so?" "Yes sir, I defy you to point out a single Scripture prayer that was not written. You cannot do it." "Well, can I ask you a question?" "Certainly you can." "Tell me, then, who lighted the candle when Jonah read his prayers when in the whale's belly?"—"Sword and Travel."

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It serves both as a receipt and a reminder to the subscriber. Thus "11. 12. 98," shows that the paper has been paid up to that time. "11. 12. 98," shows that the time of your paper expires.

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COUNTING THE VOTES.

J. H. MOORE.
Dear Brother:—

It is hereby requested that an explanation be given how the vote will be taken when the Delegates vote at next A. M. Does it take two-thirds of all the Delegates present in the affirmative? Or does it only require a two-thirds majority of those delegates voting? For example, say there are nine hundred Delegates at Annual Meeting, and when the vote is taken, only four hundred vote, and they nearly all in the affirmative; now would this pass the vote which was before the meeting? Or would it require six hundred of the nine hundred affirmative vote? Will you please give answer in B. A. W.? This will have to be decided one way or the other at next Annual Meeting. DANIEL MILLER.

It will be well for the brethren having charge of the next A. M. arrangements to set apart several hundred seats, to one side of the Moderator, to be occupied by delegates and members of the Standing Committee only; as it will not be so difficult to count the votes. There will, perhaps, be not more than 300 delegates present, so many of the smaller churches will not feel able to send representatives.

J. H. M.

SECRET SOCIETIES.

THE Christian's duty in regard to them.—It may be thought by some that the Christian has nothing to do in regard to secret societies, but let us give the subject a little thought. Does some one say all that the Christian has to do is to keep out of them? But why may we not reason that the Christian is the light of the world, and as such he must let his light shine on the dark works of men. Can we do our whole duty to God, and our fellows, by letting secret societies alone? Is it all they will ask of us? Is it all that Satan would like of us? We might let the wolf alone, but he would be on our heels, and he will eat us up. Let us get it out of the fold. Now if we could succeed in this, then have we done our duty? Has the world of mankind no claim upon us? Is it not a fact that in all the quiet loneliness of our homes, organized society does not let us and our children alone? Does it not go to alarming extent, and all the world is around and for us? Does it not bring us under its control and power by its use of public offices, and its influences in society? It certainly does, to a much greater extent than is generally supposed by those who are unimformed on this subject. Is it not the duty of every Christian to come up to the help of the Lord against the mighty to overcome this great enemy of the wicked one? What is

the testimony of the Brethren against this secret organized society, and power of the God of this world? Do we not cast all the influence we might against this great wickedness? The world is to be overcome by the blood of the lamb, and the word of the testimony of his saints.

What do you testify against this great sin of the world, the secret of Babel, in particular, as it stands at the head, and is ruler over the rest, and has all of the characteristics of the image of the Beast, the number of whose name is six hundred three score and six? Now if we allow Governments which are institutions ordained of God; if we allow them to be governed by men, and to have no confederacy against God and his Government, would we not be found coming short of doing our duty?

I am assured that in Elkhart county, Ind., there is a balance of power in the numerical strength of the Brethren, that with their co-operation, such men might be elected to fill all the offices in the county, who are not sworn or solemnly pledged in the interests of secret societies as are not real Babel worshippers. Now if this county were thus redeemed from the civil control of anti-Christ by such effort, who would not say that duty called for thorough action on the part of every Christian? We should not allow the wicked to rule, and quietly sit still and allow the wicked to bear rule over a confession that we allow of their practices? Thus we are made partakers of their sin, because we do not give the testimony against them as we might. Do we not then disown God and reproach Christ? Can we not to some extent purify our own prayers for the kingdoms of the world to become the Kingdoms of our Lord and his Christ,—by attending the preliminary meetings, and endeavoring to secure the unministration of such men for offices as are free from confederated society, and then using all proper effort to put them into the offices? Governments are ordained of God, and we want a Godly Government. Let us be up and doing. JOSEPH H. AUSTIN.

REMARKS.

In speaking of the influence that secret societies and oath-bound orders are exercising in the land, our friend Austin introduces a subject of great importance to all lovers of liberty and justice. It is claimed by some that these societies have nothing to do with the affairs of our Government, and yet to us seems strange that very few, if any, who do not belong to a secret order, can be elected to a position of special honor in our Government. We do not like to say that secret societies are at the bottom of this, but we do say that there is something wrong some place.

From the earliest period of our history in this country, the Brethren have never knowingly permitted members, in any way, to become connected with secret societies, claiming that it is a direct violation of the Gospel order transmitted to us through the New Testament. As a body, we have taken a firm stand against the orders, and of course want to do nothing that will either strengthen or encourage them in their secret anti-Christian work, but whether it would be prudent for our Brethren to attend preliminary meetings, local conventions, etc., and help to put anti-Masonic into the field, and then labor to secure their election, in order to defeat the Masonic power, is another question that has to be considered from a different standpoint. We have ever convulsed our people to keep themselves free from the corruption and influences of politics, and if possible avoid the excitements attending such movements, for it is evident that there is no place for the humble and self-denying Christian, who belongs to a kingdom that is not of this world. Our people have long held this view, and we think it is by no means advisable to depart from it. Some of our people vote and others do not—on this point the church has generally granted liberty, yet advised against voting where politics were involved. But to those who do vote, and feel that it is their privilege and duty to do so, it would be well for them to consider friend Austin's suggestion in this sense, but do not become mixed up and involved in the excitement. J. H. M.

Our heads not so much what we say as what we are and what we do. Because if we are true, good, and what we, we shall doubtless speak right.

TOBACCO-HABITS AMONG BOYS.

THERE is a noticeable disposition apparent just now to wage war on the tobacco-habit among boys. The Philadelphia Times has been crusading against the use of cigarettes, and claims to discover a diminution in the local sales of these abominations. It has printed revolting revelations of the use of the paper-rolls are often filled with refuse stuffs which are collected in cities, and insists upon the truth of its disclosures. The use of tobacco has been forbidden to the students in the Naval Academy at Annapolis, and the Military Academy at West Point, after careful investigation concerning the physiological effects of the habit. The best medical advice was sought, and upon it the regulations were sought, and upon the Surgeon-General in 1890 strongly advised this action as "unquestionably the most important matter in the health-history of the students of West Point." The Principal of the Phillips Academy, at Exeter, N. H., has issued a circular to the parents of his students, stating that the subject had claimed much attention in England, France, Germany and America; that he found physicians unanimous in condemning the use of tobacco by boys; and asking whether they would consider the prohibition of tobacco reasonable and practicable. A majority of the parents have replied, and as, might be expected, unanimous in the desire that their sons may abstain.

Now let the question in proper shape be submitted to the people, and we will soon have this tobacco usage among boys, and even young men, entirely removed. Let the people at the polls say whether the use of tobacco shall be prohibited among males under twenty-one, and females under eighteen years of age. Surely it would carry by one of the largest majorities of any question ever submitted, and the first member of our State Legislature to introduce such a move, will begot to himself lasting honors. Let a move of this kind be set on foot, and pushed, and the foundation for temperance is laid. Stop the use of tobacco in this way among the youth of the land, and in twenty years from now the use of tobacco will be regarded as unpopular, and in course of time, may be entirely rooted out of the nation. If boys could be kept from this habit till after they are twenty-one years of age, very few of them would ever be induced to commence it. Parents who use tobacco would gladly vote for such a constitutional amendment, in order to keep their children from contracting the habit, while those who are opposed to its use would vote for the amendment on the ground of principle.

Certainly there is nothing unreasonable about this, and even those who now use tobacco, cannot say that it is a drive at them, as it is simply a move against the use of it among the young, where it is to-day doing so much damage. The use of tobacco among boys has been prohibited by the West Point Military School; by some of the military institutions of Germany, and by other incorporations in the United States, where special mental attainments are essential, and why not make it a Constitutional provision all over this growing land? Can any one give a good reason why it should not be done? J. H. M.

THE WINE QUESTION.

SINCE the vote in support of prohibition in Iowa, there seems to be a little perplexity upon the part of some in regard to wine for Communion purposes. A writer, from the State, presents the question to one of our exchangers and receives the following reply from the editor:

The same radical difference exists there as here among clergymen and others in reference to fermented and unfermented fruit of the vine for Communion purposes. In some churches the unfermented grape juice has been introduced. Some brethren stoutly insist that this is not wine in the sense in which the Lord instructed His followers to use that article. Therefore they will use at the Communion table no other than that which they

buy under the name of fermented wine. Notwithstanding the best efforts to procure such pure and wholesome wine as may properly be used for this purpose, it often happens that the character is imposed upon with adulterated and colored stuffs which is the fruit of the vine at all. One church in Iowa proposes to defy the law, and procure at all hazards fermented wine for Communion use. This position was taken by an Episcopal church in Kansas soon after the passage of the Prohibition law in that State. The rector of that church said he would go to jail if it were necessary, but he was bound to have the right kind of wine. Somehow or other the matter was arranged without a direct violation of the law, and the good man was not incarcerated. As the supply of grapes is now a matter of commerce to most parts of the country, it is little difficulty in obtaining the pure juice of the fruit of the vine during the greater part of the year. There is not a word in the Bible to indicate that the wine must be fermented. Those who are particular as to the use of pure grape juice can, with a few bunches of grapes, grow enough to satisfy their needs for Communion Sunday, as easily as they can make a pitcher of lemonade.

We further add, that if this juice, made from pure clean grape, is heated and secured in airtight jars or jugs, the same as we heat and can fruit, it will keep in good condition, and be ready for use whenever wanted. Some churches might try this and report the result for the benefit of others.

FROM S. Z. SHARP.

WHILE in Macopin Co., Ill., I called on the elder of the so-called "Old Order Brethren." Was very kindly received and treated in the most brotherly manner. I found we were one in faith but differed slightly in practice. We discussed fully all the difference between us in a very pleasant manner. The elder had no objection to missionary work; he labored as a missionary himself, but had no use for missionary boards. Did not object to Sunday-schools if properly conducted. Had been Superintendent of a Sunday-school once himself, but wanted all the teachers to be members. Had no objections to high schools and colleges if they did not lead to pride. He could converse with me even if I did teach in a college. He was in favor of the double motto of Fest-wa-king because the church represented the body of Christ, hence we should wash feet as a church and not as individuals. I asked him then whether he did not think that all the members of Christ's body were employed when he washed the feet of his disciples, and whether at the present time it is not the duty of each member to wash feet. He thought it was a strong argument in favor of the single motto. The brethren here seem to treat with kindness those who have erred and wandered away. This is the true Christian way of treating the erring, and refrain from using any term of censure or reproach, such as "apostatized," etc.

"Chide mildly the erring;
Kind language endeavor;
Grief follows the unkind;
Add not to their tears."

Every sin and transgression will meet with a just recompense of reward, (Ezek. 2: 2) whether it be a "ring" formed by elders to diminish over God's heritage on the one hand or a "council" of aspiring ministers and laymen creating a faction to support those elders and place themselves in power. When we hear political demagogues denounce those in office and authority, as corrupt, we may be sure it is done only for effect to get those officers out of the way in order to secure their places for themselves. When there is a difficulty between parties it sometimes happens that there is error on both sides.

On leaving Macopin Co., I found that my route led me near the city of St. Louis, that it would be subterfuge to pass by the members in that city. Although only one day's notice was given, the members were pretty well represented in their little room twelve by sixteen feet. A spirit of earnestness and solemnity pervaded the meeting. In appearance, the members are plain, the sisters wearing the plain, not white cap. The first day I spent with brother Frank Myers in traveling over

city looking for available sites to build a church. I discovered that there are sections of the city where there are miles of houses and no inhabitants have no church privileges. The fashionable churches effectual to the poor from entering them on account of the high poor rent demanded. In opposition to the few hundred churches in the city, there are 4,000 saloons and beer gardens. The poor mechanics and laborers strolling the streets on Sundays are naturally driven into these places for a few hours' pastime. Many of these men, with their families, would like a plain church and a free Gospel without a good Christmas.

In an open letter addressed to Bishop Bowman of the ministers of the Gospel and published in *St. Louis Vanguard* will give an idea of the state of the churches in that city. Here is the letter:

"We ask you to look at the fact that probably not more than one-eighth of the population of this vast city hear the sound of the Gospel."

In the earlier days when the founders of the city were struggling to build the foundations, the great bulk of churches for themselves, the great people in the eastern part of the city. The poor and wealthy strangers that came to seek the fruits of their labors, have been neglected. The fruits of their earnings, costly in the western part of the city, ruthlessly selling out, and on the ungodly principle might make right, have taken the property of the poor people's churches, torn down the eastern part of the city, and have built for themselves their own homes, for their convenience, and among ungodly principles. We call your attention to the fact that more than 200,000 of God's poor in St. Louis have been thus wantonly robbed of the rights by the so-called religious, but really ungodly corporation of their willingness to forego, because of the so-called following of Christ to reap the reward of inquiry. The service of the church has not uttered itself should against the fearful run traffic. Considering the churches and by neglect of the following more than four thousand devils are made to be core day and night. Let's day and night, under your influence, become a thousand fold more guilty before than the cities of the plain that God overrules, suffering the vengeance of eternal fire.

Unusually and considerably make it a condition, because the condemnation is great proportion to the light rejected. We hereby believe that the fearful moral condition of this city and the voice of God call to the ministers and churches sitting in the city of St. Louis in the western part of this city, to shake themselves from their pride and ungodly indifference; to shake themselves wholly of God, and to shake their hands from their eyes to cease to pray, pray and labor, until every house of prayer except from St. Louis, every house of prayer reformed, and places of worship to the city of St. Louis as the 4,000 saloons now are, and which many of your church members, and which many of your church members, are now passing to a plain's hall. This city is full of especially wicked, drunken Methodists. May the voice of God now awake as all to this work of repentance, call, and down to outer darkness, and do not come up to the help of the righteous the mighty. Amen."

W. T. ELLIS.

Mr. Ellis is the principal editor of the *Vanguard*. We know of no place in the United States where missionary efforts are more needed than in St. Louis, and a free contribution with vigorous effort would produce a rich harvest. What can you help?

On invitation of Eld. Menno Stouffer we will be the care over the Alliance Prussian church, No. 3, III. I accompanied him to this congregation where we found Eld. Jesse Caldwell was holding meetings for several days of great effect. A church meeting had been called and the business seemed to be of considerable proportions, but as we humbled ourselves before his life spirit seemed to be stamped out, and he by one the dark and gloomy, and the thick gloom gave place to the sunshine of joy. As far as we

could learn universal satisfaction was expressed. One of the strongest sermons I ever heard against pride, was preached by Bro. Calvert. The members were kindly and heartily admonished to labor for unity with each other and the church in general, which they all gladly agreed to do. Brothers Mills, Calvert and J. H. Jellison, were advanced to the second degree in the ministry, and arrangements made to hold a love-feast which had been neglected for several years. The church seemed to have received a new impulse, and we hope it may do much good in the future. After our meeting in La Motte Prairie we returned home.

A journey from North to South over the State of Illinois will reveal the immense wealth of corn, live stock and dairy products in the north, corn and live stock in the middle, small grain and fruit in the south, and an inexhaustible supply of coal over three-fourths of the State. The apple crop in the Southern part is very great this year.

SUGGESTIONS FOR THE SITTING-ROOM.

The secret of work with mind and body lies in keeping the machine in good order. To do this, observe the following rules:

First—Amuse yourself. This is the first principle of good, hard work. And the second is like unto it.

Second—Don't work too much. It is quantity, not quality, of work that kills.

Third—Work mainly in the day time. Night was made for sleep.

Fourth—Go to work promptly, but slowly. A late, hurried start keeps you fretting all day trying to catch up.

Fifth—When you stop work, forget it. It spoils the brain to simmer after a hard job.

Sixth—Eat regularly and slowly. Leave no meal; approach it respectfully and leave it gratefully.

Seventh—Sleep one-third of your whole life. How I hate the moralists who croak over time wasted in sleep. It is as necessary for the health of mind and body as breathing.

Eighth—Focus your brains as you would a telescope, and then adjust them to the object required. Don't use a great deal on small objects, and on the other hand do not expect great results with little effort. Butcher enough for a slice won't do for a loaf.

WHAT HE WILL DO.

The following summer announcements of the rum-seller speak for itself. We have no doubt but he will fill his part of the contract to the letter, if patronized:

Friends and Neighbors—Having just opened a commodious shop for the sale of "Liquid Fire," I embrace this early opportunity of informing you that on Saturday next, I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable portion of the community to support.

I shall deal in "familiars spirits" which will excite men to deeds of riot, robbery, and bloodshed; by so doing, diminish the comforts, augment the expenses, and endanger the welfare of the community.

I will undertake, at short notice, for a small sum, and with great expedition, to prepare victims for the asylums, the poor-houses, the prisons, and the gallows.

I will furnish an article which will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable.

I shall deal out drugs, which will deprive some of life, many of reason, most of property, and all of peace; which will cause the fathers to become fathers, wives widows, children orphans, and all mendicants.

I will cause many of the generation to grow up in ignorance, and prove a burden and nuisance to the nation.

It will cause mothers to forget their offspring, and cruelty to take the place of love.

It will sometimes even corrupt ministers of religion, obstruct the progress of the Gospel,

defile the pure Church, and cause temporal, spiritual, and eternal death; and, if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is money.

The spirit trade is lucrative, and some professing Christians give it their cheerful countenance.

I have a home; and, if I do not bring these evils upon you, somebody else will.

I live in a land of liberty.

I have purchased the right to defame the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have herein promised. Those who wish any of the evils above specified, brought upon themselves or their dearest friends, are requested to meet me at my bar, where I will, for a few cents, furnish them with the certain means of doing so.

THE RESTORED BROTHER.

A BROTHER, whose heart is in the work, to do all the good he can for the erring ones, thus speaks of one restored to fellowship, and we further add that if we could always have such kind feelings towards those who make mistakes the world would be better off. We withhold name and place in order avoid being too personal.

One brother had been entirely partly away from us by the enemy in the form of the I. O. O. F. Association, but, thanks be to God, he made a willing acknowledgment of his guilt, begged the forgiveness of the church and promised to withdraw from the order. His case is not a very strange one, though; when we consider the circumstances under which he is placed, the great wonder is that there are not more who might fall off from us, although they should not do so; but we are not all strong.

He lives in the edge of the church territory, in an unwholesome way to get in or out during the cold and muddy season of the year; consequently few, if any of the members visited him. He became discouraged, thought that he was treated coldly by the members, and, from apparent cause, named by a relining disposition alone, which often prevents one from trying to be so sociable as they would like to be. Under these circumstances he was led astray. The most of us are aware of the plans and devices used by secret societies to draw men into them, such as their good care of the sick, their charity, etc.

Our dear, old elder, spoke our mind very clearly when he said, "There is some good in them; we do not doubt it, but we also have the same good and much better in the church, if we do our duty." I want all that four words we use in these societies never comes from the heart and neither does it avail anything in God's estimation.

Now we would further say to the leading members in the church, visit those who are in the outskirts occasionally; go out of your way to give them a welcome hand and a friendly greeting. We know from experience what it is to live in such a manner and we have felt deep emotions in the heart and great love for those whom we looked up to, when they degraded to notice us in our weakness. And when the ministering brother visited us, we felt more pleased and happy to meet them than we do our nearest relatives who are not members of the Brethren. We beg again of you, dear members to not forget such and let us help the work to be strong. The enemy will watch for us again and continually, and it is often true that we who are isolated from the main body sometimes become lukewarm, and thus give the enemy an easy entrance.

No man has a right to be a Christian minister unless he believes Christ fully. But some men will not take Christ as full authority. We reply, that man is a minister only in a mitigated sense who disagrees with his teaching. If there is any one quality which the Gospel sets at naught, it is the personality. "Believe in me," is the way, if you have lost your route: "I am the truth, if it is truth ye seek; I am the life, if ye are in the darkness; I am the resurrection, if you are longing to know of the future life. The last chapter of John—that Holy of holies of the Scriptures—is full of the personality of Christ.

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Guidance and Joyful Debate on Immersion.—This work has great value.

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Home and Family.

MOVES.—And the fruit of righteousness is sown in peace of them that make peace.—James 3:18.

THE BUSY BEE.

How does the little busy bee,
Improve each shining hour,
And gather honey all the day,
From every opening flower?
How skillfully she builds her cell!
How neat the spreader wax!
And labors hard to store it well,
With the sweet food she makes.
In works of labor and of skill,
I would be busy too,
For Satan does such mischief still,
For idle hands do evil.
In books, or work, or beautiful play,
Let my first years be passed,
That I may give for every day,
Some good account at last.

ISAAC WATTS.

RULE AND ORDER.

"Let all things be done decently and in order; let us walk by the same rule, let us mind the same thing."—1 Cor. 14:40; 1 Pet. 3:16.

RULES of order are indispensable in all things. God is a God of order and all his works are governed by order, and without order all would be chaos.

Even so in religion. Without rules at order neither church nor religion could exist. It is claimed that the Gospel is a perfect rule of order. For the means of salvation it is perfect. Faith, repentance, baptism, the Lord's Supper with its accompaniments, the atonement, sanctification, adoption, etc., are all in the Gospel. To these nothing can be added; they are perfect as God is perfect, and all the part God in Christ has to do to perfect the means of salvation is done. But man has a part to do to be saved.

Man must be a co-laborer with God. He must work on his own salvation with fear and trembling, and in the work he must use the means God in Christ has perfected in the Gospel. But how can he work without a rule of order? For all shall walk (or work) by the same rule; and do all things decently and in order. But as the Gospel does not, in all cases, define the rule and order of observing the commands of Christ; it is left for the church to define the order; so that all can walk by the same rule of order.

Paul said to Titus, "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting." But Titus has not written the rule of order set up on the Isle of Crete. But there is a reasonable doubt but the church in that day copied the rule of order of observing the commandments, one from the other.

Paul said, "And ye became followers of us, and the Lord." "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus." 1 Thess. 1:6, 7; 4:14. "Brethren, ye followers of me, and mark them which walk so, as ye have us for an example." Phil. 3:17.

This thought is beautifully portrayed in the song of Solomon, "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents."

Thus, no doubt, rule and order in practice was observed among the churches till the Corinthian church became progressive and departed from the order delivered them; not only in the order of observing the ordinances, but in marriage, in sectarianism, in going to law, brother with brother before unbelievers, etc., etc. These disorders and departures from good order, Paul corrected and said, "The rest will I set in order when I come."

Who can, therefore deny the church's authority to make rules of order, to observe the commandments of Christ by the same rule?

We believe watching the saints' feast, in connection with the Lord's Supper and the Communion of bread and wine, is a command of Christ, and there should be but one rule of order in observing it. And it is not walking by the same rule, where one branch observes it in one order, and another in another order. The fact that different orders prevail in different branches of the church, is conclusive evidence that the Gospel does not give an order that

will not admit of different constructions being drawn from it. And THE CHURCH not having defined one order for all the branches to walk by the same rule, the branches, have assumed to make their own rule and order of practice, and thus appear to be independent Congregationalists, and the churches no longer walk by the same rule.

I know, free agency is clamored in this matter, but in this it will be as if we should say, "Many men of many minds," so many churches of many orders. I admit free agency, as far as we have the right to exercise it. But in this like the clamor for a free press, there is a limit to both. "In the heat of last Fall's political campaign, an editor in one of the adjoining counties, under the delusion of a free press, felt it liberty to assail the character of one of the aspirants for office, and has now the pleasure to pay a \$3,000 penalty for the use of his free press. So with free agency,—it has its limit."

To illustrate, I am free to choose to go to Baltimore by railway or by the turnpike in my own conveyance. But if I choose to go by rail, as soon as I enter the company's coach, I am no more free to dictate the order of traveling. I am under the rules of the company governing the order of travel on their road.

So I am free to choose whether I will be a member of the church or not; but as soon as I have chosen the church, I come under her rule and order, and am no longer free to do as I please, but I am controlled by her rule and order of government; and if the church had no order in observing the commands of Christ, all could not walk by the same rule; and nothing would be done decently and in order.

D. P. SAYLOR.

THE FOUNDATION OF A SUCCESSFUL LIFE.

Two men once lived in the same town. Each had inherited a large fortune, which they could spend as they pleased. They planned many ways of enjoyment and at length each concluded to make choice of a place where he could build his house to reside in.

The one soon found a place and concluded to build immediately. It was a beautiful place.—There was a broad, flowing river on one side of him and on the other side his view opened into the valley that was formed by the winding of the stream. He had a skillful man to design his house, which was very extensive and occupied a wide space of ground. It afforded every convenience that man or woman could desire, and looked more like a palace than a dwelling. This man was very much pleased with his situation. The soil of the land was so light that it cost the workmen but little labor to lay the foundation. There was much sand mixed with it, and the house was soon built, and the man took possession of the same.

The other man finally found a place to erect a house; but it was not so beautiful a place as the other, nor did it afford the comforts of life as much as the other. Yet this man had more forethought and wisdom than his neighbor.—The people thought he made choice of a strange position, for the soil was such that the tools of the workmen would sometimes break in the effort to dig a foundation; nevertheless he would not give up his plan.

"It is very true, it is a rock," he would say; "and your labor will be slow and difficult, but I will pay you accordingly, only press on, and in the end you will find that it was worth the toil."

So by his solemn promises he induced them to go on with the work. At last the house was finished, and he also took possession of the same. He made an entertainment and invited all his poor neighbors; also those who had taken part in the building, who had made the walls so thick and erected on them such a rare foundation that it seemed as if it could stand forever.

So to happen that the other man had an entertainment the same day, and invited all his wealthy neighbors and friends. Both houses were filled with invited guests. It was a beautiful day; not a cloud to be seen. But suddenly dark clouds began to gather in the heavens. Both men went into their dwellings with their guests and closed the doors.

The rolling of thunder was heard and grew more loud. The rain descended, the floods came and beat upon these houses. The river

rose over its banks and rushed over the plain. Those on the rock felt no fear; for they knew there was no danger, because their house was built on the rock. But, alas! for those on the plain! Their house was built on the sand.—The waters soon rose against its walls; it rocked to and fro, and in a moment's time the house fell with all its inmates, and when the tempest was over, nothing was to be seen of that elegant mansion, while the house that was built on the rock was secure. No harm befell that building.

I want the young readers of this paper to give this story an application to their own lives, since they must be engaged in the construction of a character in this world and in the world to come.

Dear reader, your actions are to compose its materials. This will give its form. It will be good or evil, according to their quality composed of virtuous and good acts. It will afford you comfort and contentment in this life and in the life to come a home with the Savior; composed of wicked ungodly conduct, it will give you shame in this world and eternal punishment in the next.

How important, then, that every young man and woman should lay a solid foundation for the structure they intend to build! I cannot believe that a sensible man or woman intends to build a bad character. Yet many who intend to be right in the end, begin by indulging in bad habits which they intend to quit some future day. This is building on the sand, and before they are aware of it, the building is beginning to rise and every bad habit adds to its dimensions.—the foundation is not sound!

What then is the true foundation of character? Where is that foundation that will afford a good place for a virtuous life, a good support for a good and noble character?

To this important question I will answer in the language of old Paul—"Odds foundation can no man lay, than that is laid, which is Jesus Christ." This means that everything good and noble in human life is a saving faith in Christ. Without this we have no promise for the future. But with it,—true to the teachings of our Divine Savior, we may be sure of making life a success.

The advantages of a religious life are not considered enough by many persons. They come to the conclusion that the Christian has no enjoyment. But they are sadly mistaken there. Although we are sometimes misrepresented, abused, and the finger of scorn pointed at us by some careless, ungoverned persons,—that is nothing to what we suffer from the agonies endured. You are living in a land of Babel, whose inhabitants are influenced by the teachings of the Scriptures, and you can realize that if you seek the kingdom of God and his righteousness, all these things shall be added unto you.

So many things, now-a-days, are a temptation to young people. The various amusements, fashions, etc., and even the fatal winecup, are temptations, at times hard to overcome. But religion is better. It is far better and more profitable than all the pleasures of the world, and there is nothing in the world that can be compared with religion; and if you want to make life a success, you must seek religion at the cross of Christ.

In conclusion I will ask you a question: "Dear reader ought you not to lay a foundation of evangelical piety? I appeal to your consciences, with your reason and conscience on the side of religion. I plead with you to come to Christ; a higher voice than mine calls you. I still smell rose buds into everyone's heart, utter in the night season, after you have been musing merry with your friends, and are then left quite alone. Say thoughts come over you. That still, small voice tells you that you must take up your cross; would you be prepared to meet him?" Such thoughts trouble you, after all, and you lay, tossing about on your couch, wishing for the morning.

Is not this, my unconverted friends, I believe it, for your humble writer has experienced the same, and I have conversed upon that subject with many that are out in the cold world and they tell me of the many calls they had. I will advise you all to take heed that you do not despise this appeal. Remember that God's spirit will not always strive with man! Look at your life in its relations to him

and to eternity, and with both worlds before you, make up your mind to say your foundation upon the Rock of Ages, which is Christ Jesus, our Lord and Savior.

LOTTIE KATHLEEN.

NO SCRIPTURE FOR EXPELLING

It appears from the reading of the P. C. that some of our Progressive friends have lately discovered that we have no Scripture for expelling members from the church. What else will they discover? It is possible, dear friends, that our fathers and forefathers did not understand the Scriptures. Now I do, the Scripture is so plain that the wayward man, though a fool, need not err therein.

Now, to the law and testimony. Matthew tells us in the eighteenth chapter, verse 17, "If he shall neglect to hear them, tell him, 'Thou art to me as a heathen and a publican.' Whosoever ye shall bind on earth, shall be bound in heaven, and whosoever ye shall loose on earth, shall be loosed in heaven."

John 20:23 tells us, "Whosoever sins ye remit, they are remitted unto them; whosoever ye retain, they are retained."

Paul, in Rom. 17th, says, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

Now, Paul says, "Mark them." Who is to do this marking? We understand it to apply to the church of Jesus Christ. Who is to be marked? Such that serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches, deceive the hearts of the simple. In the last days "men shall be lovers of themselves, covetous, proud, high-minded, disobedient to their fathers and mothers,"

Now, must we expel all these from the church, with the bars and drunkards and wall mongers? Paul says, "Put away from you that wicked man. Know ye not that little leaven leaveneth the whole lump." 1 Cor. 5:6.—"But come ye out from among them, and ye separate, says the Lord." "But thine sin, rebuke before all, that others also may fear." 1 Tim. 5:10. I do think that the above Scriptures are so plain, that any member who loves the parity of the church, leader of God's house, cannot fail to see the necessity vested in the church for expelling members, and her duty to do so.

D. D. HOSMER.

John Mills, Pa.

LOOKING UNTO JESUS.

What a blessed model of perfection Christians have to look upon when almost persuaded to grow weary in well-doing, our minister called back to the time when Christ was carried like a passion as we are, had come overcomes the world.

Paul, when writing to the Hebrew brethren, exhorting them to faith and patience, says: "To look unto Jesus, who, for the sake of us who were before him, endured the cross, despised the shame and is set down at the right hand of the throne of God."

Although centuries have passed, since this glorious advice was given to the Hebrew brethren, yet the same blessed privilege is still afforded to those who are willing to suffer and be perfected thereby. The Christian who in this world and traveling up the path of life has many temptations offered him, which, unembraced, would be utterly deluding.

So many things are daily presenting themselves to test the faith of those who are trying to follow Jesus, and O, how sad are the names will be overcome, and instead of looking unto Jesus and imitating his example, they are persuaded to look unto something or someone of so much less importance. Jesus says, "I will be with you and be ye saved, all ye end of the earth." The true follower of Christ, who has seen and true his eyes from the deceivings of the enemy that is trying to capture his person.

Naturally, what will persons not do in order to obtain those very things which Christ so much desires? What have they not seen? Hundreds of sad hearts can answer this who have listened to the lamentations of the relatives of pleasure and popularity, when all efforts help must fail and there is no ray of hope beyond.

It might be asked, "Who are Christians, and do these things have no influence over us?" They are not apparently persons, just as sinners are not. Yes, but sinful desires have passed away, and, behold, all things have become new. They "look unto Jesus" obey his commands and know is where they obtain their strength, and from this source they gain their power to overcome the world. It is conclusive and the faithful followers of Jesus. Word of God, as they are looked upon by some who seem to be weak, and the factions of the world, "How cometh it that these things are so?" and many "questioners" like weight. But do you have any truly reforming persons say? Not by any means; fashionable as they may be, they cannot the people of God for faithfully complying with his holy Word.

If we could only realize how much we are receiving our influence in the case of Christ, when we turn away from duty, we would certainly be more faithful if it would demand a sacrifice on our part. For surely the depths of God the wisdom and goodness of God are made manifest. Should the child of God neglect the offices of this world too intricate for the child of God, and the children of Satan grow wiser than those of the light, he looks unto Jesus as his Counselor, who is ever able and willing to guide the feet of his saints and who will at last reward him a crown of righteousness.

Most of art here, in order to be perfect, studied models of excellence. So Christians will study Jesus, and accept him as their model and example. In their cross heavy and their trials gray, they look to Jesus, who endured the cross and despised the shame. Are they tempted with the pleasure of this world, they think of the Savior to whom all the kingdoms of this world and the glory of them were offered and the treaty so rejected them.

They look back on earthly glory to that which is now eternal weight of glory and to that inheritance which fadeeth not away, for they cherish for a while earthly pleasures for those that are spiritual and eternal, saying with the poet:

"When the shore is won at last,
We will count the hollow part."

VISA ELSIE.

Georgetown, Ohio.

MATRIMONIAL.

BROADWATER-DRURY.—At the residence of the bride's father, George Drury, July 16th, 1882, Bro. D. Broadwater of Fillmore Co., Minn., and sister Mary Drury, of Ida Co., Oregon. **PATLEY WORKMAN.**

FALLEN ASLEEP.

BORNER.—In the Indian Creek congregation, Westminster Co., Pa., July 16, Bro. William Borner, eldest son of sister Polly Borner, aged 37 years, 10 months and 20 days.

Deceased was subject to falling fits for more than twenty-five years, and finally died of that disease. He was a very pious boy, a lover of the Bible and had strong faith in his Redeemer.

Funeral services were conducted by Wm. B. Brown, A. Warner and A. D. Christy of the County Line church, Aug. 6th, at a large congregation. **D. D. HOSNER.**

ELY.—In the Dallas center church, Dallas Co., Iowa, July 16, old Bro. Henry Ely. He was married on the 28th ult., attended a large conference of neighbors and friends. He had selected Job 14 as a text to be read at his funeral. **M. SHELLE.**

WILSON.—In Greenland, W. Va., July 7, sister Emma C. Lyon. (Age not known, to write of her decease, consummation.)

Bro. Wilson had a husband and six children, and his earthly loss has been to her a heavenly gain, an everlasting inheritance of the crown of life. She is gone. Her earthly existence is now ended, her sufferings are over. We can now cheerfully in remembrance. Many faithful proofs of successful obedience to the will of her heavenly Father. She had been an affectionate and diligent wife, a true mother and a kind and tender mother. Her funeral was presided on Sunday to a large number of friends. We are now ready to be offered, and the time of my departure is near. **Wm. M. LYON.**

Wm. M. LYON.

Correspondence.

Memo.—Those that feared the Lord spake often one to another and the Lord heareth them, and he will answer them. But those that despise his word shall be despised, and shall not be answered. —Malachi 3:16.

Building for Eternity.

To a Mother and Daughter in Israel.

It was not accidental that incarnate Deity was a Carpenter. By Him the worlds were framed. By the Word all things were made, and God and the Word are synonymous. He is the supreme Architect. We are made in his image and must needs build. "He that built all things," Heb. 3:4. He builds patiently, slowly, without noise. In this, too, he differs from the world. We are made in his character and passed. God may quarry his stones by terrific earthquakes and bring down his towering cedars by furious cyclones, and beat out his gold under falling mountain, but the temple goes up in silence. This is the way of the Divine Builder, and it must be ours, if we would be so instructed of God through the "Spirit." The clothing of cow-bare and the din of hammers and the heavy blows of sledges that are now rising and booming through the temple of the Most High, is the work of Apollyon. Emmanuel is the true individual Example. He is the type of all spiritual building.

He is the Model that lay in the Divine mind from all Eternity. "As He is, so are we in this world." 1 John 4:17. Mighty preparations are needed to "bring into the world the first-born of God." The Elder Foundation Stone had to be quarried out of the depths of Eternity, out of the very heart of the Infinite Father, and out of the inmost heart of humanity. O to know the "mystery of godliness," the Christ of God; this is wisdom indeed, the wisdom that saves, because it assimilates to the All-Holy. A prodigious connotation and awful thunderings and lightnings preceded the coming of the Son of God into this world, but the coming was "without observation."

No ear, save that of God heard the upspringing of the Temple of the Holy Ghost in the inmost of the Virgin Mother. How marvelously and how silently did the Omnipotent Builder gather it atom by atom, and construct it on fire, out of the body soul, and spirit of the virgin's substance. The greatest work in the Universe and of the ages, and how noiseless and hidden! While angels were stunned with amazement at the infusing of the second person of the Holy Trinity, the world knew not that God was illustrating the central principle of the new and everlasting kingdom for the guidance and salvation of all coming generations. "This is the Lord's doing, and it is marvelous in our eyes," but it is the grandest and most vital truth of the Gospel. In the building of the Holy Trinity, the world has been generated, all this began our higher life; had we all been quarried by God's hands, and sledged and dressed and squared by His workmanship, there would be less noise and confusion and racket and force and vandalism in the church. But so many of us are with roughness and angularity and dirt of the quarry still upon them, "washed to fester stains" by the symbolic laver, that we must have committiveous at work, year after year, bringing down their hammers with a will to knock off the protuberances of pride and obnoxious and self-idolatry, so that they may be as a clean stone, smooth enough to shut out the clutter and tumult that belong to the mountains far off from Jerusalem and not to the sanctuary of the Holy One of Israel. "A meek and quiet spirit is in the sight of God of great price." To be Christ-minded is to be dead and voiceless in the realm of the living.

What the Holy Ghost builds for the Godman, he does for all the God-born, as regards the fundamental fact of being. The work is slow and silent and mysterious, but not unfailingly unobscured. It is the office of the Holy Spirit to take away the veil, and to reveal the truest element to His ears, and produce all externalization from carnal impulse. This alone can give us a Christ, and this alone builds a Christian. All else is "wood, hay, and stubble," and will be consumed in the great day of testing. The practical denial of this truth is destruction. It is certain that all the source of the sinism and chaos that is now shaming us before men and angels. We want liberty that God denied to himself in the flesh, which he cannot grant without self-satisfaction. Did God wide his platform in the incarnation so as to allow to the flesh the privilege of now claimed, he would utterly himself and turn the universe into a Hell. He kills, utterly kills, before he imbreathes the Christ-life. It is the resurrection of this sorp-

poisoned life that cures all our trouble. The idolatry of self and the idolatry of symbols are the opposing forces. Tradition is a good vehicle for a poor Gospel. The progress that we have made in the flesh, and taken a part of human nature into its own charge, pronouncing it "a delusion, a hallucination," that Jesus should superintend the whole, never builds God's temple. That which made Christ makes a Christian. "Both he that sanctifieth and they who are sanctified, all of one substance," which cause he is not ashamed to call them brethren." Heb. 3:11. Any other operation is bastardy. Mary's voluntary mental states had something to do with the inner life of Emmanuel. Were it not so, the incarnation had not been real. But God took care to make one thing true, and to holy habits of thought and feeling, where spiritual movements were in line with the work that was going on in her womb by the silent building of the Holy Ghost. This sublime and solemn truth comes out beautifully in the words of the apostle, "Be ye not deceived: 'Beware of idols, of men, or of men: BE IT UNTO ME ACCORDING TO THY WORD.'" Luke 1:35. This is the root-cause of the incarnation and of redemption. Without this no Godman can be built. The incarnation was the wedding of the Divine and human natures, and the human nature was man of earth, and vitalized it with the breath. Then he made a more refined body out of this in the person of Eris. And last of all, highest and most ethereal, God himself became a man, not from the dust, nor from Adam, but from Mary as nearest to the Divine and most nearest to the Father. He must get one side of his dual constitution wholly out of humanity in its best and most refined form. This demands the utter self-surrender of the virgin. Here we come again to the ground-truth of the Gospel. To withhold the little thing, the grain of sin, or a shadowy latchet, a ray of garment, or a shadowy hair, to commit it to the sovereignty of Jesus is "a delusion, a hallucination," is not Christian. All or nothing is the *sine qua non* of redemption. So did Jesus, and so must all the true life.

The resurrection of a button, or the least thing, in soul or body, is quarreling with God and pronouncing him "an outer man." It is equivalent to saying, I give Thee all but this, and this, and this. This is tantamount to a denial of the claims of Jesus to universal dominion. He that is a co-worker with God, building in God's order, and by God's Spirit, will be a principle and consciously as completely in God's molding as any child is under the organic and vital sovereignty of its joint parentage. We can no more dress as we please than think and feel and desire as we please. We must please to do thus and so according to the purpose of the new life imparted by the incoming of God in regeneration. God builds the dress as well as the character, for that is the representative of this. In the final and perfect disposition God did not put it in the letter that we must have just such a cut and such a color of garments the price of the garment in the earlier economy, and is valid to-day. I challenge any one to show that God emphasized a single principle in the revelation and administration of the law that has been abrogated in the incarnation. What he has given us is a *life* which is tantamount to doing the whole law. The *letter* will all use Christ, for it is impossible to externalize what is not first a principle or impulse of the inner life. It must as a matter of absolute necessity be "for Jesus' sake," or from an impulse and for a purpose antagonistic to His life and the new life imparted by the incoming of God in regeneration. There is nothing in human nature not comprehended in the Divine Incarnation. This radical, essential truth reveals the pitiful humiliation and distortion and unloveliness of the religion of the day. What hideous dwarfs and cripples in our day! Brothers, be baptized, consecrated, in the sanctuary, bearing the name, and perhaps wearing the dress; but steeped in worldliness, selfishness, money-greed, unrestrained indulgence of appetite and lust, gawped with ambition and the love of position and power, exhibiting in many ways the most unbecoming and unlovely character that self is the God they worship. Others walk through the world gaudy dry goods advertisements, standing outer and with deeper satisfaction before the mirror that reflects the body than that which reflects the heart; more intent to please the eyes of the world than to please the pure, all-scrutinizing eyes of Jehovah. "Dobbel, I make all things new." "He that is in Christ Jesus is a new creature: old things have passed away, all things have become new." Nothing remains

the same. God in the flesh gives a new manner, a new direction, and a new aim to the totality of our nature.

"Ye are God's buildings," and thus be builds, and never otherwise. What accords not with this, is our own making, perishing. Smoking and chewing and lying up treasure on earth, and seeking our own glory and making a god of our belly, or giving the flesh the reins in any form, are not Christian, because all these are against the will of God as expressed in organic and true education. But the moral quality of physiologic violations is very different from fashionable display to attire. And it may be noted at this point that sack-cloth and camel's hair wrappers and leather girdles and sheepskins, and the plainest possible exterior, may be the expression of the same principle that underlies the most filthy, silky, pride-gratifying apparel. This is not meant as an excuse to the peacocks of the church, but as a reminder of the innate tendency of human nature, to forget the thing signified, by undue attention to the symbol. "When God rebuilds human nature, he will give the will, the conscience, the intellect, the affections and everything to which these stand related. He must have uncontented possession of our entire self." "All for Jesus' sake," nothing with a lower motive. Note that a blind or hardened person will gain only a self-willed truth. It is upon the heart that the new life is imparted, and it builds the new. To hold anything aloof from the reignancy and disposition of Jesus, and to pronounce his universal direction and dominion, "a delusion, a hallucination," is to build under another architect, by another spirit, for other ends, and to other results. So much of the pretended progress of the church is nothing but empty rhetoric, and vain, belated, intellectual display and exhibition of passion, that I feel more like praying, "Father, forgive them; for they know not what they do," than dealing in mere criticism. And not a little is said on the subject of the excessive side of which I am so heartily ashamed.

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." There is so much earth-grown, combustible material all through the church, combustible that we need not go out of one gate into the next to find mortals, fire-doomed stuff packed in between the living stones. It is a matter of prime importance to us that we learn of God's method of building, the law that governs the divine-human foundation and all the stones vitalized and beautified by His Spirit, so that all the edifice may be compacted and cemented and finished with the element of the Incarnation, being assured that whatever is not for Jesus' sake. He will not own, because it is not from his life in the flesh; and other life into salvation there is none.

Silly and windy, like God, symmetrically, shaded with gold, and so forth, and so forth, as He builded Emmanuel, so let us build, individually and corporately, for the Eternal Ages. "Every man's work shall be tried by fire," the fire of Golgotha, which will leave nothing but Christ and Christian. **C. H. BALDARNO.**

Work of the Elders in Ashland City, Ohio.

Dear Brethren—

Shortly after the adjournment on the 22nd we consulted, and appointed I. D. Parker and E. E. Ely to visit all the members of the Ashland City church, and to report the result of their visit on the 28th. At a council held in I. D. Parker's house, viz: twenty local and ten neutral upon the following point,—they could not see their way clear in giving their votes to discontinue the church upon the condition of being willing to abide the action of the church and not to fellowship disowned members; fourteen were still divided, as was found at the council on the 29th, and disowned; eight were silent, and a few absent.

Twelve of the certain members could not see their way very clear, giving any expression in what they would do in the case of fellowshiping I. D. Heisiger, therefore

RESOLVED, that the Ashland City church cannot hold them as members of the German Baptist Church, until they make satisfaction to the church.

EXAMINED as certain members could not see their way clear in giving their voice to expel them from the church who fellowship I. D. Heisiger; therefore

RESOLVED, that they be held in full fellowship with the church upon the condition of the promise under to the church, through the committee that visited them, not to fellowship I. D. Heisiger or other expelled members.

RESOLVED, that the absentees are to be visited when they return.

INASMUCH as there is some church property, in the shape of books, plates, money and notes relating to the money and property to them as a committee, they being subject to further orders from the church or their representatives; and as the notes are in the hands of a loyal brother, who is reported to have held them subject to the order of the Ashland and Maple Grove churches; from whence the money was obtained;

Resolved, that we appoint I. D. Parker and E. Pike to request the disowned members to deliver up all the books, money and property to them as a committee, they being subject to further orders from the church or their representatives; and as the notes are in the hands of a loyal brother, who is reported to have held them subject to the order of the Ashland and Maple Grove churches; from whence the money was obtained;

INASMUCH as a number of the loyal members were assembled in conference at the stated above, they resolved that the Ashland City church is disgraced from this day, and the old ties re-established between the Ashland and Maple Grove churches, subject to their will and satisfaction, and all certificates given in the name of the Ashland City church after above date are void and not to be received by the Brethren of the German Brethren church, and Prof. Huber's letter of an earlier date is refused also.

There were thirty-two loyal members in the Ashland City church, twenty-two disowned and a few others.

The Ashland and Maple Grove churches approved the work of the adjoining elders and received these members back into their folds that were loyal.

W. SADDLER, Moderator.
Clerk.

Givings from The Field.

Periodic communications collected for this department. Reports of laymen especially desired.

From Woodland Church, Ill.

We held our council-meeting Aug. 1st. Everything passed off pleasantly. The members again were baptized, a young brother was received by baptism. The day following being Sunday, we repaired to the water, where a sister was buried with Christ in baptism, and arose to walk in newness of life.

EDMUND EISELEMAN.

From Covington, Ohio.

Perhaps the best piece of news from this part of the Brotherhood would not come amiss.

The members, so far as I know, are in love and union. We have service every Sunday. Bro. Shonberger, who was to us to-day, selected the beautiful subject, "Love of God." We felt greatly benedicted.—Last Tuesday was our council-meeting. Bro. L. J. Rosenberger, who has been spending some days here, was with us. We decided to have a harvest-meeting next Tuesday.

Our Sunday-school, I am sorry to say, is not so well attended as it might be, but nevertheless we are confident a great deal of good is being done.

We often have to think of the many happy hours spent in the Mt. Morris Sunday-school and prayer-meeting. God also knows the amount of good work accomplished during the last year. We feel a deep interest in the school, and hope God may continue to aid his blessings.

Aug. 6. A. VA SIELENNER.

From Dry Creek, Linn Co., Iowa.

Bro. E. Creggie, a male brother, is now in the last stage of consumption, and his days on earth will be few. Sister Stanny, our Sunday-school superintendent, has her services in waiting on her two male brothers, but one has gone home and the other won't be long.

T. G. SHYDER.

From Ellsworth, Wis.

I presume a word from Pierce Co. Wis., might be of interest to some of the brethren.

We met in church-conference Aug. 15th.—Everything passed off pleasantly, and it was decided to have our love-feast Sept. 16th. Had meeting next day, and tried to speak from Rom. 6. Laymen applied for baptism, which was well attended to next Sunday. A cordial invitation is extended to all who may come, and especially are ministers recommended to be with us. Laymen come from Illinois, Iowa or Minnesota, will please drop me a postal and I will meet them at Red Wing, Minn.

S. H. BAKER.

From Madison, Kan.

The members of the Vetsburg church are still doing what they can in the case of the Master. One more precious soul added to the church by baptism last Sunday. Fraize Lee Lord.

We have changed the place of holding our Communion from Bro. Eli Frank's to James Yearon's, one mile north-west of Madison, and will be conveyed from there to place of meeting. Brethren, remember us at all times, and we would like some true ministers to come and labor for us. God protect and bless the Brotherhood. CHAS. M. YEAGERT.

From Belleville, Kan.

On the 27th of September, at 4 o'clock in the evening we expect to have our Love-feast. Meeting will continue over Sunday and will be held at Bro. Wm. Goetz's.

Brethren and sisters in the East, that have been intending to make us a visit, remember us at all times, and we would like some true ministers to come and labor for us. God protect and bless the Brotherhood. CHAS. M. YEAGERT.

We have changed the place of holding our Communion from Bro. Eli Frank's to James Yearon's, one mile north-west of Madison, and will be conveyed from there to place of meeting. Brethren, remember us at all times, and we would like some true ministers to come and labor for us. God protect and bless the Brotherhood. CHAS. M. YEAGERT.

From Dunkirk, Ohio.

Again do we rejoice to see the results of Christian labor, in witnessing sinners come home to Christ, and the good confession and was received into the church yesterday by Christian baptism.

S. T. ROSENBERG.

Notice.

I call the attention of the officers of the Orphan's Home enterprise of Little Rock, and all friends of the cause to the fact that precious time is being lost. Many are inquiring "what has become of the Orphan's Home?" I ask, what has? Soon say, we have already got subscription money by not properly attending to the matter. Some are ready to work, many are anxious to see the work moving on, will we not bear ourselves? Surely we will. Come, meet at once. The first of the month, from the President to the humblest collector and get the work under way; appeal collectors and more solicitors; if used and we will get complete the work so none can say.

I. D. LAIR.

From St. Lawrence, Dakota.

St. Lawrence, Hand Co., D. T., is a very pleasant and quiet, little village situated on the banks of Turtle Creek, and rapidly developing in size, there being a number of private dwellings and business houses erected last April.

The country in this vicinity, at present is beautiful and interesting to the traveler, presenting a variety of scenery. In this hill, there is a creek and now and then a lake, sparkling with clear water, abounding in a good supply of fish—a free gift from God to man and woman. The soil appears to be very productive. The rich green color of corn and other cereals stands. Large potatoes and other vegetables denote richness and depth of soil. People in this vicinity are very sociable generally. No brother living here yet for a knowledge, but hope, in the near future some may decide to move here, organize churches, erect houses of worship and preach the Gospel, and our brethren have already accomplished this.

CATHARINE HUBER.

From Carson City, Mich.

The Newbush Church was again made to rejoice, when on the morning of the 15th inst., congregation assembled for worship, and one brother made it known to the brethren that he wished to be received into the church by baptism. She was baptized the same afternoon. ELEANOR ROSENBERG.

Announcements.

District-Meeting.

Sept. 1st, 1884, the North Missouri District, in the South Fork church, near Flatteburg, Clinton Co., Mo.

Love-Fests.

Aug. 20, at 10 A. M., in the Washington church, Washington Co., Kan., 5 miles north-west of Washington City on the premises of Bro. John Gaubly.

Aug. 20 at 2 P. M., in the Wayman Valley church, Clayton Co., Iowa.

Aug. 20 and 27, in the Clear Creek church, Madison Co., Mo.

Aug. 20 and 27, at 4 o'clock, six miles south-west of Leavenworth, Mo., Ill.

Sept. 3 and 10, in the Mount church, Bates Co., Mo.

Sept. 1, Urbana, Champaign Co., Ill.

Sept. 10th at 2 P. M., in Wichita district, Sedgewick Co., Kan., at the house of Bro. Adam Entery, nine miles north-east of Wichita.

Sept. 10 and 16, at Bro. James Yearon's, one mile north-west of Madison, Kan.

Sept. 10, at 3 P. M., three miles north-east of Mansfield, Platt Co., Ill.

Sept. 16, Ellsworth, Pierce Co., Wis.

Sept. 10, at 3 P. M., Dorchester church, at Bro. Samuel Page's, one and one-half miles south and one mile west of Dorchester, Saline Co., Nebraska.

Sept. 10 and 17, Middle Creek church, Mahaska Co., Iowa. Place of meeting, six miles from Newburg.

Sept. 16 and 17 at Bro. C. P. Cripe's, 2 miles north-east of Osage, Mo., and one mile north of Osage River.

Sept. 27, at 1 P. M., Waldman's Grove, Stephenson Co., Ill.

Sept. 22-23 & 30, P. M., Huntington church, Huntington Co., Ind.

Sept. 22 and 23, at the residence of Bro. David Cook, Pike Creek church, Lafayette Co., Mo., near Lexington on the Chicago & Alton R. R.

Sept. 23 and 25, 3 miles north-west of Libertyville, Jefferson Co., Iowa.

Sept. 23, at 10 A. M., State Center church, six miles south-east and two miles and a half north of Melbourne, Marshall Co., Iowa.

Sept. 23, at 2 P. M., Weeping Water church, at Bro. Grover's, south-east of Greenwood, Cass Co., Neb.

Sept. 23, at 2 P. M., Somerset church, Wabash Co., Ind.

Sept. 23, Whiteville church, near Flag Spring, Adams Co., Mo.

Sept. 23, at 4 P. M., Nishna Valley church, Fremont Co., Iowa.

Sept. 23, at 2 o'clock, Indian congregation, Fayette Co., Pa.

Sept. 23 and 24, at 10 A. M., in the Coal Creek church, Fulton Co., Ill., at their meeting-house, 4 miles west of Norris station.

Sept. 23 and 24, at 1 P. M., Des Moines Valley church, Iowa.

Sept. 23 and 24, Hurricane Creek, Bond Co., Ill.

Sept. 23 and 24, at 10 A. M., Caldwell church, near Greene, Butler Co., Iowa.

Sept. 23 and 24, in Crockett Creek church, six miles north-west of Keota, Washington Co., Iowa.

Sept. 23 and 24, at 1 P. M., Rock Creek, Whiteville Co., Ill.

Sept. 23 and 24 at 4 P. M., Swan Creek church, Fulton Co., Ill.

Sept. 26, at 4 P. M., Union Center district, Elkhart Co., Ind.

Sept. 27, at 4 P. M., Belleville church, Kan., at Bro. Wm. Goetz's.

Sept. 27th, at 11 A. M., at La Due, Mo.

Sept. 27 and 28, at 11 A. M., in the Deep River congregation, Pottawatomie Co., Iowa.

Sept. 27 and 28 at 1 P. M., Yellow Creek, Ill.

Sept. 27 and 28, at 10 A. M., at Brick church, five miles south of Anderson, Ind.

Sept. 28th, at 4 P. M., in the Yellow Creek church, Elkhart Co., Ind., seven miles north-west of Gosport, Ind.

Sept. 28, at 4 P. M., in Antioch, Ind.

Sept. 28, at 4 P. M., in the Clear Creek church, at Palmer, Christian Co., Ill.; to continue over Sunday.

Sept. 30, at 10 A. M., in the Silver Creek congregation, Rockcastle Co., Ind., six miles north of North Manchester.

Sept. 30 and 31 at 2 P. M., Grove church, Ind.

Sept. 30th, in the Dry Creek church, Linn Co., Ia.

Sept. 30 and 31, in the Silver Creek church, near Covington, Mo., at the residence of Bro. Joseph Anglemeyer, about 6 miles east and 3 miles south of Wildfield.

Sept. 30, Saline Valley church, Ottawa Co., Kan.

Sept. 30 and Oct. 1, at 2 P. M., Blue River Valley church, near Garrison, Butler Co., Neb.

Sept. 30 and Oct. 1, at 10 A. M., Harlan church, 4 miles east of Harlan, Shelby Co., Iowa. Conveyance at Harlan and Kirkman Sept. 31.

Sept. 30th and Oct. 1st, at 10 A. M., in Indian Creek, Iowa, 8 miles south of Maxwell on the C. M. & St. P. R. R.

Sept. 30 and Oct. 1, at 10 A. M., Spring Creek church, Fulton Co., Ill., six miles east of Prairie City.

Sept. 30 and Oct. 1, White Cloud congregation, at Jacob Shumacher's, five miles east of White Cloud, north of Green, Nowaday Co., Mo.

Oct. 7, at 2 P. M., Exeter church, at residence of D. B. Henry, 8 miles north of 24 miles east of Fairmont, Fillmore Co., Neb.

October 7 and 8, in the Blackwater church, Saline Co., Mo.

Oct. 14 and 15 at 10 A. M., at the house of Bro. C. H. W. there miles north-west of Carleton, Neb.

Oct. 18, at 3 P. M., at Bro. Abijah Holloway's, State Creek church, Union Co., Kan.

Oct. 19, at 2 P. M., Logan church, Logan Co., Ohio.

Oct. 19, at 2 P. M., Middle Fork congregation, near Edna Mills, Clinton Co., Kan.

Oct. 20, at 4 P. M., Monticello church, Ind.

Oct. 23, at 10 A. M., Wolf Creek church, Montgomery Co., Ohio.

Oct. 24 and 25, at 10 A. M., Silver Creek church, Ogje Co., Ill.

Oct. 25, at 4 P. M., in the Upper Stillwater church, near the mouth of the Upper Stillwater of Bradford, England.

Oct. 25, at 2 P. M., Bethel, Montgomery Co., Ind., near London.

Oct. 25, at 10 A. M., Wait Creek church, Montgomery Co., Ohio.

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Mount Morris College

THIS institution has enjoyed a success under its present management. The Summer Term of 1884 was a successful one, with many previous, creditable. Much of this success is due to the fact that it costs less to attend school here than at many other institutions.

\$1200 per Year.

In advance, pays for board, fuel, room and tuition, and by paying down much is saved to students.

The teachers employed are native, and thorough in their work, and have from three to twenty years' experience. The character of the work will compare favorably with the best schools in the country, and containing full particulars, Address: Mount Morris College, Mt. Morris, Ill.

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Religious Essays.

Many, we believe, are things which you, like what we read or heard, and I trust you shall acknowledge even to the end—Ed. C. 1213.

For the Brethren of Work.

EXPOSULATORY.

BY JAS. Y. HENRIKSEN.

Mighty Immortal! look from above us,
Down on thy people, thy chosen elect;
See how they grope in feuds and confusion,
How they are carnal, which has its effect.
See how thy people have lusted for stations,
High in the church where no cross would appear;
How they have turned with their hearts into
Egypt,
Back to the flesh-pots, oh danger they fear.
Savior of sinners, thou always refusedst
Every presentable toy of renown,
Choosing to suffer the pain and the anguish,
Rather than less thy reward and thy crown.
Every believer converted to Jesus
Will become humble and changed in his heart;
Who will be full instead of requiring
Rather than full for the cross is his part.
Souls, in the past, that in earnest were plead-
ing,
Now are so drowsy and almost asleep,
Seeming as if they were left of their armor,
As when in battle no longer they keep.
Seems for Old Order and some for Progression,
Out of the church both their parties will go
Hurling anathemas back on their mother,
Like children, determined their wild oats to sow.
Spirits rebellious, despising dominion,
Raging and foaming like waves of the sea,
Threaten alarming, lateral convulsions,
As when in battle they would not agree.
Painful experience has taught us a lesson,
Which in the future we strictly should heed,
Always to bring the transgressions to trial,
Or, to take counsel as they have agreed.
God does not favor the arrogant children,
Who from their homes with derision will go,
Hating their mother and spitting upon her,
Breaking her rules their resentment to show.
Oh! how the mother is grieved at her children
Who from their home so persistently stray,
Mocking her counsels and railing upon her,
When they, with pleasure, her words should obey.
Honor and fame are the glittering prizes
Worldly ambition and wealth can bestow;
Lift positions and petty promotions
Lead from the cross into danger and woe.
Shipwreck of souls is the grandeur for honors
Freely conferred on the brethren who fail.
Envy and jealousy follow promotions
Where unanimity does not prevail.
Order and law, and a stringent observance,
Are the decrees of the Rulers on high.
Shameless transgressors like rebels and traitors,
Trample on laws and subjection defy.
Hate accusations and exaggerations
Mock-bills to mortals developed in mist,
Darken the vision, obscure the dimensions,
And hide from perception the truths that exist.
Savior of sinners, look down from above us
On the distracted affairs of thy church!
Send us humility, self abnegations,
Till with the cross for thy way we may march.
Banish Old Order and banish Progression,
Such as thy call, and they cry for to-day.
Humiliate us and draw us together,
Help us to search for thy will and thy way.

For the Brethren of Work.

REPENT AND BELIEVE THE GOSPEL

BY GEO. W. GRADY.

THE divine injunction, in the above heading, is one among the most important in the Bible. Indeed it embraces nearly the whole sum and substance of the conditions of salvation. It is what the church has been trying to get the world to believe and to do during these eighteen centuries. There are so many different sects of Christians, and so many different creeds, that I shall not attempt to enumerate them. My object in writing this article is to look at it as it is looked at by us as a church.

We are united upon the teachings of the Gospel, and tenaciously hold that without a careful observance of the same we have no promise of salvation. We believe in a full conversion, and a heartfelt realization of the same, which includes repentance, faith, and baptism by true immersion, and the reception of the Holy Ghost, the observance of the ordinance of God's house, the anointing of the sick with oil in the name of the Lord, together with earnest prayer and fasting; the kiss of charity, non-conformity to the world, non-swearings, non-combatance, and true and unfeigned love of the brethren. Upon these principles we as a church are united. Now we are pained at heart to see so much wrangling and difference so unnecessarily going on in the church, where there is so grand a union of Gospel principles. Throughout the entire jarring and discord that has been disturbing the peace of the church, my pen has kept quiet upon the subject, but I cannot refrain from making a few remarks. Looking back upon the past year, we see a band of God-loved members separating themselves from us; though they believe in the same God, the same Gospel, given by the same Jesus, and the same principles of doctrine that we do, they have withdrawn from us, and why? Simply because the great body of the church did not follow their peculiar notions of church government. On the other hand, we find another persuasion of our fraternity, pulling in opposition to the church. Like the Old Order Brethren, they believe and practice the same doctrines that we do, and yet in the very face of A. M. they would denounce its acts as pernicious and sinful. These brethren in their baptismal vows promised to live in obedience to the church so long as she keeps house according to the Word of God, (or at least I presume so) and it seems to me, to say the least, that this extreme is too far from being charitable, to speak so strongly offensive to the great council of the Brotherhood. If the late Ashland Convention is not a bold opposition to the church, then I fail to understand its mission. I do not censure the actors therein, but I fail to see the wisdom in the proceedings. There may be honesty of purpose in some of the Progressive brethren, but I fail to see the loyalty to the church. Oh yes, you say; loyalty to the Gospel, and indifference to the church. That will do, brethren, provided the church tells us to do something that that previous Oracle does not forbid, then you can see very plainly that if we refuse to obey it, we do wrong.

What was passed at the late Annual Meeting that is forbidden in the Scriptures? The church, established by Christ and his apostles, is authorized to keep house; and the Savior said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Now, if the church has upon its duties to be performed, it is not left with the undeniable right to do these things by the safest and best means just so that it does not transcend its charge.

There are three decisions of the late Annual Meeting that our Progressive Brethren hinge upon:

1. The acceptance of the Berlin committee.
2. The Mandatory Act.
3. The decision forbidding members to speak or write reproachfully of the church.

Let us notice the 1st. Although I have for the past year been a careful reader of two of our periodicals, and have tried most earnestly to find out the full proceedings of the Berlin Committee, I have never been able to acquire anything like a knowledge of it; therefore I have nothing to say with reference to this point.

Of the 2nd, I have already remarked, and only add, "In the multitude of counsel, there is safety."

Passing to the 3rd, I wish to ask, What is in this decision to which Christians ought to object? Can it be supposed for a moment that it should be right to speak reproachfully of anybody, and especially of a member, year, of the church of God, which is as dear to him as the apple of his eye? Were it not better to keep silent than that the stone which the builders rejected, should fall upon us, and grind us to powder? We can scarcely pick up a paper containing an article written by a Progressive, that does not in some way or other intimate that Conservatives are opposed to higher education, high schools, colleges, and Sabbath-schools, when they are earnestly fostered by them. Why is it that brethren will persist in misrepresenting the loyal element of the church? It is true, that the Old Order Brethren may have gone to some extremes, but why blame Conservatives for it? Brethren, can we cry, "Gospel liberty! God-given liberty! Gospel! Gospel!" And nothing but the Gospel! and make such misrepresentations! Can we believe the Gospel and call one another friends! "Oh! consistency, thou art a jewel!"

Remember, I beseech you, the language of our Savior: "Take heed, that ye despise not these little ones." "Inasmuch as ye did it unto these my little ones, ye did it unto me." "It must needs be that offences come, but woe unto him by whom the offence cometh. It were better for him that a millstone be hanged about his neck, and he be cast into the sea." Then again, hear the apostle: "He that hateth his brother is a murderer," etc. "If ye love not your brother whom ye have seen, how can ye love God, whom ye have not seen?" Is it not a shame, a blot on the fair name of Christianity, that members of the same church should come out in such language against brethren, whom we should love as ourselves? "Put up now thy sword in its sheath, for the place where thou standest is holy ground."

I will conclude by saying, let us watch and pray, that we enter not into temptation, and that our differences and troubles may cease. I do hope that none who read this, may be offended at my remarks, for God who knows my heart witnesseth that I am laboring for the good of Zion, that her walls be not thrown down, but that they may be strengthened and enlarged. "Be thou faithful unto death, and I will give thee a crown of life," says the GREAT I AM. Let us rally around our standard, Jesus.

"Praise Him ye martyrs of our God,
Who from His altar call.
Extol the stem of Jesse's rod,
And crown Him, Lord of all."

May we all rest sweetly in eternal peace, while the unnumbered annals of eternity shall continue to roll.
J. H. FREEDMAN, W. Va.

BEWARE OF INQUIETUDE; do not seek to know what you do not concern you.

For the Brethren of Work.

VAIN WORKS.

BY T. P. SAYLER.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7: 22.

THE time, "in that day," evidently is the day of judgment. That day will be a revealer of secrets, as well as a day of disappointments. Here we have a band of active, and no doubt zealous workers. Much stress is laid, by some workers. They have church workers, missionary workers, Sunday-school workers,—yes all kinds of workers. And these, for all we know, may have worked in all these works, and from the account they render of themselves it seems they were successful workers. They told the Lord that they had prophesied and in his name they had cast out devils, and they had done many wonderful works in his name. Whether the devils they cast out were such as Christ and the apostles cast out, or whether they were the spirit of the devil working in men all manner of sin, is immaterial; they knew they were devils, and that they had cast them out in his name, and that the works they had done in his name were simply wonderful, and they were many; for all of which they claim recognition. But all the recognition the Lord has done for them is, "I never knew you, depart from me, ye that work iniquity." Although these had prophesied (praised) cast out devils and done many wonderful works in the name of the Lord, yet were they not blessed of the Lord, because they worked not under his government nor in his ways, but in ways of their own.

"Alas! alas! how many preachers there who appear prophets in their pulpits; how many writers, and other evangelical workmen, the miracles of whose labor, learning, and doctrine we admire, who are nothing, and worse than nothing before God; because they were not built on his will, but their own! What an awful consideration, that a man of eminent gifts, whose talents are some of public utility, should be only as a ray marbled, a finger-post in the way to eternal bliss, pointing out the road to others, without walking in it himself!"—Clark.

Why is it so? In every age of the Christian church, hypocrites have appeared to her ministry. And what is it that these hypocrites will not do in the name of Christ and his holy religion? Witness the religious fairs of Guineas, the assassin of President Garfield; he was under religious instructions of a preacher in a branch of the Methodist church named Hicks. And while the impetuous assassin stood on the trap of the gallows with his hands tied behind him, this preacher held the Scriptures before him, while the impatient assassin read in application to himself! Matt. 10: 28-42.

And "When the condemned had done his Gospel reading, Mr. Hicks unfolded Guiteau's dying prayer on the gallows, as he himself termed it. It was written on foolscap, and was held before him by the preacher, who sketched the pages as the man read."

"My dying prayer on the gallows, Father, now I go to Thee and the Savior. I have finished the work Thou gavest me to do, and I am only happy to go to Thee. The world does not yet appreciate my mission, but Thou knowest it. Thou knowest Thou didst

inspire Garfield's removal, and only good has come from it. This is the best evidence that the inspiration came from Thee, and I have set it forth in my book that all men may read and know that Thou, Father, didst inspire the act for which I am murdered. This government and nation, by this act, I know, will incur the eternal enmity as did the Jews by killing the man, my Savior. The retribution in that case came quick and sharp, and I know Thy divine law of retribution will strike this nation and my murderers in the same way. The diabolical spirit of this nation, its government and its newspapers toward me, will justify Thee in using them, and I know that Thy divine law of retribution is inexorable. I therefore predict that this nation will go down in blood, and that my murderers, from the Executive to the hangman, will go to hell. Thy laws are inexorable, Oh Thou Supreme Judge! Woe unto the men that violate Thy laws! Only weeping and gnashing of teeth awaits them. The American press has a large bill to settle with Thee, righteous Father, for their vindictiveness in this matter. Nothing but my blood will satisfy them, and now my blood be on them and this nation and its official. Arthur, the President, is a coward, and so ingrate. His ingratitude to the man who made him and saved his party from overthrow has no parallel in history; but Thou, righteous Father, wilt judge him. Father, Thou knowest me, but the world hath known me not, and now I go to Thee and my Savior, without the slightest ill-will to wear a human being. Farewell, ye men of earth."—*Morning Herald, Baltimore, July 1st.*

Thus prayed this hardened impenitent man. And the paper on which he had written it while in his cell, this preacher held it up before his face so that he could read it. I presume the wicked man would have his self-will in the matter. But no man of God would ever so defile himself before God and the world as to hold in his hands, before the face of such an impious man to read, such ungodly imprecations.

THE ANTI-SECRET MOVEMENT.

The National Christian Association will be held in Batavia, N. Y., Sept. 12th to 14th, 1882, beginning on the evening of Tuesday the 12th. The time and place have been chosen for their historic associations, it being the fifty-sixth anniversary of the murder of Captain Wm. Morgan by the Masonic lodge, for the first publication of its secrets in this country. An imposing granite monument, surmounted by a statue of Morgan, the whole about thirty eight feet high, has been erected in the Batavia cemetery. The unveiling of this monument, to the memory of a martyr for the right of free speech against the unlawful and corrupting acts of Freemasonry, will form an attractive feature of the Convention. It has been erected at great expense through the contributions of thousands who love and pray for this reform. The contributors will wish to see the result of their work in its magnificent proportions and finished state. Scores of the veterans, whose experience of the early days of the Anti-masonic reform is yet the most vivid in their memories, will be present to recall the past and leave a final testimony for coming generations. Hon. Thurlow

Weed, of New York, is expected among this company. Able speakers have been engaged, whose eloquence and enthusiasm will add greatly to the interest of the convention. And hundreds of men and women, who have braved scorn and insult, and even persecution for the truth's sake, will be there to consult for the future of the reform, and be cheered by each other's presence. The best arrangements possible will be made for entertainment and reduced railway rates, of which future notice will be given.

J. B. McMICHAEL,
Pres. of the Nat'l Convention.
HENRY L. KELLOGG,
Secretary.

FASTING AND PRAYER.—The Board of Directors of the National Christian Association recommend to all the friends of the reform, that Friday, the 8th of September be set apart by them, either in a public or private manner, as a day of fasting and prayer for the removal of the lodge system; that this evil agency and false worship be cast out of the fellowship of the Christian church everywhere, and that its social and political power be cast down and broken in pieces, and especially that the approaching National Convention be a time of great spiritual power and of victory for the truth. And they further recommended that, on the following Sabbath, Sept. 10th, ministers of the Gospel be requested to preach upon this topic to their congregations.

REMARKS.—The above we publish by request, thinking it would prove interesting to our readers to know that there is at this time a strongly organized movement in this country against secret societies, and that the meeting at Batavia, N. Y., is an outgrowth of that movement. It would perhaps be interesting and even painful to listen to the sad stories told by aged veterans who experienced the terrible excitement that grew out of Morgan's abduction and murder fifty-six years ago. We are glad that our people are in no way connected with Masonry, and oppose it on Gospel grounds, believing that it is an anti-Christian institution, having neither Christ nor Holy Ghost in it.

THE THEORY OF FAITH PRACTICALLY ILLUSTRATED.

(The following was offered to the *Washington Post* as a notice of a very well-written paper signed "Gail Hamilton" in the *North American Review*, reproduced in the *Post*—on the religious, medical and legal aspects of President Garfield's death. The *Post* declined the paper and the writer sends it to us.)—[Ed.]

TEACHMENT, bold and brilliant as is the paper of a critical writer in the *North American Review*, on the aspects of President Garfield's death, reproduced in the *Post*, one position is taken, which, on sober reflection, we think the writer will probably see to be untenable and unjust.

It is that as the whole country prayed for the wounded President's recovery he did not recover, and the assurance that the prayer of faith should save the sick, ought henceforth to be yielded up as, if not untrue, it is at least of little value.

Will the writer in the *Review* affirm that if one exception is found to a rule it is untrue? Is there any rule in the grammar of any language which is wholly without exception? It is true that St. James lays down the general

rule regarding Christians praying with and for each other. And when the whole country prayed for the suffering Garfield it prayed for him as such. It was assumed that a Christian people were praying for a Christian ruler. His membership, regular attendance and communion at the Christian church until he was shot, justified the general conclusion that he was, strictly speaking, a Christian. It was not until Mr. Blaine in the memorable words used in his funeral oration lifted the veil that we learned that the President "had followed with quickening steps in the paths of exploration and speculation so fearfully trodden by Darwin, by Huxley, by Tyndall and by other liberal scientists of the radical and advanced type."

It has been the subject of general remark and commentary, as observed in the article referred to, that in the eighty days of his illness, not one word has been reported of any invocation of God's mercy or of Christ's meditation. No bed-side prayers, no reading of the Bible, no interview with the pastor or other brethren of his church—in fact there was none such. If divine mercy is to be arraigned for the failure to answer their prayers, let these things be remembered. "God is not mocked, whatsoever a man soweth that shall he also reap."

But let us render justice to St. James' rule. All will agree that a promised blessing is not to be expected, *except* on compliance by the suppliant with the conditions prescribed. The published quotation from St. James is so partial and mutilated as to obscure its meaning. In full it reads thus: (ch. 5: 13-16). "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church, and let them pray over him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Now, it is not claimed that these terms and conditions were complied with. Now then can any complain that the promised blessing failed and God's word was broken?

Bible readers may remember a more pertinent parallel and one every way vindictive of the divine benignity, in the instance of King Hezekiah's rescue from impending death, in answer to the prayer of the sufferer himself—it is recorded in 1 Kings 20: 1-11. "In those days was King Hezekiah sick unto death and the prophet Isaiah came to him and said unto him, 'Thus saith the Lord—set thy house in order for thou shalt die and not live. Then he turned his face to the wall and prayed unto the Lord, saying, I beseech thee, Oh Lord, remember now how I have walked before thee, in truth and with a perfect heart and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass after Isaiah was gone out into the middle court that the word of the Lord came to him, saying, Turn again and tell Hezekiah, the Captain of my people—Thus saith the Lord, the God of David thy father: I have heard thy prayer, I have seen thy tears—behold I will heal thee. On the third day thou shalt go up unto the house of the Lord, and I will add unto thy days fifteen years, and I will deliver thee and this city out of the hands of the King of Assyria," etc.

Had the late President imitated the royal example of the godly king of Ju-

dah, who shall say that his prayer had not been answered?

The reader will not condemn us in this humble defence of God's way to man, we do but give heartily heed to the Divine admonition—"Let God be true though every man a liar." "God rules in the kingdom of men" as well as in the household of Faith. When will men learn this wholesome truth, and that God is no respecter of persons?—*A. B. M. in the Millenarian.*

Put the Brethren at Work.

FAITH AND HEARING.

BY H. W. STRICKLAND.

"So then faith cometh by hearing, and hearing by the Word of God."—Rom. 10: 17.

THE apostle Paul says, "Faith comes by hearing." If so, it does not come by the reading of newspapers, magazines, nor trashy novels. If it did, many who are now weak might be very strong, and many more would be fast growing to the full stature of a man in the gift. But "faith cometh by hearing, and hearing by the Word of God." Perhaps the reason our faith is so weak is, we do not feed it and nourish it by hearing the Word of God. We read and hear man's words and neglect the words spoken by holy inspiration, and hence cannot know what he has spoken. And if we do not know what he has said to us, we cannot have faith in him, for faith is believing what God has declared. He that believeth not has made God a liar. 1 John 5: 10. How many men to day are manifestly making out God a liar by disbelieving or doubting his word? They disbelieve "the record he gave of his son."

Again, they say, he promised us life conditionally; that is, "if we love him and keep his commandments," but no difference whether we do these things or not; his love is so great that he will look over these things. Others say he has promised great things, and I don't believe he is going to keep his promise. Now suppose we should promise something to a man, and he should come and say, "I know you have promised this and that, but I don't expect to receive any such things." It would be very doubtful whether he would get much from the persons who made the promise, and whom he thus insulted. So he who makes God a liar by unbelief, seeks and asks in vain, while thus insulting him, their blessed Lord and Maker. Then it is evident we shall never come very near to God till we cease doubting his word. We may sometimes come to our fellow men doubting, and may succeed in concealing our doubts, but with God it shall not be so. The great God knows every doubt within us. He knows every question or thought that is in our mind. Man lost his situation in Paradise, Eden's blessing, and his life by disbelieving God, and now the only way back to life and peace is to retrace his steps and believe God inasmuch that we obey him in all his commandments. Man fell by disbelieving God and by believing Satan, and he can only rise again when he has learned to dispose of Satan, and believe in God with all his heart. O! man, have faith in God.

London, Ill.

He who expresses in his conduct justice and charity, accomplishes the most beautiful of all works; the good man is, in his way, the greater of all artists.

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MISREPRESENTATIONS.

Some of the popular religious journals in this country are doing the Brethren great injustice by their way of accounting for the recent troubles in the church. They even go so far as to assert that musical instruments, the cut of clothes, shape of the sisters' bonnets, etc., are the things over which our people are contending with a zeal worthy of a better cause, and then censure us most severely for not giving attention to matters of more importance. Now these papers do not see matters of that kind in the official papers of the church, nor do they find them in the proceedings of our late Conference; they are questions admittedly agitated by those not in sympathy with the church, and published by them in a way before the world, so that other papers outside may have access to material by which we as a body, may be misrepresented.

The music question is not troubling our churches, nor has it been for years, except perhaps in a few localities where there may be a local dissatisfaction. Neither are we having much trouble over the dress question; on this subject our people seem pretty well agreed. There is no contention among them in regard to the shape of the bonnet, etc., nor is there likely to be. All of these things going the rounds of newspapers are misrepresentations, and start from unreliable sources.

We hope that some of the public journals will use a little more caution in this respect, and not aim to judge the present condition of the church by what may appear from the pens of a few dissatisfied persons who have no connection with the church whatever. A few apt writers, and a half-dozen complainers, with a medium through which to make their grievances known could make the apostolic church itself look ridiculous by magnifying the conduct of Peter in denying his Lord, the contention between Paul and Barnabas, and the mandatory proceedings of the council at Jerusalem, with various other things that they might easily bring upon if they would use but half the ingenuity and skill resorted to in order to misrepresent the church, her claims and proceedings. By the reading of some of these articles a stranger would conclude that the Brethren are as bad as was the corrupted Christianity in the dark ages. It is painful to read such things, and we hope to see less of it in the future. J. H. M.

EARLY INCIDENTS.

When of my early life was spent in what is formerly called the "Far West," where the hardships and privations of frontier life had to be learned and endured.

The breaking out of the late war found me a boy among the hills in Cedar Co., Mo. In the month of August 1861 it was thought unsafe to remain any longer, hence preparations were immediately made to start for Illinois. The journey was a long, tedious one, attended with much suffering. We however succeeded in reaching Adams county, Ill., the former home and battle-ground of Eld. Geo. Wolfe, long since dead. It was our good fortune to be in his presence quite frequently, and listen to him

expound the Scriptures, or narrate some interesting incident belonging to his early life.

The good old man at that time lived in the rear end of the farm house occupied by his son David, who was also a minister, and a man of much influence and energy. The building was large, stout, and commodious, but at the rear end stood a well-preserved log house, into which the main building was joined, and which we presume had been built by Eld. George Wolfe in an early day, at least it was many years his home. He had one large comfortable room with a good fire-place, in which he always kept a brilliant fire in coal weather, and on damp days. His companion had preceded him to the other world, so that he spent much of his time alone. Many times have I stepped to the half open door to take a glance at the venerable old man, as he sat in his old arm-chair gazing steadily at the fire. He seemed to me waiting for the hour to strike the other shore. Here he sat, day after day, thinking as only good people can think and meditate. His eyes were too dim to read much, and he was too heavy and feeble to travel with comfort.

My last recollection of him was in a trip from his home to a Love-feast in Hancock Co., some forty miles north. Quite a company of us arranged to attend the meeting, and grandfather concluded to go along. On the way we took dinner on the bank of a small stream in the woods, and while eating he addressed the sisters thus: "Well sisters, I am glad that we have such good-looking sisters in our company; you look like Christians ought to appear—plain and neat." He was a great admirer of plainness, but always thought that members ought to fully understand their own duty in that respect.

In appearance, Bro. Wolfe had something about him that was grand. He stood perhaps six feet in height, broad shoulders, and weighed over two hundred pounds. His head was very large, forehead lofty and gently retreating, eyebrows greatly arched, and beneath were large piercing eyes, that never failed to attract attention. He was a man that would have attracted attention in any company. He was one of nature's great men, eminently qualified for the widest range of thought, and the most influential skill in leadership. As a thinker, he had few equals; as an expounder, he would command almost universal respect, and impress you with his superior, yet unassuming greatness. His very presence, and manner of address, inspired an audience with confidence. In the community where he lived his name and good deeds will never be forgotten. His life and adventures, if properly written, would make one of the most interesting biographies ever published. J. H. M.

THE DOCTRINE OF PEACE.

Not long since we listened to a sermon, preached on a Sunday afternoon, that contained more of "our glorious old flag," our "heroes on the battle-field," "the blood our fathers shed," our "lamented President," and what was done by our "revolutionary fathers," than it did of Jesus Christ, the apostles and the Gospel of peace. The speaker said nothing in regard to putting up the sword, nor did he tell the people that "the nations should learn war no more." He spoke nothing about heaping the sword into plow shares and the spears into pruning hooks. Not one word was said about "Peace on earth, good-will toward men." In short, we noticed an absence of all the Bible references to the question of peace. There was nothing in the sermon to discourage war in any sense, but a constant reference to what had been accomplished by the warriors of the past. The sermon was preached by a fine man, of good standing in his church and community, but like most of the ministers of the day, he gets much of the war spirit in his sermons, and the tendency is to educate the people in that direction. Instead of preaching that Christianity is an era of peace, that all differences should be settled according to the principles of peace, there is a constant tendency in

the direction of hero-worship. Much is said of the blood our fathers shed, and not enough of the blood that may be spared in the future if proper efforts are made by inculcating the principles of peace. Too much is said about making Presidents, Governors, and Congressmen of our sons, and not enough of making good honest, humble Christians of them. The mother is often told that for all she knows she may be raising the future President of the United States. Of course she has some ground to know that the twenty millionth part of a chance is rather uncertain business for all the mothers in America to depend upon. She knows that very few mothers ever had the chance of raising a President, and she further knows that some of them were not overly much credit to their mothers after they were raised. It would be far better to hold out direct inducements to mothers. Let them be taught the importance of raising good Christians—men that will make good kind-hearted husbands and fathers—men who will live lively, useful lives, such as will be a credit to the family, community and nation. Hold out inducements that all mothers can have a fair chance of realizing and enjoying.

The ministers of Christ should not encourage war, but peace and good-will towards men. Let them show up the peaceable nature of Christ's kingdom, and instruct the people in the principles by showing them how they can settle their differences in a peaceable way if they will consent to do so. Make less use of war incidents, and talk more about the principles of civilization. We hear men preach so much about the Revolutionary War and the late Rebellion that we sometimes conclude that if these two wars had not taken place they would soon run out of something to talk about.

Ministers are taking hold of the temperance question manfully, and doing their utmost to make it a success on every hand, and it is evident that their efforts in that direction are having a telling effect on the minds of the people all over the land. Now if these ministers, who claim to be the ministers of Jesus Christ, the Prince of Peace, would teach and preach the doctrine of peace, what a change of sentiment it would ultimately make on the public mind! Let them preach peace and discourage war with the same zeal that they manifest against the liquor traffic and we would see an era of peace rushing in, that would astonish the rest of the world. And why not inculcate the principles of peace? War is cruel at best. It is expensive. It fills the best of homes with unhappiness and makes widows and orphans on every hand. To say the very best of war, it is a very low grade of civilization, and tends to greatly lower the moral culture of a nation. War tends to develop the baser passions of man's nature, and increases crime on every hand. Yes, in there any good reason why men of education, reason and high moral culture should stand up and shout at each other? Is there any good reason why their wives and children should be made to weep and suffer because of this attempt to kill each other? Do not the purer and better parts of our nature revolt at the very idea? There is no glory in war equal to the greatness and glory of peace. Should not every Christian love peace? Certainly they should. Well, why not preach it instead of war and bloodshed? Why not hold up the example of Wm. Penn before the people? Why not tell of the peaceable habits of Christ and the apostles? And why not tell of the principles of peace so earnestly taught by all the primitive Christians? We further add, that if the hard, dangerous part of the fighting, in our war, had to be done by the public men who work up these troubles, there would be but little blood-shed on battle-fields. They work up the difficulty, or at least they have it in hand, and then call on the poor, hard-working men to do the fighting, while they themselves get all the glory. We pronounce such work unchristian, unbecomingly, and unjust, and therefore hold that it is the

duty of every Christian minister to discourage war, and preach the doctrine of peace.

J. H. M.

THE MOTTO.

"Wise as a serpent, and harmless as a dove," is what Bro. Leonard West said last week, we should have for our motto. This, in connection with our present motto, "So far as the defense of the Gospel," should certainly commend itself to every member in our conference. It is our duty to preach the Gospel, to defend and expound it in all its parts, but while doing so we should be "as wise as serpents, and as harmless as doves." An improper way of handling the Gospel may sometimes bring discredit upon it, and tend to weaken its influence among the people. A good thing may sometimes be presented in a way that will make it repulsive. We once heard a very able minister preach the lesson on the design of Creation, baptism till the people became disgusted. Arguments were the best we ever heard, but making a hobby of that one subject turned good honest thinkers against him. He was for a defense of the Gospel, but failed to do the needed wisdom, hence the failure. The danger of not making rapid failures is the present condition of the church demands special wisdom and kindness. We incur great peril for the cause should not violate the same principles of the Gospel. We fear that some of these principles are being violated when our people are engaged in law-suits to settle church property. They cannot agree to walk together and the same way, but in not in peace as did Abraham, and that, but separate, to appeal to the law of the land to settle a disputed question between them in regard to the ownership of a building house or two, which like the rest of our earthly possessions, will soon pass away, while we must go to the judgment to render an account for these disputes and lawsuits. Brethren, there is certainly a fallacy about us when we do such things, or allow them to be done. Have we not long been preaching that it is wrong to go to law with our neighbor? How can we long have telling the public that it is better to suffer than to violate the same principles of non-resistance? How does it look, when glancing over our large daily newspapers, to see notices to the effect that the kithraps were and quiet Dunkards, who were not known to make use of the law, are now all as uproar over a law-suit in regard to the church property? We ask in all candor whether this does not look as though we had surrendered our non-resistant principles, and are going the way of other churches? We would Paul say to us were he here. He certainly would say, "There is utterly a fallacy among you, because ye go to law one with another. Why do ye not rather suffer? Nay, ye do wrong, and defraud, and that your hearts are full of unbelief." 1 Cor. 6: 7, 8. I tell you, brethren, when we do such things, we are not so far from the defense of the Gospel. We do not manifest the wisdom of the serpent, and all know that we are not as harmless as the dove; if we were we would much sooner suffer than go to law. It would be far better to lose all than to trample under foot our long established principles of non-resistance and non-law-suits. J. H. M.

THE BAPTISM OF THE AGES.

Trine Immersion the One Apostolic Baptism.

NUMBER 13.

We have, we think, proved in our last article, that the name of Jesus' alone is that which all things required of us are to be baptized. This is expressed in Greek by the use of proposition *en* followed by the dative case, *en nomine*, "in the name," is the language original to represent authority. The formula in Matt. 28 does not represent authority but relation or transaction. Balthus then defines *en*; primary signification to, into, from without to within; the opposite of *ex*. In competition, *into*. Gr. *gr.*, *pro* *post* *ante* an active verb is invariably transitive in *into*. Baptism is an active transitive verb and when followed by *en* conveys the idea

passion from one to another; for example in Rom. 6th Paul says that "we are baptized into Christ, into death," and in 1 Cor. 12:13, "into one body." Here is the idea of positing out of the world into the body of Christ, out of the life of the old man of the flesh into death. Why should we understand the communion differently? Would Jesus tell his disciples that "all authority (*exousia*) was given to him," and then direct them to baptize by a threefold authority? But to baptize into his Father's name, did not conflict with all things being done "in his name." In the obedience of faith we pass into the paternal relation. It is the peculiar design of the Gospel to make "sons and daughters of God." The household of faith is "a house of sons." Heb. 3: 6. Now are we the sons of God? 1 John 3:2. We are baptized into this filial relation. We also become related to the Savior, or to the Son. We are in him, are baptized into him, into his death, and also into the spirit of Sonship, through which we can call on the Father. We are in the Father, the Son and the Holy Spirit.

The ancient writers so understood the communion. Tertullian says, "baptism commanding that they should baptize into the Father," etc. The Apostolic canons thus describe baptism: "Do ye, therefore immerse three—into one Father and Son and Holy Spirit, according to the will of Christ by the Spirit." The "name of the Father" was equivalent to the Father himself, as may be seen by such passages, "Blessed be the name of the Lord, that is the Lord himself." "The name of the Lord is a strong tower," that is the Lord is a strong tower. We see the ancient writers used the name of the Father, and the Father himself as interchangeable. The phrase to the communion asserts the one supreme authority of Jesus; the words following express the relations into which we are brought by baptism. It may be objected that several texts use the proper formula, "into the name," and yet practice the single immersion. But this arises from the fact that they practiced the single immersion before they studied the Greek text of the communion. A Campbell became an immersionist, and was baptized by a Baptist elder. Perhaps if he had been left alone a little longer, he might have learned the truth. His father, Thomas Campbell, immersed the candidates in a river by plunging their heads forward under water, as may be seen in Vol. 1 of Richardson's Life of A. Campbell. Mr. Campbell has written some excellent things on the Communion. He understood the grammar of it better than the learned Dr. Conant. Campbell was the most acute grammarian; Conant the best logician. The former said that the Communion was elliptical and when all the words were supplied, it would read, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This was sound grammatical analysis and if he had been a good, honest, logician, he might have been a true immersionist. Mr. Campbell always taught that three names were in the Communion indicative of three sublime relations into which believers are introduced. Theoretically, there was no difference between A. Campbell and the Brethren. Had Mr. C. received baptism from the Brethren instead of the Baptists, he could have carried his theory into practice. But he was misled by the Baptists, and when he learned that the Communion taught, it was too late to reform the practice. Dr. Conant admitted that if the Communion were elliptical, triple immersion would be inevitably follow. His logic was better than his knowledge of analysis. Still he was a man well-versed in language, but he stood high in a sect who were committed to single immersion and his lofty spirit could not see what thousands of honest people have seen.

The first congregation of English Baptists in the world organized in 1683, having John Spilburgh for their minister. They adopted the single immersion, probably being ignorant of the practice of the ancient true immersionists. If they had understood the communion

better, Dr. Conant with the entire Baptist body would have been true immersionists. Theoretically, A. Campbell took a step in advance of the Baptists; practically he remained with them.

We sometimes pity the shifts that some leaders make to sustain a human practice. We hear some denying that three names are in the Communion. But a child can read Father, Son, and Holy Spirit there. The denial of three names is a species of Sabellianism, which taught like Swedenborg that the three names were, in reality, but three attributes of One Personality; the Father, the Son, and the Holy Spirit were all embraced in One Name; but even if this were true, three attributes would remain, having distinct names. If we were commanded to be baptized into the Power, and into the Wisdom, and into the Holiness of the Father, even then three actions would be necessary, for these attributes are distinct one from another. But how much stronger is the language that demands an immersion into three who cannot be confounded with each other. The Father alone, the Son alone, the Holy Spirit alone, does not save. The love of the Father flows to us in the channel of the Son offered for us, and the result of the work of Jesus is the gift of the Holy Spirit. We must be in these three persons, powers or attributes, or whatever men may call them. Be they what they may, we must be immersed into each of them. He who is thus immersed has complied with every jot and tittle of the Communion. He who does not, is compelled to be always apologizing for the defective manner in which he received it. Denial of facts, false criticisms, and forced constructions are his only weapons of defense. As an immersionist he can quote ancient authority, but as a single immersionist, he has a wonderful contempt for ancient authority. Suddenly he becomes a Bible man only. He will listen to nothing outside of the Scriptures. He fears the "practice of all antiquity," and presumes to dictate how true immersion should have been taught. If Jesus had just said, "immerse them three times," he would have been satisfied. A father told his son once to go and bring an apple for each of the company. There were three persons present. The boy ran and brought just *one apple*. The father demanded why he had not brought three instead of one; the son replied, "You did not say three apples." "But," said the father, "you knew that there were just three persons present, and I required an apple for each." JAS. EVANS.

"THIS ONE THING."

To a Saint at Lodi, Indiana:—

Your letter is refreshing, principally because it evinces the sublime principle by which your life is governed, viz. the devotion and self-sacrifice that makes the cross the center of the Christian system and Christian life. There are thousands who name the name of Christ, and many of them are no doubt real Christians, who dilute the stringency of the cross when applied to their own infirmities and defections. They cannot bear to have their corners scraped, or in plain phrase, the denunciation of habits to which they are addicted, although squarely antagonistic to the cross, is offensive to them. They want to be left alone in their particular indulgence. He that saves himself at the expense of the Crucified makes a sad and fatal mistake. Such persons can hardly be said to live by principle at all. They may be very strict with themselves and others where sacrifice is gain, and touches up some spot in their own temper and conduct, but their darling pleasure, their ingrained lust, must not be brought to the test of Gethsemane. This fundamental, all-regulating principle, which is the Alpha and Omega of Christianity, is constantly evaded as our souls languish in the mire of sin, and things allowed, or left untouched, which the one principle puts in the same general category. This necessarily creates confusion and dissimulation, and leads to hickory and sham. No one will be likely to thank us for exposing his ugliness, or uncovering a moral ulcer, or

shedding the light of the Incarnation on the spiritual roots of the details of daily life, among which are many things which thousands never consider in what relation they stand to the "great mystery of Godliness, God manifest in the flesh." Only where there is deep sincerity, ardent desire, and earnest, unflinching struggle to overcome whatever impedes the development of high Christian character, will the revelation of our impfection and error be made.

One deadly fly will cause the apothecary to stink; but the defectors of many are so obdurate that they will hardly smelt a dead dog. The soul needs the body to attain its high end, and takes the body with it in its ascent Godward and to abuse the instrument is to infringe on the Divine purpose in relation to both soul and body. If the evil moral effects of tobacco through physical deterioration would be seen and felt and acknowledged by those who use it, we would have tremendous wrestlings, even to hip-injuries, in order to become larger and more vigorous in our leading work. As it is those who are enslaved by it remain miserable, degraded, self-deceiving Jacob. No really sane person can be a slave to any self-fermented lust and never be conscious that he is under the dominion of the flesh. Many are morally detached by this unchristian habit without being aware to what extent it is the cause of their unsuccessful fight with the flesh and the devil. This is equally true of excessive alimentation, and pervasively true of the perversion of the sublime and sacred function by which God perpetuates the race. These physical facts touch the very life of the moral and religious constitution. The Holy Ghost has respect to physiology and hygiene and personal habits. Thought and feeling and imagination are not equivalents of material forces, as our infidel scientists claim, but our moral character and religious expression will nevertheless take color from our physical condition. He who makes a God of his belly, no matter in what form of excess, gives the Holy Ghost a poor chance to incarnate. God Paul says in plain terms, even warning that they are the enemies of the cross of Christ, whose end is salvation. Phil. 3:18, 19. One of the saddest defections of the church of God is the depreciation of the sacredness of the body. We are too apt to forget our original dignity, and that the Word was made flesh, that very God was humanized, and that His use of the flesh is the Model for all saints. This is the radical, absolute truth, and admits of no exception. He that allows appetite, whether natural or fictitious, to override his moral rights and demands, shames the Divine Incarnation. He that employs any physical function for purely self-gratifying ends, is killing his soul. These principles have wide applications, including the totality of our being, and the complete, multiform expression of life. To attend to ordinances and conventional wages, is right and essential as a religious shell, but the kernel is nothing less than "Christ in us the hope of glory," making us in very deed temples of the Holy Ghost.

All truth is true, but no truth is truer, than the words of Christ when He said, "My yoke is easy, and my burden is light." It is made of love, washed with love, padded with love, and is Love all through and all over. To love and to be ready for all most noble sacrifices, and high endeavor, and self-sacrifice, and to seek last of all to be crucified to the spirit, and the spirit against the flesh, and our character lies in the predominance of the one or the other. Both cannot rule. Fire, corruption, death, second death, eternal death. Spirit, health, honesty, life, eternal life. If we have had our eyes open during the last five years, we have seen how much can be done in an humble, quiet way for Jesus and for Jesus; and how little is in the end accomplished by noise and bluster and self-will and self-consciousness, while the cross and the Crucified are recalled or forgotten. Nothing counts in all things for the excellency of the knowledge of Christ, Jesus our Lord. Supreme consideration of self in any form, is sure to culminate in loss and sorrow and self-reproach. A siege of forty days in the wilderness, when the strongest batteries of hell are opened, and our weakest points would be days of agony and exaltation, if we faithfully wield the Sword of the Spirit—"It is written,"

Psalm 110:1, "IT IS WRITTEN." None but a Spirit-weapon could combat have selected those passages and given them that application so fully pertinent to the occasion. The devil saw what was in them, and was silenced. He never offered the same temptation twice. His triple onslaughts were specific, and the repulsions were specific. In them we saw all sin, and all victory. The Trinity of Heaven and the Trinity of Hell met in that fall encounter. The flesh suffered for the angst ends of the incarnation, and gathered new glory by suffering. *Ecce Homo, Ecce Deus-homo.* Every God-born, God-owned, God-confessed soul is able to say—

Convent Linn CHRISTIAN, and let the Name suffice you, *Ally, for we are the greatly humble suffices.* Let, with no unmeaning word I would entice you, I have no house and no job of bad Christ. I have no kin but the Spirit of the Highest. Christ emptied our death His own: *Yes, with old odds, I would, though thou deniest, Shout then on our side, FOR US THIS ALL!*

Here is the meekness of true wisdom and the buoyancy of true courage, and the glory and riches of true sacrifice. This is God in the flesh, and the sublime attainment of genuine Christianity—righteousness, peace, and joy in the Holy Ghost. This is possible for all saints, but only for saints, and we may all be.

C. H. BARBARO.

From the Christian Standard.

FALLING AWAY.

WHY sometimes I venture to say, you give me a strange insight on the thought conveyed in Heb. 6: 4-6. Is it possible, should I, or any one, "fall away," to grace our fellowship with God?

EVIDENTLY, the writer is speaking with special reference to the Hebrews to whom he writes, who had tasted the Word of God, and were warned of the need to "come"—the Christian age—and had been made partakers of the Holy Spirit, but who were in danger of being drawn away from Christ, back to Judaism. To go back to Judaism would be to declare Jesus an impostor, to count the blood of the covenant an unholy thing, and to do despite to the spirit of grace by denying his miracles, and believing their own experience of all the converting, sanctifying and miraculous powers which the spirit had conferred on them. The "falling away" of Chap. 6, the "slipping" of Chap. 10, clearly relate to apostasy, and in apostasy they would be cut off from all hope of salvation; for (1) in renouncing Christ there would be left no sacrifice for sin; and (2) the renouncing of Christ after all their knowledge and experience, would be such a sin against light and knowledge, and would so violently wrench their moral nature, as to destroy its integrity and incapacitate it forever after for honest dealing with truth, and render it impossible to repent. The impossibility is an impossibility to renew them to repentance, just as a perversion of the powers of vision may be carried so far that it is impossible to renew the eye to correct vision. While the language refers directly to the Hebrew Christians and their danger of apostasy, it is impossible that a similar result may come in any case from a deliberate rejection of Christ. See 2 Thess. 2: 9-12. It is possible to trifle with truth, and reject it, until it no longer has power with us. The truth loses all its power, but the perverted mind loses its power to apprehend it, and the perverted heart is no longer capable of feeling its force. If we "fall away" in the sense of that phrase in Hebrews, it will be so impossible to renew us to repentance—become true and grace will be lost, *hence, shew their power on us; there is left no better Savior, no clearer truth, no richer grace than that which we have deliberately renounced.*

A MAN cannot calculate the good he is doing by the numbers who follow after him. Many church members have more faith in their preacher than they have in Christ; and some preachers think more of their own authority and glory, than they do of the glory of God. A preacher ought to be a pure, good man. He ought not to be a man of a mean, easily offended, but he ought to be a man, patterned after Christ. His minister of Christ. Let him so serve the Lord in his ministrations that his hearers will forget, the man and remember the Savior.

the Sword of the Spirit—"It is written,"

Home and Family.

Memo.—And the fruit of righteousness is more in peace than that which is made peace.—James 3:18.

GOING DOWN TO THE GRAVE.

Going down to the grave, with hope in his heart, that Thy God will receive them, all gait to them rest. His soulmate undiminished, with falling tears, In darkness and dust, going down to the grave.

CHORUS.

O! time to Thy God, who dwelleth on high! Come, breaking His word, and then shall not die.

Going down to the grave in the blackness of night, No star-beam of love from the Father of light, No Savior's word, precious promise to give; Thy God is there, none stronger go down to the grave!

No God and no love, where O! where is Thy God? Thy Savior long pleading turns not yet away; His aid and His power, His strong arm can save; Thy God is there, none stronger go down to the grave! Thin hours at thy pleasure can long will be over, A dark goal awaits those who wait waters now; To when thou wilt call on the "Mighty to save." While they prosper shall be lost in eternity's grave.

Selected by Clara F. Ayers.

Lena, Ill.

SAW HIM DO IT.

"Be sure your sin will find you out," is a truth which young offenders, as old ones, sometimes forget. A boy-pilferer of Sacramento, one day last February had to be reminded of it by a big dog. The Record Union relates the incident as it occurred in a store on J street. Several boys had gone into the store to examine the valentines displayed on the counters in tempting array. They were rather rough-looking, and as soon as he could leave after customers the merchant hastened toward the boys.

A large dog of New England and St. Bernard breed was lying on the floor near them. The boys soon concluded that they did not want to purchase, and were about to retire, when the dog arose, and bared their passage to the door and growled threateningly.

This surprised the salesman, who had never before known the animal to show any disposition to attack a person without any apparent provocation.

He accordingly spoke sharply to the dog, and on his still continuing to menace the boys, and show by his manner that he was opposed to their departure from the room, his master ordered him to the back part of the store, and started to enforce his order, when he espied a package of valentines sticking from the pocket of one of the boys.

He immediately seized the youngster and searched him, and found that he had stolen and stored away about his person a good supply of the tempting valentines.

On the property being taken away from the boy, the dog appeared to be perfectly satisfied, and gave the matter no further concern.

It would be a work entirely without successful result for any one to attempt to convince that merchant that the dog did not know when the boy stole the valentines; that he was stealing, and that it was his duty, as the faithful servant of a kind master, to sit in his power to prevent the loss of his property.

And who shall say that he is not right?

PROHIBITION IN MAINE.

NEAL DOW writes to the New York Tribune as follows: "Three-fourths of our territory is now practically free from the liquor traffic, so that the Portland Press said a little while ago: 'In a large part of our territory an entire generation has grown up practically unacquainted with the liquor traffic and its effects.' Our State is now more prosperous than for thirty years was before. The liquor traffic now lingers over on the fly and on a very small scale, and is confined to our larger towns and cities, from which it will soon be expelled by certain amendments to our laws that are necessary to that end. The whole face of the State has been wonderfully changed for the better by the policy which has so largely driven the liquor traffic out, thereby saving to the people the wages of their labor and the profits of their industries, which now go to build up and stimulate a very legitimate industry. Formerly the valuation of all our property of every kind was spent in strong drink in the period of less than twenty years, making Maine the poorest State in the Union, while now it is one of the most prosperous. There are a great many dis-

tricts in many States not yet having prohibition, where the liquor traffic is under the ban of the law, by virtue of local option or of special enactments. The same thing is true of the dominion of Canada, and in England there are more than 1,400 parishes under prohibition, while in Scotland, Wales and Ireland there is prohibition for Sunday, and the policy of prohibition is rapidly extending in the United Kingdom."

"THE HEAVENS DECLARE HIS WORKS."

As we walked forth to meditate at eventide, lo, a bright lance was mirrored in the clouds, a visage that seemed divine, and another followed after, the lunar quiver, and another hard by, a perfect human form, in the hand a shepherd's crook; and yet another hid in the distance, the skulking wolf and savage bear from the forest wild, and then arose as if out of the water deep a monstrous huge, which was quickly met as if from the far-off desert plains by apparently a roaring lion; these passed away and all seemed clear again, until as if from the declining sun, quickly loomed into view still another giant figure, a perfect likeness of the scarlet woman from whose flowing train were evolved the mythic forms of the fabled dogs of old.

O, the invisible powers, the angels bright! What transport thrills the inmost soul to know that the seven spirits of eighteen hundred years ago, are still now, even now living, breathing, speaking Ones, who still fashion by their immortal hands the ethereal vapors of the sky into shapes that flash conviction upon the throbbing heart, of the ecstatic presence of the Son of God and the reigning powers of Jehovah.

SEBAST.

Mr. Morris, Ill.

OUTDORE BY A BOY.

A LAD IN Boston, rather small for his age, works in an office as an errand-boy for four gentlemen who do business there. One day, the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much, you can never do much business, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do much better than that neither of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that neither of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly cheeks, and there seemed to be very little anxiety for further information on that point.

DO RIGHT.

Our Brethren preached to-day from Acts 10th chapter, "Give every man his portion of the fruits of their riches, as the Gospel that morality alone will not save us; but by obeying all the commands of God, as found in the New Testament. A Christian man is always a moral man, and may the Lord help our self-styled moral men and women to see that it takes obedience and morals to make Christians. If they are so good, as moral men, what bright lights they would be as Christians, also. They could then help some of the weaker ones along. We are to receive all things with thanksgiving; therefore let us be careful that we do not let anything that God has put in our hearts to us. I fear we do many things that we cannot ask God's blessing upon. Perhaps if we would let His blessing on those we charge such high interest, we would think of the many blessings he has bestowed upon us, and that He says, "help her one another's burdens."

Can we consistently ask God to bless the fruit of the vine, when made into a beverage which will perhaps furnish the old drinker his food, and give to the young the taint that in after-years will be a curse to them? It is a poor tonic that destroys more than it cures. How thankful the young mother is when she sees her little child take its first step, and soon it commences to talk. The mother knows it is as perfect as nature could make it, perfect

in mind and body; and she thinks to make it more beautiful by dressing it in fine clothes, trimmed with lace and ruffles; it is then put forward to be admired and soon becomes more bold than modest, very vain and proud of self. When the child grows up it remains as it was taught when young, very vain and proud of self. The parents then weep and pray for their wayward child to repent and come to the church; not thinking that they will have to give an account for the pride they instilled into the child when young. It is as sinful (perhaps more so) to put on our little children things that are not useful, as to put them on ourselves. Solomon says: "Bring up a child in the way he should go and when he is old he will not forsake it." We all have faults, and let us help one another to overcome them, that we may stand more united. Let the watchmen on the walls of Zion cry aloud, that Satan may not find us slack in obeying anything Jesus has commanded us to do.

May God bless the labors of our faithful brethren and sisters, that they may stand firm on the rock Christ Jesus, in my prayer.

P. JANE BAKER.

Panther Creek, Ia.

FINGER MARKS.

A MAN hired a mason to do some work in his hall, and among other things to "thin-white" the walls of one of his rooms. This thin-whiting is almost colonial paint dried. The gentleman was much interested on the morning after the chamber was finished, to find on the drawer of his bed standing in the room the finger-marks. Opening the drawer, he found the same on the articles in it, and also on the pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason with his wet hand had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whiting," which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again and to this day does not know that his acts are known to his employer. Beware of evil thoughts and deeds! They all leave their finger-marks which will one day be revealed. Sin defiles the soul. It betrays those who engage in it by the marks it leaves on them. These may be almost, if not quite, invisible at first.

MATRIMONIAL.

FRANTZ-ROESCH—Aug. 6, by Eld. S. P. Mathewson, Mr. Jonathan Frantz and Miss Catharine Roesch.

Mr. Frantz is from Illinois and expects to return with his bride soon. He is a nephew of David Frantz of that State, and both are members of the German Baptist church, "A."

FALLEN ASLEEP.

DURRY.—At Portland, Oregon, Oct. —, '81, sons of friend George and Kate Durry, aged respectively, 15 and 12 years. Disease diphtheria.

Subjects of our notice were so far away to Oregon and sickened and died before they reached their destination. The parents buried one at Portland, Oregon, and the other in our little graveyard at this place, Malet, Line Co., Oregon. PH. WORKMAN.

NORTON.—In the Antioch church, Lid., sister Mary Norton, aged 66 years, 7 months and 29 days. Disease, cancer. One boy, a young man is the only one relative that she left behind. Funeral by the writer from Rev. 14: 13.

DOWNY.—In the Maab congregation, Washington Co., Md., July 7th, 1881, sister Ellen Downy, aged 36 years, 6 months and 10 days.

She united with the church in 1870 and lived a very consistent life. She was afflicted for years with heart-disease. Her sudden death was unexpected and yet it falls very heavily on her surviving friends. May we prepare to meet her in a better world. Her remains were followed by a large number of people to the Maab cemetery where her body now rests in peace. Occasion improved by Eld. Daniel Wolf from 2 Tim. 4: 7, 8.

Correspondence.

Memo.—Then they that brought the Lord's name, when we taste of Him, and the Lord harkened and heard it, and a voice from the multitude was raised before him and said that Jesus the Lord, and that thought upon his name.—Matthew 17: 19.

From the Allegheny Office, Piquette, July 26.

NORTHERN MICHIGAN.

Some Interesting Facts Regarding the Country and the Principal Towns.

We left Allegan the 20th of June to make a professional and pleasure tour as far as Harbor Springs. The first place we stopped at was small village known as

DEER LAKE.

In Lake County, 15 miles south-west of Reid City on the Manistee branch (chance cars at Milton Junction) of the G. & L. R. railroad.

Here we enjoyed the hospitalities of our old friends Mr. and Mrs. A. E. Brown, late of Cedar Springs. Mr. B. is well known as a first-class mill-wright. At this place he has superintended the building of two very fine mills for cutting lumber and shingles. The proprietors own very large tracts of pine land in the vicinity and do a large amount of business, employing about 80 men.

His village of 200 inhabitants, two years ago was a wilderness, situated in the midst of very heavy pine forests. We were well pleased with the good order, moral habits and industry of this little city, no saloons being allowed here; good living wages are paid the men and steady employment given; good, producing farms are within two miles of the town. Seven miles beyond this point is

LUTHERA.

(the county-seat of Lake Co.) with about 200 inhabitants. These places are not yet troubled with physicians, but those troubled and would recommend a physician of good ability to settle at each place. The next place we called at was

CARILLAC.

a city of 2,500 inhabitants, a very smart, active business place about 1200 feet above Lake Michigan. The climate here is not so healthy, with catarrhal complaints or weak lungs, but better stay away. The town has some 10 or 12 saw-mills, employing several hundred men, each earning from \$3 to \$3 per day, with good homes at \$4 per month. Plenty of business here, and good hotels in any place, and the farmer here feels as sure as in any place in the State of being protected from frost, late or early.

KALKASKA.

(county-seat of Kalkaska county) also a new place, of 1,000 inhabitants. This is an active business place and well laid out, containing broad streets, well-built business blocks and a number of fine residences. The soil in the village and for two miles around, is quite sandy. The water is soft and very good. Out a few miles there are many good farms, producing corn, wheat, rice and potatoes in any place, and the farmer here feels as sure as in any place in the State of being protected from frost, late or early.

This place is about 80 feet above the lake, with pure air, no swamps, and beech, maple and other trees in abundance. This is a very good locality for invalids, as the air is pure, sweet and healthy, and free from the extraneous lake breezes. The nights are cool, and one sleeps well, enjoys a good appetite, and suits plenty to eat. Our old friend, Mr. Leppin is helping the Exchange hotel, a first-class house, where polite attentions are shown the guests.

Of the citizens of Kalkaska we can truthfully say they are courteous, polite and generally intelligent. The place contains a first-class union school, good churches, active co-operative business men, (some quite wealthy) two well-constructed and equipped, large brick hotels, two good farms, and quite a number of a little city. Next year they will build a new court-house and jail worth \$15,000, to \$20,000. All the localities along the line of the G. & L. R. railroad for a sanitarium for invalids this fall. The water is soft—a sure success in curing kidney troubles—and this cannot be met of Potosi and Harbor Springs, as the water there is hard as lime can make it, and hundreds are complaining of kidney troubles and about those places. A word to the wise is sufficient.

Wild lands, well watered and timbered, can be bought around Kalkaska for from \$6 to \$10 per acre, and it will cost from \$15 to \$30 per acre to fit it for the plow. The first crop will pay all expenses of clearing and fencing. School houses can be bought near the country

ent for \$4 per acre, half down, balance on long time at 7 per cent interest—the best of lands. If you are near a new mill, you can make your timber pay for clearing and hauling. Maple and chestnut bring \$10 per 1000 feet in the log delivered at the mill. All wanting to locate in a new country, can have an 80-acre farm in good shape, with houses and barns complete, in five years.

Railroad lands are about \$7 to \$9 per acre, one-fourth down, balance on time at 7 per cent interest. But it is a good idea, if you have a little spare money to buy second-hand, as there are plenty of chances, the owners waiting to sell for various reasons. Around here

THE CROPS

look well; corn two feet high July 10, and potatoes in blossom. Potatoes yield from 200 to 400 bushels per acre, corn 50 to 100 bushels of corn and 20 to 40 bushels of soybeans, the average crop being about 15 bushels to the acre and the quality excellent.

You need not fear about the sandy soil soon becoming exhausted; we saw fields that had produced eight successive crops, all good, yet strange to tell no subsoil has yet been found, extending from 10 to 80 feet. In selecting lands anywhere north, keep clear of rock elm and low lands. Get on the table or high lands and your crops are quite to be protected from frosts.

We remained here nine days, and kept busy investigating and getting at the facts for the benefit of all who may feel like coming here, and we will leave about the 15th of Northern Michigan for business and new settlers. There are

DRAWINGS

and we will mention a few. Dealers in lumber and shingles ask an extravagant price, holding lumber at from \$3 to \$40 per thousand, shingles from \$3 to \$5.50 per thousand. Not much chance for a poor man. Brick cost in Grand Rapids \$7 per thousand and the railroad cost \$1.50 per thousand. The same for freight, thus you will pay \$14 to \$15 per thousand for your brick to build chimneys with.

This state of things every consumer feels to be an outrage and hope to see it remedied ere long. But your dry goods, groceries, hardware, etc., are nearly as cheap as at Grand Rapids. Our next stopping place was in the beautiful and thriving village of

MANICOLA

about fifteen miles farther up the road and containing 500 or 600 inhabitants. At this place there are saw-mills, a hardware factory, good stores, two very elegant churches, well attended, a first-class hotel, the "Manicola House," a newspaper and every business, calling for a visit. The business is increasing and the mills will here, and the settlers will be getting good thing from the sale of charcoal. This place is not more than two years old, and is not out of a very heavy pine and maple forest. A mile east is a very fine piece of table land, 20 miles across east and west. It is this piece of the country is quite free from frost, being 200 feet higher than lands around it and an excellent fruit region. Peaches have not yet been tried. Farms are being opened all around this village, and timber sales readily. Prices range from \$5 to \$8 per acre, according to location and quality, and chances to buy are good. The water is hard. All crops look well and are growing fast.

This whole upper country seems to be potatoes' paradise, thousands of carloads being shipped south. They sell up here at from 40 to 70 cents per bushel. You can obtain from three pecks to one bushel from every four hills. What do you, southern Michigan farmers, think of this? The famous yields of potatoes are produced north of Big Rapids, of the finest quality, giving a handsome income to the producer.

Our next stopping place was

HARBOR SPRINGS

a beautiful little city of 1,000 people—the old home of the Indians. They are very unhappy, as they dislike civilization and the modern improvements. They wish with the pale-face had never come there. The Indians will eventually retire from this part of the State. We remained here five days. We saw many of the new settlers, living from 6 to 12 miles north, that felt encouraged in their prospects for the future. They buy land and timber in order to get lumbering purposes, and there are many brooks and fine springs. Small fruit in abundance, such as wild strawberries, blackberries, etc. Apples do well, but peaches have not been tried. Wheat, corn and other grains do well. The soil is sandy, sandy loam, and the water is good in some places. The water is good in and in some places springs of soft water are found. The snows are very

deep, sometimes four or five feet in depth, but usually not more than two or three. It commenced raining on November 15th, and the ground was covered, and the waters north of Potosky are four weeks longer than at Grand Rapids. When the snow goes off, about the first of April, the farmer can commence plowing or finish digging his potatoes, if the early snows caught him before he finished digging. "What summer count is said to be settling up very fast."

A person coming to this country must make up his mind, he will have many things to contend with, and endure many privations. Some seasons the mosquitoes, and flies, deer-fies and gnats are quite troublesome. Must apply a compound of essence of pennyroyal and glycerine to their faces, to prevent their being eaten alive. You must have a good deal of patience to stand all the tormentors, and those with thin skin, irritable temper and a disposition to use hard words, had better not go up to northern Michigan.

At Harbor Springs we found an intelligent and industrious class of citizens, some fine residences, two new church edifices, and the only Indian Catholic church, surrounded with many Indian granges, which will be long in removing. The bluff is from 50 to 70 feet high, and on it are 100 to 150 acres of land, overlooking the valley below, the lake, the Lansing river, and across four miles to Potosky. It is a grand and sublime scene.

We here met our old friend, Charles Oakley, late of Allegan, who has in his employ 35 men, putting up cottages for the Lansing and the Michigan coasters. His hands and head are brimful of business.

Within two weeks thousands of pleasure seekers will rush here to see what there is in northern, cool, invigorating air and change of scenery. To see old Mother Nature as she is up north, will do you good, if you don't start to think I think two weeks is long enough. If you stay longer, you are liable to attacks of rheumatism, neuralgia, catarrh, etc.

The business men at Harbor Springs are genial and courteous, and ready to give you any information they have. We suggest, if you remove there that you reside on the bluff, as you will get pure air and water. One thing all newcomers are troubled with at Harbor Springs, is diarrhoea. Whether it is the water, sudden changes, or free use of fresh fish, we are unable to tell.

We found here the usual amount of sickness and chronic diseases. We were not favorably impressed with any of these resorts, or along the immediate influences of the lake or any of the location for a sanatorium for any form of disease, excepting hay-fever and some forms of asthma. We had no evidence that in Potosky, Harbor Springs, or along the water courses are the best places for the cure of diseases. We made special investigations at various points, especially Potosky, Harbor Springs and Charlevoix, as to the advantages and disadvantages of a residence north. The truth is rheumatism, neuralgia and catarrh, etc., are on the increase, and many are complaining of these diseases and are unable to do much of their work coming here to live. Head, throat and lung diseases are common, and grow were instead of better at Potosky and Harbor Springs. The ever-changing temperature, varying from 40° to 100°, will kill anybody. Unless he is made of iron or India rubber, he cannot stand it. The water is described by the books and pamphlets gotten up by speculators.

Potosky is a place of 5000 or 3000 people, all push and go ahead—made in a night, like Jonas' rook speculation. Think of residence lots selling for from \$400 to \$8000, in a new and undeveloped country. The water is very pure, and the water of New York in prices. If I can guess, Potosky will be cheaper in 10 years than it is now, and there are millionsaire by the hundreds (in their minds). Five cents worth of intoxicants will make many rich.

It is a great regret to all who have the northern fever, that a couple of hundred dollars in your pocket and go and see. Make a full investigation, go and see, before ever moving your family. Don't give up a certainty for an uncertainty.

I have tried, in an effort to give some idea of the nature of northern Michigan. We these gentle hints I bid your unwelcome readers adieu. Respectfully,
D. A. W. FLOWERS.
Allerton, July 24, 1892.

An Answer to Some Questions.

I was also adopted by Francis M. and Rebecca Snavely, at three years old; am now twelve. They are new my pa and ma. I, too, attend Sunday-school and preaching every Sunday. I have also a good pa and ma, but grandpa Lynn says he was never sicker than his Cripple or his other, for when he was a little boy, he thought he had the best pa and ma in the world. I will give my name after I answer, or try to answer that "Bundle of Questions."

1. What was the first command of God?—Let there be light. See Gen. 1: 3.

2. What was the light of our Savior's first sermon?—Blessing; blessed. See Matt. 5: 12.

3. Why were the Levites scattered over the face of the whole earth?—Because of transgression.

4. In what famine did women eat their own children?—Sumera. See 2 Kings 6: 24-29.

5. What kind of Israel built an ivory house. Ahah—See 1 Kings 22: 33.

6. What is the longest word in the Bible?—Neubachenezar.

7. Who mortgaged their land for corn?—I fail to find the word mortgage in my Bible.

8. What was the height of the giant Goliath?—Six cubits and a span. See 1 Sam. 17: 4.

9. Ten souls went down to Egypt; how many came out 430 years afterwards?—I find 60 went down, (see Gen. 46: 25) and 600,000 came up beside women and children. See Ex. 12: 37.

10. What two prayers were answered before the petition was concluded? See Acts 4: 31 and John 12: 28.

11. What two men were prophesied by Amos, centuries before they were born?—Cyrus; Isaiah 44: 28; also 40: 3, John the Baptist.

12. What were the names of the three handmaid women in all the land?—Jemima, Rezia and Kerathaph. See Job 42: 15.

13. What kings were driven from their dominions by hornets?—See Ex. 23: 23.

14. What Bible character was called a ringleader?—Paul; see Acts 24: 5.

15. Describe in five words a journey every Christian has accomplished.—From earth to earth's life.

16. Where was the voice of God heard first by human ears?—See Gen. 2: 7, 8. In the Garden of Eden.

17. What did Adam and Eve do when they had transgressed the whole world upside down? At Thersalonica, of Paul and Silas. Acts 17: 60.

18. What was the length of Noah's ark?—Three hundred cubits.

19. What miracle was performed by the utterance of one word?—The dead were made to hear. See Mark 7: 21. The word was Ephraim.

I would like to hear from Ida, as to the correctness of the answers. My name was Della Rachel Forney and now it is Della Rebecca Snavely.

I don't know whether the good editor of the B. A. will give attention to such stuff or not. It won't surprise me much if it gets into the waste-basket. D. B. SNAVELY.

Hudson, Ill.

Certainly the editor will pay attention to such things; for he thinks children are the nicest people in the world; at least they do less harm than older persons. What would this world be without children! I would not want to live in it. But I notice that you say, "good editor." I would like you to carefully examine the Bible in regard to the propriety of calling people good. Do not stop at that passage where it says, "There is none good; no not one," but examine other places where the word "good" is used, so as to be able to look at both sides of the question.

FROM PEORIA CITY, IOWA.

Dear Brethren:—

As we have just completed a few weeks' hard labor in the harvest field, I feel like writing a few lines this beautiful Sabbath morning.

It is not that I feel myself able to write so interestingly but I feel like throwing in a little bit of my own by chance there might be thought dropped that would do a little good. As we made our way round the harvest field, and I saw the many golden sheaves lying over the field, I thought of the field of souls that is lying unengaged to waste upon the plain. I thought of the many of us up to put forth efforts to send out laborers into the field? What a work to be done, and how many are sitting upon the stool of do-nothing? Yes, very many of our able ministers are sitting idle, in-

stead of being at work. Awake, my dear brother, to a sense of your duty, go out into the harvest field, and do not compel them to come, I never remembering that when a soul is won by you, it is a star in your crown that will shine most brilliantly. Indeed you have many trials and difficulties to undergo, many disadvantages to labor under, but without labor, you will reap no crown. And, too, my dear brethren, we must all perform a good deal of preaching. We need not go out public to do our preaching at our dear brethren's; but we can preach right at home. Those of us who have children, we have a work to perform. If well done, it is a great work.

Let me say to you, "Labor earnestly in the cause of our Master and will be rewarded accordingly. May God bless and save all, is my prayer. LITTLE HILLARY.

FROM NEW HAVEN CHURCH, MICH.

Dear Brethren:—

We have some more church news from the New Haven church, Mich., in the vicinity of Fenwick Station, Montcalm Co. The brethren here have been looking for the benefit of brother for the last 15 months, for the benefit of brother and sister Sydney, who are the only members living in that part of the country. They are trying to let their light shine. Old father and mother Beam live in this neighborhood, aged, respectively, 68 and 64 years. The old lady has been lying in bed for a long time, so that she has not been away from home for eight years. These two old persons learned about the doctrine of the Brethren. They also got the B. A. W. to read, and comparing our doctrine with the Bible, they became much interested in the welfare of their souls, and asked us to help them. They requested the brethren to have meeting at their house, which request was complied with. Since that time they have made up their mind to come to the church, but some of their neighbors held forth the idea that the woman could not be baptized on account of her infirmity, which caused her to put it off for some time. About a few weeks ago she made up her mind to give her Master if she died in the act.

Knowing the time of the next appointment in their neighborhood to be on the 6th of August, the husband and wife made their ways known to brother and sister Sydney—that they wished to be received into the church at our next meeting. As it would be with great difficulty to take the woman away to a Communion meeting and they were very anxious to comply with all the ordinances of the house of God, they requested to have a small Communion at their house. So the arrangements were made, and on the morning of the 6th inst., in company with Eld. Daniel Chambers and others, we went out to the place of meeting, 21 miles distant. We arrived in time for meeting, and a respectable congregation and tried to do forth the Word of Truth, from the text, "He shall tell thee what thou oughtest to do." Acts 10: 16. This was followed by a few appropriate remarks by E. D. Chambers.

At the close of the meeting it was announced that the ordinance of baptism would be administered to the new converts, Clara and Sydney. After the meeting was dissolved, two, a man and his wife, came forward, desiring to be received into the church. They were then told to meet us at the residence of these old persons, above referred to. The arrangements were made known to the congregation. A little sister who we called the people began to tremble at the appointed place, and we found the applicants all fully determined to do the Master's will.

The old sister was carried out and placed on our spring-wagon and we all started for Clear Lake, where we arrived in time for the next morning. While baptism was administered, there was quite a crowd of interested spectators looking on, many of whom had never seen the like before. Some were expecting to see the old sister asleep in the act, but this proved again to be under various circumstances and with perfect safety.

Returning to the house, we then engaged in God's ordinances, as they were instituted by the Lord. I believe we all felt it was good for every one of the people to be present, and we hope the Lord are now the kingdom; and we hope the Lord may bless all his people.

ELIZABETH ROSSMAN.

Religious Essays.

Marriage is an awful thing, and I trust ye shall acknowledge even so when ye are with us. — Cor. 1:11

For the Brethren at Work.

WIDDER GREEN'S LAST WORDS.

"I'm going to die," says the widder Green, "I'm going to quit this earthly scene; It ain't no place for me to stay In such a world as 'tis to-day. Such works and ways is too much for me. Nobody can't let nobody be, The girls is flounced from top to toe, And that's the hull of what they know. The men is mud on boards an' stocks, 'An' 'sweatin' an' shootin' an' pickin' locks, I'm real afeard I'll be banged myself Ef I ain't laid on my final shelf. There ain't a creater but knows to-day I never was luanie any way, But since crier folks all go free I'm drounder afraid I'll have to see me! I can't stand thought that's pecky hard— I can't go into a neighbor's yard To say, 'How be you?' or borrow a pie, But what the paper 'll have it in, 'We've pleased to say the widder Green 'Took dinner a Tuesday with Mrs. Keene; Or 'Our worthy friend Mrs. Green is gone Down to Burkhamstead to see her son.' Great Jerusalem! can't I stir Without a-raisin' some feller's fur? There ain't no privacy, so to say, No more than if it were Judgment Day. And for as meetin'—I'd 's wear Every body can put me down as I see! Why, even Old Wanders' 'splied and done, Like everything else under the sun; It used to be so solemn and slow, 'Praise to the Lord from men below, Now it goes like a gallop in stee, High diddle, diddle! there and here. No respect to the Lord above, No more of it be wad hand and head With all the creatures he ever made, And all the jigs that ever was played. Preachin' too—but here I'm dumb— Res I can't put me down as I see! But law! I'm old 'till better he be dead When the world's a turning over my head; Spirits tickle 'like 'terral fols, Bibles kicked out o' drestrool schools, Gray creturs—murderin' round!— Honest folks better be under the ground. So fare-yew'll this airily scene, No more ye'll be banded by widder Green."

For the Brethren at Work.

BEHIND THE DESK AND BEHIND THE TABLE.

By C. H. MALABADIER.

To a Young Ministerial Brother:—

You with the tongue of flesh and I with the tongue of iron. You in the sanctuary, behind the table, to five or six hundred. I in my lonely chamber of suffering, to how many I know not. It is the saddest and the gladdest work on earth to preach the Crucified. How little most people know what the Gospel of God incarnate means. We may preach with all our might, if we only let people's sins alone. To reach into a brother's mouth and haul out his quid, or jerk the cigar from between his teeth, or crush his pipe beneath your heel, is generally to be called Beelzebub. The mass, even of the church, are content with generalities and platitudes. Deep, thorough preaching shatters open the soul to the core, laying it naked before the cross, is seldom tolerated. A ministry, whether with pen or tongue, replete with the elements of the highest spirituality, finds weak support. But Christ will not be Christ, and only Christ, no matter how scribble and parphrase and priest and sanhedrin mutter and threaten and persecute. To the many my little puns are too galling to the actual

inclinations, to the conventionalities and habits and indulgences which the carnal mind loves so well. If I were more concessive and compromising I would have more friends, no doubt, and increased facilities for my work. Both would be desirable, but truth and conscience take precedence. My first question, is what is the mind of God as expressed in the incarnation? That once settled, I ask leave of no man to utter the thought of Jehovah. I want no other "declaration of principles." My mission is to preach the cross, not as it stands or the creed affirm, but as it is thus explained by the life of Immanuel. From this standpoint I am a fool to many, and many are to me—that they are. But the one, all-inclusive fact of the Divine Incarnation must determine my thought and expression, my whole conception of Christianity, so help me God. To the natural man, in the church no less than out of the church, this is an offence and a stone of stumbling. And this God-declared, God-revealing truth I will preach while strength remains, even if I get clubs and bricks and mud in abundance as my payment from men. There are still souls in Sardis who strive to keep their garments white, and they will bless the Lord for my silent but pungent pen-ministry. Carcasses cannot be lanced without pain and stench. Anæsthesia has significance only when their power is their truth. Let Shimei curse and rave and throw stones, the day of retribution will surely come. David could not think of Lestahonia, because he thought of his sins. And so the sense of our utter unworthiness keeps us humble and quiet, giving blessing for cursing, showing in this as in all else that the Divine Incarnation is repeated in us. We shine, if Christians, because God's light is in us. This is the best testimony for Jesus. Religion is not all ordinance and dress and preaching and talking; but from Alpha to Omega it is life, the very life of God in the flesh, and that our own personal flesh. Dress and symbol and tradition and mandatory get all their value out of this fact; and without this all else is sham and shame. He that is born of God will have the nature of God, and his life will develop in the mold of the incarnation. Personality for the sake of personality is devilism. Christ is not divided. It is self-will and exaltation that run into schism.

Preach and live Jesus, and nothing but Jesus. All the truth you get out of a lyli, or a briar, or thistle, or raindrop, or sun ray, or zephyr, or cyclone, is so much knowledge about the Logos. Study the Bible, and this means study the Universe. Suns and stars and rocks and mountains and oceans and rivers and sand-grains and notes and atoms, are God's alphabet. Study the Book, the great book of God's thoughts. It is fuller of honey than Samson's dead lion. Plain, direct, powerful, it is sharper than any two-edged sword, cutting and piercing and cleaving and sunding as few ambassadors dare in these sickly, spanishish times. If you preach like Peter and Paul, and the early Christian heroes, you will make the gates of hell tremble, and set on fire huge piles of wood, hay, and stubble in the mystical temple. If you want to preach to good purpose you must study. The Holy Ghost does not inspire lay people. He helps those who help themselves. If you want to now down sin you must what your own saythe. God will unite what while you have your hands in

your pockets. Preaching means work, work, pray, pray, study, study. We must not ask the Holy Ghost to do for us what we can do ourselves. We must remember the answer of Christ to the devil in the wilderness, "thou shalt not tempt the Lord thy God." It is folly and sin to jump from the pinnacle of the temple, and ask God to keep us from dashing to pieces. If we want we must pray and work for it. We get wisdom on no easier terms. James and Paul do not clash. Jas. 1: 5, 1 Tim. 4: 13, 16. Jesus Christ confirms both. John 5: 38 and 4: 10, 14. The Scriptures of God are not all bound up between the lids of the Bible, unless you make the lids large enough to include God and the universe. If you study through the Holy Ghost, the Bible will become the library of God for the investigation of angels and angels, through all eternity. "And the Word was God."

THE QUAKER DRUGGIST OF MANASSHAVILLE.

YEARS ago, when Dr. Thompson and botanic medicine held sway over the minds of many, one of the earliest and most staunch supporters was a Quaker of Manasshaville. Being a small farmer and a hatter also, he at length added a third vocation, more on account of duty than any other prospect of worldly advantage. He kept and sold botanic drugs. The whole family used those medicines, believing them to be prophylactic and curative and were set scrupulously against the use of other kinds. His four sons inherited a goodly estate and likewise their father's aversion to poisonous drugs. They were able to own separate homes and property, but formed a partnership in the drug business. Each contributed equally in procuring a location, house, and all appurtenances for a first-class drugstore. A fundamental principle in which they considered themselves bound was to deal in articles not poisonous. They were entirely of one sentiment on the subject and no one contemplated that a difficulty could arise.

They pursued the business for some years and prospered moderately. Three of them at length began to be discontented. Other druggists, they alleged, had greater variety and sold more medicine. The masses were hard to convert to their peculiar views. They took poisons unscrupulously, at the instance of innumerable M. D.s, and yet lived. Good men and great men took poisons as medicine.—Washington and the Presidents, church members and the pastors, black men and white, Christian and heathen.

These three, thus coveting a greater business and emolument, resolved to sell poison. Their conscientious brother was dismissed. They believed their progress would be faster without him. They held the house and its furniture and paid him nothing. They were a very decided majority. They called him "old fog" and "separatist." They denied that the new articles which they bought were poisonous, alleging that they were, as the doctors say, only "alteratives."

Out of this matter there arise a few questions. Who were the separatists? Did they hold that house and property innocently in the sight of heaven and the inhabitants thereof?

Now in respect to difficulties, which we presume may be parallel with the foregoing among Quakers, Methodists, United Brethren, Baptists, etc., allow

us to apply the same queries. A majority may imbibed poisonous principles and begin evil practices. They may deal in masonry, Odd-fellowship, Temperance, worldly fashion, and numerous devices condemned by the Holy Word. A minority cannot follow. The progressives run over them rough shod, and leave them as the poor wounded man on the Jericho road. They hold the church houses, and say in effect to the other, Go with us, or help yourself. Query: Who are the separatists?

QUAKER BOT.

REMARKS.—We clip the above from *The Christian Cynosure* of July 20th, 1889, thinking it forcibly illustrates matters which at this time are so much disturbing the peace and harmony of the church. While the Quaker Boy has made the application to the Quakers, Methodists, United Brethren, Baptists, etc., it is not also measurably true in our church! Parallel in principle with the three brothers who became "discontented," alleging that other druggists had a greater variety of medicines, and hence sold more, and also claiming that the masses were hard to convert to "their peculiar views," are some (though not a majority in the general Brotherhood, yet no doubt it is so in some local churches) who have become discontent with pure Gospel principles as held by the church, claiming that other churches get more members as they are more liberal, and that it is hard to convert the masses to our peculiar views, hence they have imbibed poisonous principles, and have begun evil practices. Such deal not so much perhaps in "Masonry, Odd-fellowship, and Temperance" as "worldly fashion, and numerous other devices contrary to the Holy Word;" their views are not so "peculiar" as those of the "peculiar people zealous of good works," but their views have grown and are still growing more like the world and popular Christianity. Many cannot follow. "The progressives," as the Quaker boy puts it, "run over them rough shod, and leave them as the poor wounded man on the Jericho road." If not holily wounded, they are sorely wounded in feelings. God only knows how many dear brethren and sisters, and even churches, are being run over by those who have imbibed poisonous principles." May God hasten the day when all such will "see the error of their way" and look to Jesus and not to the world,—to popular religion, to poisonous principles. J. W. Southworth.

Memphis, Ky., Ind.

For the Brethren at Work.

GOD'S WAYS ARE NOT OUR WAYS.

By D. P. SAYLER.

"Preach unto all the preaching I bid you." — John 3:1.

MINENY, though not in existence now, was then a great city; great in extent and great in wickedness. "Their wickedness is come upon me." As God never brings men into judgment without first warning them and calling them to repentance, so he warns the Ninevites of the doom their wickedness is bringing upon them, though he offers them no repentance.

God's ways are not our ways. See the contrast! If man would resolve upon the reformation of a place of great wickedness, what would be his way? Most likely he would send missionaries, hold protracted meetings, organize Sunday-schools, establish schools and colleges for the better education of the

lived in the flesh, he lived by the faith of the Son of God." Gal. 2:20. "We faith of the Son of God." Just so soon as we believe as Jesus believed, we are his, God is incarnate in us, we are Christians and death is transfigured in the light of ineffable deity. "If in this life only we have hope, we are of all men most miserable." Can we hope, if Christian, "making not ashamed," because it inwardly and outwardly shows at the very thought of death as the gateway to the presence of our Beloved Jesus. No man "believes with all his heart" who is afraid of death. Holiness and pardon rend the veil, and give the Christed soul a ravishing glimpse of the heavenly Kingdom of the unfolding Paradise in the Heavens. It is faith that darkens eternity. It is faith, the faith of Emmanuel, that looks into the eye and heart of Infinite Love, and rests in "the peace which passeth all understanding." Millions in Christendom and many in our own Brethrenhood, "have neither part nor lot in this matter." They live unto themselves, their "life is not bled with Christ in God." Some even deny the Personality of the Holy Ghost. How can such be his temples? Some "wrest scriptures" to add weight to tradition and man-made theories and ecclesiastical enactments. Some even invert the sacred ordinances with the virtues that reside only in Emmanuel. Others evaporate in the wild senseless enthusiasm of liberty which scorns the limitations of God incarnate. No one can put "the lost enemy" under his feet but Christ and those in whom He reigns. It is delusive and destructive to "hope in God" and "realize the flesh of God in the flesh, ever the flesh, the life and glory, and immortality of the flesh, this, and only this, enables us to meet death as a coveted transfer unto "the far more exceeding and eternal weight of glory."

You wife, the setting of your beam, is in the grave. Who can bring you that comfort in your crushing bereavement but the Holy Ghost, the Comforter sent from God and full of all the sweetness and tenderness and sympathy and riches of Jesus. This is a bitter cup but it is offered by the hand of your Savior God. Drink it, mingled with your tears, and say in perfect child confidence, "Even so, Father, for so it seemeth good in thy sight." It is not a chance stroke, but a deliberate love-stroke, and is meant to soften and purge and prepare your heart for great benedictions, and your life for great usefulness. Stretch your arms, life yourself up, wipe your horizon, strain your vision, and learn the great lesson of God in the solemn abasement that has fallen upon you. Your faithful Mary is in Heaven, she is one of mind with Jesus, and she says, it is well. Try to say so too. Study God in the flesh. Rely your gaze on Jesus, be a miniature incarnation of the All-holy, and you will give your sainted wife joy for the rest of the life of the Eternal, and your future will be an endless rapture in fellowship with all the blood-washed and the Triune God.

C. H. BARNHART.

From Newadway Co., Mo.

Dear Brethren:—

The Love-feast held by the Honey Creek congregation, Newadway Co., Mo., is now among the things that are past and gone. Ministers present were L. M. Cobb and B. F. Ploory. Elders, from Iowa, A. H. Hoberger, and G. A. Shamberger. B. Keller, Daniel Gish, and two from Missouri districts. Congregations large, order good. Weather quite warm. Crops are good; so fruit; plenty of apples and peaches. Health is generally pretty good. Love to all the Israel of God. Brethren, pray for us.

W. B. SEEL.

From Ashland, Wis.

Dear Brethren:—

By invitation from the Brethren of the Danville congregation we made them a short visit. Their church is in Knox county Ohio, some 40 miles south. Went by private conveyance, leaving home August 30th, and returning on the 10th. Had pleasant weather, and on the whole a very enjoyable trip. Met five times for divine worship; twice at the North Star, and three at Rockton, and twice near Gambier, at the home of Bro. Grove. Had good congregations, and kind friends. Came to believe the spirit and love of the Father was among His children. Our meeting at Gambier was on Saturday evening and Sunday forenoon. Was accompanied by Bro. Dewit, of Newstead, whose presence added much to the enjoyment of our ride and our stay. We have going to Gambier occasionally this Summer, as the members there are somewhat isolated from the main body. The meeting there

has been growing in interest and both members and others urge to make that a permanent preaching place. A series of meetings is under contemplation for that place the coming Fall or winter.

Two sisters living some 12 or 15 miles away, came on Sunday in good time for meeting. It is needless to say they enjoyed themselves with the good people. For more of the same kind of real among us; then I recall the kindness of all, to us, since our first meeting with them, and especially of that unknown sister, who slipped a beautiful present into our valise for Sister Parker. It was a complete surprise as well as a liberal fulfillment of the command, "Let us lay hand know what the right hand doeth." Met G. B. The giver was no less our reward. The elder, John J. Workman, (he will please pardon the personal allusion), though in poor health most of the time, manifests a deep interest in trying to keep the members together, and often goes through his physical straits to advance the cause. How sad, that division and trouble will find its way into the fold despite the efforts of the faithful to retain peace and love. Isaac Ross withdrew from the ministry nearly a year ago, making the labor doubly burdensome for a year or two.

The church met in conference on Saturday, the 12th, and considering the peculiar state of the Brethrenhood at the present time, and especially, of north-western Ohio, and the Danville church; the meeting passed off pleasantly. We regretted to see the church under necessity of disallowing eight of its members. I think about 80 members with ten members.

We trust that the Lord will be with the Brethren at Danville, and all the faithful in Israel. Of that we could rely more fully on Him and His promises. Surely His wisdom and strength is sufficient for us all. Then let us trust Him ever, and especially now, in our day of trial. We need His guiding hand to lead us safe.

I. D. PARKER.

Report of Money Received.

Dear Brethren:—

The following sums have been received for the Independence meeting-house, Kan.:
Sister K. L. Iowa, \$ 50
Crommough church, Pa., 3 41
W. Kephart, Miami, Pa., 4 00
Upper Stillwater, Alaska, O., 27 25
Total, \$35.16

ED. SUMNER HODGENS.

The Facts in the Case.

The *Progressive Christian*, No. 31 accidentally falling into my hands, I note that the editor makes use of my name in connection with others whom he says acted in a certain matter opposite to "all men of sense." This has reference to the effort made by him, clandestinely to impose his steno-grapher upon A. M. of 1869, held in Roanoke Co., Va. It is due to myself that the reading public should know the part that I, the editor and I acted in that drama.

1. He addressed me by letter as the manager of that meeting, informing me of his intention to have a reporter present, and mistaking me to be of a kind with himself asked me to prepare a place for him in his introduction, and falsely, not to let it be known that it was for a steno-graphic reporter, but to say, "It is for H. R. Hoberger's clerk."

2. When he arrived at my house I took him apart, and privately, (in all the kindness of a Christian brother) told him that it would be a matter for the time being that it would be attended with unpleasantness, it never having been admitted, and that the sentiment of the church was against it. To this he replied, "I don't care for public sentiment; it is my privilege to mould public sentiment," and so persisted in trying to get in his reporter, but was overruled by the Standing Conference, and in refusing to do with it in any way after my consultation with him, until after his return home and publishing an article in his paper, in which reflections were cast upon me, and did me injustice, to which I replied. But because I presented the matter in the manner in which I did, to publish it, his free retractant notwithstanding.

Lastly, I will here say that while with me the reporting of the proceedings of A. M. is of doubtful propriety or for the good of the church yet, the course I pursued in the matter in question, was not so much the subject of any opposition, as my hatred and opposition to speaking a falsehood, or acting falsely—as I was requested in that

case to do; some people are in these things more scrupulous than others.

I suppose that our author still thinks that he "has tried to do this by moral suasion, but has never attempted to do it by co-action." There is said while in such regard, but when he obtained numerical strength, then, when his history is written with an iron pen, traced in lines with the blood of martyrs slain. Always thus with ambitious malice.

B. F. MOORMAN.

From Wyandott Co., Ohio.

Dear Brethren:—

The Wyandott congregation has reason to rejoice again. The good work of the Lord is still going on. Two young men made the good profession and were baptized to-day. May we be so true to be faithful. We have received two by letter and two by baptism this Summer.

JACOB HESTLAND.

Notes of Travel.

Dear Brethren:—

On the 24th of August, wife and myself left home. Met Bro. Amick of the B. at W. La Salle. These went via the Rock Island R. R. to St. Paul. Here we were met by Bro. C. M. Hoisinger, and taken to his home, 45 miles from Spauld and 3 miles from Henry. This is now the territory formerly called our southern union field, and it was our object to hold a few meetings and be present at the Love-feast to be held there. Met Bro. R. Gish, the well-known evangelist, and wife; Bro. W. Hoisinger and the younger Bro. Gish, (son of W. Gish) also in the ministry—all from Roanoke. These, with Bro. Hoisinger, were the ministers present. Meeting held in a town hall, eight miles from Lacon and on the opposite side of the Illinois River from Spauld in Marshall Co.

Bro. Gish, I believe was the first to traverse the portion of Illinois between the Northern and Southern churches, and preach. From the church in Marshall Co. has grown to hold present position.

As to the meetings, the first two were not so well attended (held in the brick church at west-side) owing to unfavorable weather. Here is a good house of brick that could be bought for \$400. It is owned by the Methodists, but they have lost their hold, being mostly left in the hands of Catholics. This building, on the east side of the river at a convenient place, and should be purchased by the brethren.

On Saturday afternoon and evening at the feast, some forty or fifty members commanded; attendance quite good and more than the house would hold. There was respect shown to the people of God and the cause preached. An election for deacons resulted in the choice of Bro. John Fike.

I have traveled over this field at different times. The members are much scattered and have some drawbacks, but with the constant and incessant labors of our dear Bro. Hoisinger still on the increase, and although limited in circumstances, are laboring earnestly for the cause of Christ. Although there were no additions, we think there were those present that felt almost persuaded to join in with a people of God. Two who had been asked and requested to come back to the Father's house.

On Monday we went home again, reaching there Monday evening; found all well.

Fraternally,

J. C. LATMAN.

Wayside Notes.

On Sunday, July 30th, I left home for the debate in Newton Co., between H. H. Miller, and Morgan, (Campbellite). Bro. Miller was eminently successful in defending the truth, and in refuting the charges made against him: while Mr. Morgan proved a pitiful failure. He had no arguments, and for lack of arguments, he was a decided success. So manifest was his collapse, that his own brethren pressed that the discussion close on the fourth day, they having suddenly discovered that it was a very busy season of the year. As it did not suit our brethren to have a debate at Mr. Morgan's expense, however, all but the most of our brethren, we have an engagement elsewhere before all the propositions were discussed. It was evident that he would feel more comfortable in some other business, and this too after his heated preparation for the debate. All except Mr. Morgan's friends seemed to leave Bro. Miller's side, and Christian bearing, and his clear manner of pro-

posing his arguments, and we think his success in proving a great help to the Brethren in their efforts to hold forth the simplicity of the Gospel in the foundation of God's people. Priests took Bro. Miller and myself, to Bro. T. J. Mason's, near Neshota, and myself, to Bro. Hubbard and wife, and old Sister Farnham. Bro. Mason's; those, with Bro. and Sister Farnham, were with Bro. Stain, and Baptist Church, and Bro. Stain, they fully read the Scriptures, and we read and placed themselves in fellowship with the Brethren. Bro. Mason and Hubbard, but the ministry of the Gospel placed in their hands, and we went back to our ministry was as firm for the true Gospel as these brethren, the names of these would not exist. From Bro. Mason, Priests took us to Carthage in Jasper Co. and met with the brethren and sisters of the Spring River church in council on the 1st of Feb. 1877. "Love the Brethrenhood," and it seemed to be to be feared that these selves with such marked out by Paul in 10:17. The remaining members of this church are orderly and firm in the support of this cause, as always held by the Brethren. On the 11th, we went in council with the members of the Dry Fork church, of Jasper Co., and Brethren Wm. Hargis and S. C. Hester, ministers, while Bro. C. Holderman is in the Spring River church. These brethren are faithful and have a very large territory, travel over to fill appointments. They are good workers, and would gladly welcome us to move to it, to meet an appointment on the evening by rail, to meet an appointment in Nevada, county-seat of Vernon county, Mo. Bro. Miller preached in the Baptist church, a good audience. Bro. Samuel Clark is the elder of church near this place, with Brethren Dewit, and James Miller, as co-laborers.

On the morning of the 14th, we went to the train for home, here Bro. Miller, who is a minister in the Mineral Creek meeting-house, was obliged to leave so soon. On the morning of the 14th we took the train at Wyandott, for Ray Co., by way of Kansas City, to attend to the committee work assigned to me. A. M. and after two days' labor the committee met and hoped to have determined that the work done will prove vital to the future peace and prosperity of the church. Here we found a good body of members, a number of them having moved from Virginia. Our day's association with the Brethren was pleasant, and were favorably impressed with their aim and efforts to maintain the principles and order of the Brethren. It closed that for a season hung over them, it should will speedily disappear, and a time of prosperity will follow. At the close of the committee, Bro. James H. H. Miller, at the G. W. Crisp held all at a happy evening in his train for their homes in Ia. The rest of us, some to Kansas, others to Mo., and at the same time to happy season, hard work, and faithful traveling, meeting and parting, these lines are stretched to have a fainter record, than the record of identity carry of what is here briefly given.

S. M. MORSE.

From Abilene, Kansas.

Dear Brethren:—

I just returned from the pleasant Love-feast in Washington church. There were about forty communicants and the ministerial force was good for a new place. Eld. M. Meyer, L. Hilley, L. Jordan, Ben. Kepner, old father Hilley and the writer were present from this district. A. B. Dewit was ordained to the full ministry and Jacob Meyer received his degrees. We had the best of order throughout the meeting.

ED. JOHN FORNEY.

From Dorchester, Ill.

Dear Brethren:—

The Brethren of Camp Creek Church, McDonough Co., Ill., have decided to dedicate their new house for worship the 15th of Oct., and continue meeting until Saturday, the 19th. We time set for our Communion meeting, Bro. D. B. Oliver will be the pastor, and take charge of the meetings. Members of adjoining churches, and especially ministers are cordially invited to be with us.

As a church we are in peace and union; and we are aware of the great communion in the Brethrenhood, we had much to do here to take active part in the crisis. We are eager to have the Word preached. One priest so made that good confession two weeks ago. May the Lord be his helper.

JOHN S. MYERS.

Religious Essays.

MEANS.—We write none other things unto you, than what ye read or have heard; and I trust ye shall acknowledge even to the end.— 1 Cor. 2: 13

For the Brethren at Work

"CONSIDER YOUR WAYS."

BY ELIZA M. MORTON.

Hay. 1: 5.

Stop 'mid the battle and careless strife,
Mid the wearing cares and ills of life,
Stop and commune with yourself to-day,
Stop and consider how time slips away.

Think of the hopes forever fled,
Think of the love forever dead,
Think of the friendships so false, untrue,
Think of the duties neglected to do,
Think of the yearnings all unexpressed,
Think of the longings for home and rest,
Think of the changes here and there,
Think of the misery every where.

Think of the pleasure as well as the pain,
Think of earth's beauty soon and again,
Think of the flowers so fragile and sweet,
Think of wonders beneath your feet,
Think of the hearts all tempted and tried,
Molded by grace and to heaven allied,
Think of the goodness as well as the sin,
Think of the spirit that dwelleth within.

Think of the "Savior who suffered and died,"
Think of the harvest-field, rich and wide,
Think of the work some hands must do,
What if the burden shall fall on you?

Think of the future "by prophets foretold,"
Think of the city with streets of gold,
Think of the long, eternal years,
Think of the eyes never dimmed with tears,
Think of the sacrifices great, and the love,
Think of the pity and mercy above,
Think, and be glad that the day of grace
Lingereth yet for a fallen race.

Think, and resolve to begin anew,
Think of the glory was meant for you,
Think not to mold the soul, and make
Hearts more tender,—for Jesus' sake,
Hearts more loving and hearts more pure,
Hearts more willing the cross to endure;
Think of the work some hands must do,
Be glad if the burden shall fall on you.

LOOKING UNTO JESUS.

BY W. B. BACHTHEL.

In the entire range of human knowledge can be found but one glorious example worthy of imitation by every man. The world knows but *One*, who has been "HOLY, HARMLESS, UNDEFILED, AND SEPARATE FROM SINNERS." With all their malice, infidelity and wickedness have failed to fasten a single stain on Christ's character. The Redeemer shines as ever, "the brightness of God's glory." Not a fault, or foible, not a single error or weakness can be pointed out in the life and teachings of the Holy Child Jesus—not one. Whence, then, the opposition to Jesus of Nazareth and his kingdom? It comes hence, that light having come into the world, "Men love darkness rather than light, because their deeds are evil." To the mass of the Jews, to whom He came in person, instead of being "the fairest among ten thousand, and the one all-together lovely," He was the meanest of earth, and the one perfectly hateful. They could see no beauty or comeliness in Him that they should desire Him. They cursed Him, they gnashed their teeth on Him, they belied Him, they condemned Him that was innocent, "they crucified Him." But hear the benignant Savior, amid the agonies of crucifixion, praying for his enemies and persecutors: "Father, forgive them, for they know not what they do." Well might the ingenious Roman executioner exclaim, as with menacing and horror he viewed the thrilling scene, "Surely, this was the Son of God!" He that possessed all things, "for our sakes became poor that we through his pov-

erty might be rich." O man, look unto him, walk in his footsteps, imitate his bright and glorious example! Whenever the cry of distress assailed his ear, or suffering met his eye, his generous bosom heaved with compassion, and his sacred hands administered the blessings of his grace, and his great loving heart beat in unison with suffering humanity. "He was, emphatically, the minister of the poor, and the friend of the wretched." As a gracious, merciful physician, he came to the sick, the afflicted. His course led him through the dark valley of humiliation. He, "who thought it not robbery to be equal with God," who "was the express image of his person," became accursed that he might restore the remnant of his people. In view of the eternal weight of glory that should be realized by the redeemed, he unconsciously suffered the abuse of the world. He was the living embodiment of charity so eloquently described by the apostle Paul, writing to the Corinthian Christians (2 Cor. 13). At what stage of his course shall we view him? Hear the praise of those into whose eyes at his command the cheering light enters for the first time, whose ears were first opened to the music and harmony of nature, whose distorted and useless limbs were made straight, so that they could leap and walk, whose diseases fled at his approach. Behold the poor and despised, listening eagerly to the glad tidings of great joy, for "to the poor the Gospel is preached." Hear the words of life and salvation as they flow from His lips, as seated on a mountain, he makes known the true philosophy of life. His words were precious words, rarer than gold, and sweeter than the droppings of the honey-comb. "Looking unto Jesus." Oh, what a pattern of holiness, of every excellence! Every true follower of the Son of God is a stream of living water in the earth; he is a blessing to the world, continually sending out heart-felt influences; he is a burning, shining light; He is a "tree of righteousness;" "The Rose of Sharon." Imitate no man, nor high angel, farther than he imitates Christ. "The Queen of the South (from the distant land of Sheba in Southern Arabia,) came to see the wisdom and glory of Solomon, whom men regarded as the perfection of human greatness, and whose reign was the golden age of Jewish history, but 'a greater than Solomon is here.'" Solomon was only the glow-worm in the dust, shedding a single ray of light, whilst Jesus Christ is the brilliant sun; that light that lighteth every man that cometh into the world. We fail to lay hold of Christ; fail to appreciate him. His name has become a familiar song; we dwell on it without interest; we sigh of it with dullness. O that "Lily of the Valley," Christ Jesus, enable us to enter more fully into thy gracious acquaintance and sweet fellowship! Help us to know thee, that we may be like thee! My fellow-traveller to eternity, dost thou desire happiness here, and eternal life? Go to Jesus—look to Jesus, He will give thee more than thou canst desire. Go to Him with humility, reverence, faith and earnestness, and he will send thee away without filling thy heart with gladness, and granting thee that peace which passeth understanding, and a hope which maketh not ashamed.

ACTIONS speak more forcibly than words; they are the test of character. Like fruit upon a tree, they show the nature of the man, while motives, like sap, are hidden from our view.

For the Brethren at Work.

WHETHER OR WHEN TO FAST.

BY C. C. ROOT.

The Scriptures are too definite upon this question for any room for doubting, for a moment, the propriety and necessity of fasting. Is there not enough implied in the words of Jesus when he said, "Moreover when ye fast," (Matt. 6: 16), and again in verse 17, "But when thou fastest, etc.," Matt. 17: 21 and Mark 9: 29, 30, "Howbeit this kind goeth not out but by prayer and fasting." Do we find no equivalent to this failure of those disciples, in many of our efforts to carry out his great commission in all our several positions and callings? How, then, are these "all Scriptures profitable" to us "for correction and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work?" If then, it is so easily proven that we should fast as a duty enjoined upon us as obedient children of light, it may be easily proven when we should. Now it is wonderful how much faith in prayer helps our infirmities in, and of the flesh literally. Why, it alone gives strength to bone and sinew,—actuates the nerve powers, and prompts the will. How much more, then, must be expected, even literally, when "prayer and fasting," are combined, saying, as we do, what a wonderful sympathy there is between the digestive and mental functions of our system. Then in addition to all this, think of the Holy Spirit being grieved in the disobedience and indifference to the Savior's suggestions of the duty and effects of fasting! Then as we are all ministers of his grace and even of his Gospel, some by word and some by silence, some by one act and office, and some by another,—let us, then, see how near it will be fasting to God in secret, if we are only strictly temperate in all things. For example, the minister might eat an early breakfast, then labor hard and get no dinner till quite late, he forgetting the make and machinery of his system and his trust in the strength and power of the spirit, in obedience to prayer and fasting. (to say nothing of the free action of the mind during an empty condition of the stomach) gorges himself with pie, cake, apple, and for a stimulus, hot tea or coffee, or R. R. R. or whatever may be brought forth by the kind hearts and hands of the good but unsuspecting ones. The same rule holds good to the hearers who go to hear. All this church-sleeping and much of this inattention and indifference to worship is owing to the want of prayerful fasting and a want of being "temperate in all things." Then on all occasions of important Christian duties and missions, if this were observed as a rule, from faith and trust in God, as well as from a physical point of view, much might be accomplished, of which we fail, and then ourselves waver and faint in faith, and not suspect the cause being that our gods are our bellies, until faith in prayer shall have perished for the want of FAITH IN FASTING.

For the Brethren at Work.

RECRETFUL.

BY M. M. BRIDGEMAN.

It is with regret that we see confusion and partyism still on the ascendancy. Instead of mercy, kindness, and charity prevailing, coldness and bitterness are eating up what little affection

remains. The time was when fellowship was withdrawn, it produced pain and sorrow, but now it is published throughout the land, and made the subject of gratification by many, instead of sorrow and grief. Is it any wonder that love is destroyed and confidence shaken? Circumstances may for a season place unfeeling persons in power, but surely the day will come when the Judge of all the earth will overturn and overturn until every vestige of sin shall disappear.

How hard for malice to yield! It has not in it a particle of affection save for self; and reason and judgment flee away as the mist before the Summer sun. Every idle tale and ungodly gossip are devoured with a relish denoting an unregenerate heart. Back-biting, misrepresentation and calumny are fed and fostered, while brotherly affection becomes a matter of the past.

I look upon the tendency to spread the bitterness prevailing, as not in harmony with divine principles. If the fact of fellowship being withdrawn must be told in the streets of Askelon, then where is the restoring of that brother in the spirit of meekness, for meekness is pretty quiet. Brethren, let principles of love prevail; and love is pitiful, kind, and courteous. If the great Brotherhood is right in all of her work, she can afford to be very patient and long-suffering.

For the Brethren at Work.

TO A DISSENTER.

BY C. B. RAINBOW.

I ASSESS you I am not offended by your caustic animadversions. Suffering and self-respect, and the chastisements of grace, and, I trust, Divine illumination, have taught me the precious and much needed lesson of forbearance and self-restraint.

I am sorry there is so much fire in your letter not kindled from above. It is sad enough that our external Brotherhood is ruptured; I pray thee be meek and mild and self-mastered, so that the inner bond may remain intact. The *gulf* between us is not at all where you place it. I never advocated any particular style of dress as the only mode in which Christianity could find expression. And yet you write, as do many others, as though I did. Nevertheless no sane person can shut his eyes to the fact that in dress, sin has ever found its easiest and most universal expression. The lust of the eye was the first to be awakened in the primal apostasy. "And when the woman saw the tree," etc. Gen. 3: 6. The eye is the devil's great inlet, and a flesh-pleasing exterior is the sinful heart's most universal expression. To make so light of this matter as nearly all so-called progressives do, is only an unbecoming plea for pride. That the church should have such a fight with the devil in this very matter is not at all strange. And that factions should tear off from the Brotherhood for no other reason than larger liberty in the element out of which all the extravagance and frippery of fashion spring, is no marvel. No amount of logic and rhetoric and misrepresentation can cover the real motive. You may be as honest in your convictions as was Paul in his persecution and slayings of the saints. This will not change the fact of your antagonism to the cross in the character of the freedom which has become your watchword. Whether Annual Meeting has a right to fix a uniform costume,

even in the most general way, must be determined by the essential nature of the life brought into humanity by Emmanuel, and the essential nature of the life brought into humanity by Emmanuel, and the essential nature of the element this Divine inhering was meant to eradicate. The primary question is not whether we must dress as Annual Conference prescribes, but whether the new life which the Holy Ghost imparts does not necessarily displace and condemn the element in human nature which A. M. so rigorously reprobates? You are wrong, wrong, all of you, in the unreflexed assumption that your disruption is a return to a more rigid conformity to the Gospel. Never was there a more unfounded assertion made. Never was any statement more flatly and palpably contradicted by the most superficial and obvious facts in the case. The stern, formal application of a central principle which the church has made in relation to a single point, furnishes not the shadow of a ground for the cry of tyranny and apostasy which is so tenaciously phrased for party ends. The course which you pursue is neither generous nor wise. A milder temper and closer adherence to the reason of things would be no bolder. Your whole fabric rests on misrepresentation, and this latter is no doubt the legitimate offspring of mis-conception.

A satanic heart may beat under the strictest conformity to ecclesiastical prescriptions. But this does not touch the point. Human nature and human form are of Divine ordination; and yet in it were found, and are found to-day, many monsters of iniquity. This is no argument against the wisdom and justice of God in both the nature and mould of humanity. Annual Meeting has nothing to do with originating principles. This is wholly beyond man's province. But God has not applied his own principles in the letter record to a thousandth part of the instances which the rollie centuries will bring up for specific consideration. Against the principle which avowedly guides the church in the measures which are so obnoxious to you, no argument of any weight can be advanced. Indeed no argument of any kind has been attempted. A plain style of a thing is no exponent of the cross, when the thing itself is the election of motives that antagonize the cross. Here is an axiom which I challenge the whole generation of you to refute. With deep pity and agony I read the publication by an old brother of a sister now dead who shortly before her departure, allowed herself to be expelled from the church rather than lay aside her hat which "cost only twelve and a half cents." And this is the exalted, glorious, divine, self-sacrificing spirit of the Incarnation! Think soberly, brethren, and without prejudice, of the real principle that underlies such a fact. Your theology is radically at fault because it runs counter to inexorable psychological laws. These laws are inductive and formative operations whether we acknowledge them or not. No intelligent observer is ignorant how easily and insensibly we are schooled into wrong faith, wrong conviction, wrong conscience and wrong action. Our motives may be consciously pure and God-ordered, and yet be in fact unholy and God-abhorred.

Some of your writers I read with intense pain. They have deeply disappointed me. Their spirit is a glaring

travesty of the Christian superiority which you claim distinguishes your new organization from the Brotherhood. God in the flesh never does such work as is done by some of your leaders. Hold them back for their own sake. They revel in "threatenings and slaughter." "They know not what manner of spirit they are of." "They are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God." My inmost soul groans and weeps for them. Some day the hot, murderous words of passion and wounded pride will return and give a reflex blow of Divine indignation that will confound those who utter them. On both sides there is sad and fatal dereliction in regard to the pivotal fact of Christianity. Your aberration has taken on the additional feature that it conflicts not only with the fundamental idea of the incarnation, but with the restrictions of ecclesiastical legislation. Hence collision, confusion, and disruption. Partial surrender to the church in matters of expediency, would have been nobler than withdrawal, misrepresentation, and vituperation. A Christed soul can yield much, can yield all but—Christ. And when we are all wholly Christed there will be no legislation about dress, because the flesh will not have sufficient dominance to lure us away from the cross, even if the snare "costs only twelve and a half cents." With faithful love and sincere good wishes, I am ever yours.

For the Brethren at Work.
**WHY WE KEEP THE LORD'S DAY
OR THE FIRST DAY OF
THE WEEK.**

BY DANIEL HAYS.

1. THE FIRST DAY of the week, or the Christian Sabbath was prefigured under the "ceremonial law." "The morrow after the Sabbath" was the day on which the wave-offering took place. Lev. 23: 9-14. The wave-offering of the firstfruits of harvest prefigured the Christian Sabbath. Now turn to John 20: 19-23 and see that the same day Christ arose from the tomb. He met with his assembled disciples and blessed them; and after eight days (26 verse) which was the next first day, he met with them again, and said, "Peace be unto you."

2. The day of Pentecost was on the 50th day after the wave-offering was made. It was a day of "holy convocation," no "servile work" to be done, and it was to be a statute forever. Lev. 23: 15-21. Now turn to Acts 2: 1, and read: "And when the day of Pentecost was fully come they were all with one accord in one place." This was the first day of the week—the Holy Ghost came down with power on that day and consecrates it as the day on which Christians were to meet in "holy convocation," do no "servile work," and to observe it perpetually.

3. Though the disciples preached "daily," and to the Jews on the "Sabbath day," yet the practice of the Apostolic church was to meet on the "first day of the week." See Acts 20: 7 and 1 Cor. 16: 1.

4. The resurrection of our Lord was on the first day of the week, when the "Sabbath was passed." Hence it is called the Lord's day. On the day Christ arose, he breathed on the disciples, and said, "Receive ye the Holy Ghost." The 50th day after, the Holy Ghost was given, and they were filled with the Holy Spirit. It was the day

on which at different times the Spirit was specially manifest, and John "was in the Spirit on the Lord's day." Rev. 1: 10.

5. Christ was crucified and buried on the 6th day. He rested all the 7th day in the grave and fulfilled it for all mankind. He arose on the first day of the week, when the "Sabbath was past," and gave us a NEW DAY—"another day" (Heb. 4: 8). "He taketh away the first, that he may establish the second." Heb. 10: 9.

6. Primitive writers all testify to the observance of the Lord's Day, and they refer it directly to the resurrection of Christ. No event this side can be shown as to its origin. Barnabas calls it the "eighth day," typical of the true Heaven beyond the Millennium, of which the seventh day was a type. Agnostics condemn "sabbatizing," or keeping the Jewish Sabbath, and says that the Christian is not only to observe the Lord's Day, but also according to the spirit of that day. These writers were contemporaneous with the apostolic age, and no doubt derived their authority from the apostles, of whom Paul was chief, and in his celebrated reference to the abolition of the Sabbath in Col. 2: 16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days," appears decisive on this point.

Moore's Store, Va.

APOSTOLIC PRACTICE.

THE apostolic practice justly carries an authoritative force with all who are loyal to the New Testament. It is not an inference, but a positive command, that we shall follow their example, even as they follow Christ. They were placed under the immediate guidance of the Holy Spirit, in order that their words and example might be infallibly right. The Savior promised that it would guide them into all truth, and we must regard their words and their example as possessing all the force of a divine mandate.

Especially in the matter of preaching the gospel they were not allowed to begin the great work, after the crucifixion and ascension of the Savior, until they were endued with power from on high. During his ministry they had labored under his eye and direction; after his departure they must be directed by the Holy Spirit. Hence they were silent from the Passover to Pentecost. Only when the latter festival had fully come, and they were filled with the Holy Spirit, did they begin to announce the conditions of salvation. If men would know in this age the plan of redemption and the proper methods of preaching and saving men, they should turn to the apostolic practice. Upon the apostolic methods we find some remarks in the London Christian Commonwealth that so well express the truth that we transfer their substance to our pages. The writer says of the apostles, that in the first place, they relied exclusively upon the preaching of the Gospel as the means by which to produce conviction in the sinner. They in no case resorted to modern expedients for this purpose. Understanding the gospel to be the power of God unto salvation to every one who believes it, and having received a commission to go into all the world, and preach this, we find them, in every place and at all times, faithfully proclaiming the Gospel to those whom they addressed. And we are told when the people heard,

"they cried out," etc. There were no inquiry meetings, no prayer-meetings, such as we have in modern times—in fact, nothing whatever to turn the attention from the preached Gospel, or to suggest to the unconvinced that there was any reason why they should not accept of Christ and obey him at once, instead of waiting for the effect of other influences, such as are provided by modern preachers. The apostles simply told the story of the Cross—the story of Jesus and his love—and the matter was then left with the hearers to decide whether they would accept or reject the message delivered. Would it not inspire a new confidence in the power of the Gospel which we preach? When the people see that this Gospel has to be supplemented by so many devices unknown to the Primitive Church, it is not surprising that they should lose faith in Christianity, and become either indifferent to its claims or else active opponents of its progress.

In the next place, it should be distinctly noticed that when the Gospel was preached by the apostles, and the people inquired what they were to do, they were told definitely, and in language which could not be mistaken, exactly what the conditions of pardon and adoption were, so that when those conditions were heartily accepted, there could be no reasonable doubt as to the position any one occupied. Every one knew whether he had believed, repented, and been baptized or not, and when he was conscious that he had heartily done all this, he had then a right to claim with certainty the promise of the remission of sins, the gift of the Holy Spirit, and the hope of eternal life.

There was in this practice something so straightforward, definite and intelligible, as to act, time and place—something so satisfactory to the people who were addressed—that the same day or the same hour of the night many of those who heard, believed, obeyed, and rejoiced in the salvation offered through Christ. There was no delay in order to satisfy certain imaginary subjective conditions—no waiting for power to be added to the Gospel to make it effective. The Gospel itself was the power, and whoever rejected it, rejected the only means by which they could be saved.

This view made the issue definite and clear. Salvation was an exceedingly simple matter. To hear, believe, and obey the Gospel was all that was needed to secure the pardon of past sins, the gift of the Holy Spirit, and adoption into the family of God. But after this there was much yet to be accomplished. Faith, repentance, and baptism were the conditions of entrance into the kingdom of God on earth, and now the converts must add all that is necessary that they may have an entrance administered to them abundantly into the everlasting kingdom.—The Evangelist.

SCRIPTURAL CURIOSITIES.

ALL the verses of the 3, 6, 8, 10, 12 and 15 chapter of Rev. begin with the conjunction *and*, except one verse in each chapter. From the 5th to the 17th chapter inclusive are 197 verses, and all begin with *and* except 32, and of the 387 verses in the book of Revelations, all begin with *and*, but 120.

I. B. LAIB.

REVELATION means uncovering, and we shall understand the Bible better if we think of it not as the uncovering, but as the history of God's uncovering himself to man.

BRETHREN AT WORK.

Published Weekly.

D. L. MILLER & DAVID H. MOORE, Editors and Proprietors.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. If you have paid, send no money and no request for payment. Thus "1 Jan. '13," shows that the paper has been paid for to January 1, 1913. "1 Jan. '13," shows that the date will run through January 1, 1913.

NOTE: If paper credit has not been given within one month after date of date of payment, notify us at once.

DECISIONS MANDATORY.

The nature of decisions made by Annual Meeting has heretofore been a mixture—some of them mandatory, while others were only advisory, but there has not been a proper distinction made between the two. On this account some decisions that were intended to be advisory when passed in A. M. were held in certain localities as advisory, and disregarded by such churches, while other decisions that passed as advice only, were made mandatory in certain churches. This condition of things has not worked well, because it was not strong enough to rule when a rebellious spirit grew up in the heart. When there is no spirit of rebellion, advice is strong enough. It is like a father with a family of boys, his advice is sufficient to govern the good, obedient son, but it is not strong enough for the one who is disposed to rebel. The Annual Meeting is now under the necessity of making a more positive and plain form of government—not to change the government that has, but to provide for more strict rules in passing decisions, and enforcing them.

One thing in reference to the mandatory word of Annual Meeting which we fear is not understood, is that some have concluded it can pass nothing that is advisory. This is not correct, it may give advice now or it has ever done, but it must call it advice, not decision. If a question is brought before the Annual Meeting to be decided, it may decide it; in such case the decision is mandatory, as it would be in all courts of justice, or it may refuse to make a decision upon it, and only give advice. It will not allow the question to be made a part of membership. It may give brethren to work for uniformity in practice, but not to make it a test of fellowship in any matter where the Annual Meeting has not, and the Scriptures have no material or essential change in the work of Annual Meeting; it will be more explicit, and define more clearly between the decisions it makes binding, and the counsels it gives as advice.

B. H. M.

USURPATION.

At this time there is a good deal written and said in regard to the usurpation of power in the church and elsewhere. We sometimes wonder if those persons who have so much to say about usurpation really know, or even stop to consider the meaning of the word. Webster defines it thus:

"Usurpation, —The act of usurping, or of seizing, of occupying, and enjoying the power or property of another without right; an unauthorized, arbitrary assumption or exercise of power, especially as infringing on the rights of others," etc.

Power that is delegated, or given to another by proper authority, is not usurpation in any sense. The authorized has that power is never considered usurpation by any one knowing what he is talking about. The person thus delegated has a right to use his power to the extent of his ability, so long as he allows others the same privilege, and does not interfere with the just rights of another. If by his usurping learning, experience and ability, he is able to exert more influence over another than others, and thereby carries his points, he does nothing more than what any other man would do if he had the same chance. No

man of reason would call it usurpation of power or authority. It is a God-given principle to which every man is entitled, and should not be interfered with by the use of unlawful means.

When a member is sent on the Standing Committee, to perform the duties of a member of that Committee, he is in no sense a usurper of authority. He did not elect himself, but was sent by others who had the power to send him. If his superior influence gave him a majority of votes that was no fault of his; he has a right to use his influence so long as others have the same privileges. If at the Annual Meeting he makes able speeches, he does nothing more than he has a right to do. If by an able logical speech, he can influence the majority decisively, and in no respect injure the majority, would you do that if they could, and never think of calling it usurpation at any time. If when a vote is taken, and he rises up, he simply exercises his lawful right, and also performs his duty in acting as his conscience may dictate.

It is further supposed that the majority of our organized assembly should decide any matter that may come before that assembly. If there is any other just way of deciding questions, it has never yet been made known. If in that assembly, each one has the privilege of expressing his views in a Christian manner, and a subject is fairly discussed, and all have the privilege of voting, the minority should never accuse the majority of usurping authority, for in that case the majority exercises their same power that the minority so much desired. Furthermore, if the same assembly, by a large majority, should vote down any privilege that they had been exercising heretofore, they should not be accused of usurpation.

Usurpation is to seize, occupy or enjoy the property or power of another, without right. Certainly the Annual Meeting does not do that in her decisions, for the meeting is made up of men who make decisions to apply to themselves alike with all others. The body usurps no authority over another part of the body, but grants to every member the same liberty, the same enjoyment, and the same Gospel privileges. She takes no one's property away from him, nor does she take away any one's power. She decides only such questions as she is asked to decide, and in no respect takes the right to usurp authority, and rule the majority. The body, and not a few leaders, hold the authority. It is the body that makes the decisions, and not a few leaders. The leaders do not usurp authority—they cannot, as they have no authority only what the body gives them, and that which is given, conferred legally, is not usurpation in any sense.

When it comes to voting on a question in Annual Meeting, a member of Standing Committee has no more power than a headless boy thirteen years old; the votes of twenty-one young inexperienced members would count more than the votes of twenty of the most influential and experienced elders on the Continent, thus doing away with all possible chance for usurpation of power in the voting line. When it comes to making speeches, a member on the Standing Committee has no more privileges than one of the laity whose name is not known fifty miles from where he lives. If he keeps to the question, and has sufficient knowledge to do so, he can speak just as long, and take up just as much time as the most influential elder in the Conference. There is not an elder, or any one else there, who can usurp authority over him, or in any way deprive him of his lawful rights and privileges. Certainly there can be no just ground for crying "usurpation."

We may further add, that when it comes to making decisions, the laity, if they want to, can vote down every member of the Standing Committee and every elder present, and that, too, in perfect harmony with our principles. If there is any usurpation about this, it is altogether on the side of the laity, a very safe place to keep authority. But says one, the laity never exercises that power. Well, it is their privilege to do as they think proper about it. Every member can vote as he or she pleases, and no one dare hinder, or in any way prevent. The eldest elder in the church, in this respect, has no more power than the youngest member in the congregation.

In the usurpation of power, it is generally supposed that the few in authority will ex-

cise unlawful power over the many, and thus cause burdens that they themselves are not willing to bear. But this is not the case among our people; it is not the few against the many, nor is it the laying of burdens on others, but it is the many in defense of what they think is right, making decisions for themselves and other alike. If there are any burdens, they are willing to help bear them, and if any special privileges, they are anxious and willing to share them with their opposers. J. H. M.

THOU ART PETER.

With some one please explain Matthew 16: 18, which reads as follows: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We understand that Peter is a Greek word, meaning rock, and that Christ meant he would build his church on Peter?

C. D. HAYES.

REMARKS.—A few weeks ago we heard a learned Baptist explaining this text. He held that the Greek word from which Peter is translated means stone and belongs to the masculine gender, while the Greek term from which rock is rendered does not mean stone, but is rock, and of the feminine gender, hence they should not be confounded. It would be contrary to common, or even allowable usage of language, to say "thou art a stone—a piece of rock"—and on this rock I will build my church," and claim that the two terms referred to the same thing.

But the question is open to good thinkers, and we hope they will give us some light. J. H. M.

CRIMINALS, MALE AND FEMALE.

We place before our readers a list of criminals in the prisons of the different States in the Union, adding here, that those from Dakota are sent to the Michigan prisons, and are enumerated in the list from that State. The list shows the relative number of men and women in the penitentiaries and reformatories in January, 1910. Notice the comparison:

STATES.	Male		Female
	Male	Female	
Alabama	621	12	633
Arkansas	508	12	520
California	1,221	11	1,232
Colorado	154	63	217
Connecticut	150	63	213
Dakota	98	8	106
Georgia	1,183	24	1,207
Illinois	2,034	28	2,062
Indiana	1,220	24	1,244
Iowa	739	27	766
Kentucky	1,167	73	1,240
Louisiana	551	35	586
Massachusetts	1,070	103	1,173
Michigan	1,079	38	1,117
Minnesota	1,183	24	1,207
Nebraska	127	1	128
Nevada	127	1	128
New Hampshire	127	1	128
New Jersey	1,183	24	1,207
New York	1,079	38	1,117
North Carolina	1,183	24	1,207
Ohio	1,183	24	1,207
Pennsylvania	1,183	24	1,207
Rhode Island	127	1	128
South Carolina	127	1	128
Tennessee	1,183	24	1,207
Texas	1,183	24	1,207
Vermont	127	1	128
Virginia	1,183	24	1,207
Washington	127	1	128

The list makes a good showing for the female part of the population, which is no discredit to them. Perhaps this has been the rule in all ages. As a general thing we find far less crimes, and more devoted pity among the women than among the men. Some of the most devoted and faithful martyrs of the world have been women. They stayed by the Master until the last moment, and were the first to see the opened sepulcher. J. H. M.

CONSCIENCE.

Conscience in all its work is governed by faith, and always renders decisions in harmony with that faith. Conscience will decide the same way for different persons who have the same faith, but in case of different faiths there will be a difference in the decisions. Conscience tells one man that it is wrong to go to war, to another it says, that war is lawful and necessary. This difference is caused by one

man believing that war is wrong, while the other thinks it is right. Conscience never contradicts a man's faith, let that faith be what it may. The Mormon believes that Polygamy is right, hence his conscience will not condemn him in its practice, nor will it do so till after he shall have changed his faith.

Conscience itself makes a guide—a regulator, to keep it right. It will not regulate itself, it may more than your watch. The watch will run, and even keep time, if kept properly wound up, but in order to be relied upon, it must be adjusted right, and then kept right. You had it necessary to occasionally compare it with a reliable regulator to see if it keeps time correctly. When you are satisfied that your watch keeps correct time it then becomes your guide, and by it you regulate all your daily affairs, feeling confident that you are right. Your conscience works on the same principle. If regulated by the Bible, its decisions, or directions, will be found correct, and can be relied upon. But the conscience itself must first be regulated by God, by His Spirit, does not regulate your conscience; he has given you the Word for that purpose. Regulate your conscience by the Word, and then you will be in exact harmony with the Spirit also, for the Word and the Spirit always say the same thing.

When a man tells us that his conscience condemns this or that, which we believe to be right, we begin to inquire into the legality of his conscience. It may be that his conscience is wrong. If it is, then it is not a safe criterion. We ask for the proof in defense of the correctness of his conscience. He points to his heart and says that is his proof. Still the heart is not satisfactory; a Mormon or even a Mohammedan could do the same thing. The heart may not be right. If the man wants to prove that his conscience is right, let him appeal to the Word, or give some good reasons in defense of his idea of right and wrong. It is all right to follow the dictates of your conscience when you know it to be right, but first be sure that it is right. J. H. M.

SECRET SOCIETIES.

AFTER answering a few questions at length, concerning the lawfulness of secret societies, from Brother Samuel, Isaac Ernst, the editor of the *Christian Standard*, proper to give the following reasons for not asking with such societies himself:

"Now, as to the propriety of Christian taking membership in secret societies, we have often expressed ourselves, and our readers generally know our position. But we will state it again. We cannot, ourselves, conscientiously join any secret society, and we cannot encourage others to do what we cannot ourselves do with a good conscience. We are not able to make decisions that is charged against some of these associations, and we have to much on hand to pursue as to pursue such a course of investigation as would warrant us in speaking candidly in regard to it. Our hands are full. But we declare that, on general principles, without regard to the truth or falseness of much that is charged. If the charges are true, it makes the case all the stronger. Here are some of our reasons for our own case:

1. Membership in secret societies is written. There is nothing that needs to be done for membership or for God that a Christian may not do without their aid, either individually, or through the church of God, or in open association with his fellows.

2. It is dangerous. It needs no argument to show that there is an element of danger in secret associations that does not labor in open ones. Nor need we refer to history. At the present time, associations such as have filled the world with horror, in Ireland, and the devilish deeds of nihilists in Russia, on the offering of secret associations. Conscience again for secret societies are decisive mainly through secrecy. It does not follow that all secret societies have iniquitous ends in view; but it does follow that the encouragement of secret societies, and the cultivation of public sentiment in their favor, makes it easy for those who have iniquitous ends to view to carry out their plans and expose many of the interests of society to continual danger. A public sentiment against them would rob such attempts of the popularity and safety they enjoy. We would not, therefore, encourage secret associations even for good purposes, unless they can be carried out without secrecy, but in doing so we will be condemning the concealment that further widens their doors.

A. Plan for Reducing Public Money

the amount, then let one brother in each District supply each church in the District how much that church ought to pay; the same way for our District expenses are paid. If we take this plan for all the public money the Brotherhood needs, we will always have the money needed in two months from the time the call is made. The brethren have the money, but to get it without an established plan, is impossible.

JOHN W. FORNEY.

From St. Louis, Mo.

Dear Brethren:—

I HAVE just returned from St. Louis, and western Mo. Held three meetings in the city in a room 136 by 15 feet; good interest. O when will that house be built? Brethren, heaven is over and you have the money—will you give it for this purpose? Will you? Will you, my brother, my sister. This appeal is to you, will you act? Right now?

My health is again poor. D. B. GIBSON.
Cerro Gordo, Ill., August 28th, 1882.

A Good Wish.

Dear Brethren:—

I wish you much success with your paper and am much pleased to think that it is to be continued. May it live long and accomplish much good through the silent medium of the many pens that are writing for it. May God bless you all.

Yours in Christ,
SARAH A. MILLER.

Louisville, Ohio.

From Woodford Co., Ill.

Dear Brethren:—

Two were added to the church lately in the Panther Creek congregation. Our harvest or thanksgiving meeting is also with the things of the past. Had a pleasant meeting and, we hope, profitable to all present. And as the poor had no harvest at all, in the brethren and sisters remembered the Orphan's Home. The sum of \$25 was raised in cash and subscriptions and one brother promised \$25 more, to be paid before long. Will all the churches of Southern Illinois have thanksgiving meetings and do what they can for the Orphan's Home?

JAS. R. GIER.

From Miller, Dakota Territory.

Dear Brethren:—

In reply to letters of inquiry regarding Dakota will say that we are situated in Central Dakota, in about the center of that Co., on the line of the C. & N. W. R. R., running from Chicago to Deadwood.

We have a beautiful country, and as far as doing well financially is concerned, there is nothing in the way. There are free bounties in abundance here yet, and those wishing a good, cheap home, should come to Dakota. We are very anxious to have some good brethren and sisters come and locate near us, as we feel some what lost at times, being the only members in Dakota that we know of. If there should be any others, please inform regarding the whereabouts of such.

Dear brethren and sisters, we desire a sincere interest in your prayers, that we may prove faithful until death. The B. at W. is a very welcome visitor and brings us many glad tidings that make us feel to rejoice.

A. & S. C. BOCK.

District Meeting in Southern Indiana.

The District meeting of the Southern District of Indiana, in the interest of the contemplated Orphan's Home, convened in the Falls Creek congregation, Henry Co., Ind., Aug. 17, 1882.

The meeting was organized by choosing Jacob Ede, Moderator; Isaiah Howard, Reader; and Lewis W. Teeter, Clerk.

The following churches were represented: Four Mile, Summit, Kill Buck, Upper Falls Creek, Buck Creek, Nettle Creek, Fair View, Racoon (by letter), Stony Creek, Lower Falls Creek, Beech Grove, Arcadia.

Total amount of subscriptions reported at last D. M. was \$376.85.

Total increase since, as reported by delegates is \$107.15. Grand total, \$484, which is still \$510 short of \$1000, the amount suggested by soliciting committee, and passed by last D. M. to be secured before further steps should be taken.

This meeting feeling that the work should be moving, made an effort to raise the above deficiency (\$510), some by actual donations, others vouching for such amounts as circum-

stances dictated, expecting of course, that the churches at home will help make such amounts. Thus the required amount was almost raised.

A motion then passed the meeting, that if there still should be a deficiency, the district at large would stand responsible for it.

The meeting next chose three brethren, Jas. M. Wyatt, John Hart, John Kral, as a board of trustees, with instructions to appoint a Foreman, Treasurer and Secretary of their body.

A committee of four brethren was selected: Abraham Bowman, Jacob York, Joseph D. Neber, Thomas Everson, to act jointly with the Board of Trustees, in locating the Home, and are advised to counsel many brethren concerning the location.

The trustees shall conform to the requirements of law, concerning such institutions, as soon located, and the purchase money is secured and purchase made.

Board of trustees appointed James M. Wyatt, Foreman and Treasurer; John Hart, Secretary; Abraham Bowman, Assistant Secretary.

The meeting appointed Bakster Syrook, J. B. Sively and Lewis W. Teeter, a committee to govern the Home, to be completed.

The elders of churches are requested to see that all money subscribed in their churches is forwarded to J. M. Wyatt, (Treas.) Hagerstown, Wayne Co., Ind., until Oct. 25, 1882. All money to be sent by Draft or Money Order, if possible; otherwise by Registered Letter. As brethren having a suitable location for the Home, will address J. M. Wyatt or Abraham Bowman, Hagerstown, Ind.

All are requested to continue to solicit. Those churches that were not represented, are expected to do their part with the others.

LEWIS W. TEETER, Clerk.

From the Field.

Dear Brethren:—

I am again permitted to enjoy the home circle. By request of our Brethren in Saline Co., Mo., I send you this notice of their Love-feast at Clear Creek, on the 26th of August. The number of communicants was small; only twenty-eight, I believe, but the enjoyment of those who participated in the services upon that occasion seemed to be large, which you can readily perceive, when you learn that some of them had not had an opportunity to be at a Love-feast before, for several years. To such it was a Feast indeed. And I must say I never met a more orderly set of people upon such an occasion, than I met at that place. The meeting was held under an arbor of a temporary character, but all was quiet and orderly, and hence nothing to interfere with the enjoyment of the services.

Now, brethren, you had give rest and wish to emigrate west, why not come to Saline Co., Mo., and help to build up the Lord's cause here? You will find a very productive soil, good climate and water and a kind and generous people, who know how to respect the services of the Master, and I believe many of them will unite with the church and thus help on the good work.

This little church is under the eldership of Bro. D. L. Williams, who lives some 35 miles away. The resident ministers are D. Province, Arrow Rock, Saline Co., Mo., and Bro. Wallace (whose first name I cannot give). These brethren, together with the little group of faithful men and wives, and I, are endeavoring hard to hold the banner of the Lord above the dust. Therefore come and help them.

The feast was held at the residence of Bro. John H. Ogden, their senior deacon. Should any one wish to make further inquiries about the location, and visit, address Bro. J. H. Ogden, Little Rock, Saline Co., Mo., or Dr. Province, Arrow Rock, same county and State. Always enclose stamp for reply.

Yours in love,

A. HUTCHISON.

In Southern California.

Dear Brethren:—

My family and I were up in Los Angeles County on a nine day's camping-out journey. We took our bed and board on a two-horse spring-wagon. We had a pleasant trip of recreation and sight-seeing. It is about 300 miles to Los Angeles and back. The roads are good, and pleasant in the weather that the people here of earlier of earlier, pictures, scenes and carpets, free from worldly cares and he free like Adam of evil.

Hail, snow or rain storms you need not fear, they come in their seasons only. No sun-

stroke occurs here; the sun is hidden by the mist of the ocean 11 or 10 o'clock; then comes out bright and clear. The wind rises from the ocean and gives the air a cool and healthy and refreshing sleep. Indeed, the weather is so even, that most people get dissatisfied and long for a more changeable climate and exciting storms. It appears that people get to be habitually lazy here.

I have traveled a good deal in my time, but do not know of any place in the world, where a person could live easier than here. On our way we drove along the bay for ten miles; then ascended the hill overlooking the bay. We descended into the valley and found it thickly settled, with but few improvements, as no one seems to be inclined to do more than accept. There are thousands of acres of land here, though there is none to sell except at a high price.

Hill after hill, and valley after valley is passed, for one hundred miles; then you come into Los Angeles County, stretched out on the plains as far as the eye can see. Not much the beautiful town of St. Louis, with its front hills, and the bay, and the bay, and the bay. The streets are lined by poplars shading the streets from the sun and hiding the beautiful orange groves and gardens of nut trees and fine vineyards.

Going to Los Angeles, thirty miles has run over, a beautiful level plain that has room for hundreds of thousands of working people, with advantages unequalled anywhere, we stopped at Bro. Riley's as we went; he lives at Orange. It is astonishing what he could and did accomplish with forethought and honest labor in eight years. Brother and sister Riley have been waiting and writing till they got tired, and have hitherto been in the land, and to have brethren there; they now expect to sell out and go where brethren live. What a pity, after having so much of good things, to leave them for the want of Brethren society. Our county has not so much good farming land, but still there is room for thousands of families that have none, and a climate like the world's best. We bought ten acres inside the city limits, for \$60 per acre. Plenty of land can be had within four miles of town for \$40 and upwards. There are ten acres of land across the road from us, with a new house on it, that could be bought for \$1,000 or \$1,100.

W. R. FRICK.

From Brock, Nebraska.

Dear Brethren:—

All who are looking for homes in the West, should give this section a call. Land is cheap and the soil excellent. Handy to railroads and good schools, it is just the country the Brethren want. One minister will soon locate there, but plenty of room for more—ministers and others. These coming from the South should come on the Missouri Pacific R. R. to Brock via Kansas City; from the North, take any road from Omaha, Neb., or come to Nebraska City; thence west to the B. & M. R. to Dunbar, where the M. P. crosses the B. & M. road south to Brock. Any information desired, can be had by addressing George Garst or Dr. P. Flory, Brock P. O., Nembo Co., Neb.

B. F. FURZE.

Notice.

Dear Brethren:—

Notice is hereby given that there will be a meeting of the officers of the Orphan's Home of the Middle District of Indiana, to be held at the church house in North Manchester, on the 14th day of September, 1882, at the hour of 10 o'clock A. M. The officers are particularly invited to be present and all the old solicitors, as much as possible, and all friends of the cause are invited to meet with us for the furtherance of the good work.

Come brethren and sisters, one and all; come out and meet with us and let us have an enthusiastic meeting. R. H. MILLER, President.

E. L. BARR, Secretary.

In Memoriam.

By request I give a picture of an impressive scene witnessed by a number of persons, at the residence of the parents of the deceased.

Sister Ella Dora Gish came among the Brethren at the age of thirteen, but like some others, grew quite indifferent in religious matters, and sought the friendship of the world. But since the home of her soul was a clay house, and like all other earthly tabernacles was subject

to disease and decay. In June last she became afflicted, and after lingering for several weeks, died July 30, aged 17 years, 5 months and 11 days.

Before her death she called her brothers, sisters and parents to her chair, and in tones of tenderness, and with great fervency, urged them to meet her in heaven. Those who were not members she earnestly entreated to come to Christ, and from all she secured a promise to get on Christ. She sent for Joy, though weak in body, she was strong in will, and mighty in faith. She looked upon her carelessness and wandering from true fellowship with God, as a dark period in her life, but as her hopes were radiant, her faith strong, her desires to depart and be with Christ, and complete.

Behold the dear sisters standing by her side weeping and sobbing in bitterness, while she fervently pleads with them to serve the Lord our God. Will they remember their loved one? And here come her brothers—strong in number. She takes them by the hand and imploringly prays them to obey God and be like that they may meet her in glory. Then, strong crying, and anguish of heart was upon them, and they may never forget that impressive lesson.

Before her departure she called for the Bible and was cited in the name of the Lord. She died full of hope and anxious to go. She was followed to her resting place by a large number of people who were addressed by Bro. Eli Benson, from Rev. 14:14. She was a member of the church near Iowa, Jewell Co., Mo., where her parents reside.

M. M. EBERHART.

From Westphalia, Kan.

Dear Brethren:—

Yesterday was our council preparatory to the Communion. Attended the funeral of Bro. Jasper Gilly's daughter. After the burial we had our council in the United Brethren church. The visit reported and the members all expressed themselves to be loyal to the Brethren and do all in their power to promote peace. Our Communion will be September 18 and 19, at Bro. Van Brachbach's, two miles east of Mont Ida, (Cedar Creek church) and a general invitation is given to all those who wish to be with us at that time.

Fraternally,

J. T. STUBBAKER.

Announcement.

Dear Brethren:—

The members of the Meyerdsale congregation, will the Lord willing, hold their Fall Love-feast in the meeting-house in Meyerdsale, Sept. 23, beginning at 10 o'clock, P. M. A hearty invitation is extended to all who are in the precious faith with us and who are in harmony with the general Brotherhood, to take with us on the occasion. A series of meetings will open on the 17th and continue on the 24th, including the feast. A general invitation is extended. Strange brethren will conduct the meetings.

C. G. LUST.

From Liberty, Adams Co., Ill.

Dear Brethren:—

We held our quarterly Council Sept. 2nd. We had a very pleasant and important meeting, and all seemed to be in love and union. We appointed our communion for Oct. 21 and 22, and services to commence at 2 P. M. A cordial invitation is tendered to all to meet with us at this occasion.

We are having very fine weather at present and favorable for the corn to mature; hence generally good.

S. S. HUNTER.

From Astoria, Ill.

Dear Brethren:—

I have been a reader of your paper since its beginning, and have taken it as a friend agent for it most of the time. I hope the Lord will give it to our managers grace and wisdom, and finally save us all in heaven.

CONRAD FITE.

A Query.

Dear Brethren:—

Will M. J. McClure of Christiana county, Ill., please receive 2 Co. 11-4, and Gal. 1:15, and answer a brother?

A. W. ARTHUR.

Burr Oak, Kan.

Published in the interest of the Brethren, or German Baptist Church, in its various efforts and labors, and to disseminate the principles of Christianity, on Sunday, the 1st of January, 1882.

BRETHREN AT WORK.

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Set for the Defense of the Gospel. - Philippians 1: 17.

Vol. 7. Mt. Morris, Ill., Tuesday, September 19, 1882. No. 37.

CLING TO THOSE WHO CLING TO YOU.

There are many friends in Samaria, Who are kind while flowers bloom, But when the winter chills the blossoms, They depart with the perfume. On the broad highway of action Friends of worth are far and few, So when one has proved his friendship, Cling to him who clings to you. Do not selfishly judge your neighbor, Do not deem him his own friend, If he lacks the great pretensions, For he is not your friend as you are few: Those who stand amid the tempest, Firm as when the skies are blue, Who will while the winds are howling, Cling to those who cling to you. When you see a worthy brother, Suffering the stormy night, Lead a helping hand fraternally, 'Till he reach the shore again, Do not desert the oil and kind flame, When midnight comes in view, For he needs friendship's comforts, Cling to those who cling to you.

THE REVISION OF THE MINUTES.

BY J. E. LAIR.

We hear but little said of the revision of the Minutes, and probably there is no need for much to be said, still it is proper and right that the work be properly understood. To this end I desire to be heard. My understanding is about this: The Committee on Revision might their work—such one completing a series themselves—or to their own action and understanding of the matter. Two after the date, the committee meet, shortly before next A. M., to compare their several plans, agree among themselves what shall go into A. M. This, then, is presented to A. M. in its acceptance or rejection; if accepted, it becomes mandatory. Now as I about right; if I wish to ask one question: How many of the delegates that are sent to next A. M. will be able to vote intelligently upon so important a question, unless every query be properly discussed, and this would take days. Not less I wish to excuse any one of ignorance or inability to do so, as it is to be heard so many, and on so many different subjects, and no after the other, would be enough to confuse any one, and to vote upon it without proper understanding would be not right, as it would be very careful indeed how we pass questions, for they are law from this on. Thinking now that all see the point, I have a proposition to offer about like this:

For the purpose of getting all to perfectly understand the work, I suggest that the work of revision be pushed forward as rapidly as possible, so that it may be completed; say not later than Nov. 1st. Then the committee meet, agree on what shall come before the next Annual Meeting. When that is done, or some sufficient amount printed to put a copy into the hands of every elder—or rather church, in the Brotherhood. Here it read and voted upon, and the expression recorded upon the Minutes that placed in the hands of the representative to A. M., we will have an expression from the whole church, and that is the only way that I can see that it will be had in a satisfactory manner.

There are times, brethren, that we must not blindly and intelligently we must not make for that will conflict with gospel; adhere to what we bring the Minutes before the A. M. in such a manner that they will be voted down in a two-thirds majority.

It may be thought that such proceedings would not beget with the sanction of Annual Meeting, but surely there could be nothing wrong in doing so, until wait until next Annual Meeting should approve it and wait until next year, would be entirely too long, I think this.

If this is worthy of attention, I trust the Brethren will give it their immediate attention, and if not, I shall expect to hear no more from it.

A LITTLE PUZZLED.

BY S. S. MOORE.

I HAVE long since learned that I can't make gold of everything that glitters. Just now I feel I want a little help to fix up our brethren's peculiar zeal. I don't mean just yet to say that it isn't all right. I only say I am puzzled. If I could only persuade myself that it is none of my business no how, that would be the easiest way out of my trouble, but right there is where part of the rub comes in, and perhaps if I tell you all how I am stalled, some one may be found who will either enlighten me or else say "hands off." The thing is this: At last A. M. \$1,200 were raised for the St. Louis meeting-house, and I could well wish it was \$2,000 instead of \$1,200, but at the same time an appeal was made to brethren who were working for the St. Louis house, for several hundred dollars to help the Brethren in Arkansas to build them a house. Now if the Arkansas appeal was read at all, I never heard of it. They also had an appeal for help of a house, published in our papers. The St. Louis appeal gets, to date, perhaps \$1800; the Arkansas appeal, as far as known, not a dollar. The St. Louis appeal is left alive through our papers; the Arkansas appeal sleeps, to all appearances, its last long sleep. "Peace to its ashes." "Let it rest," says our zeal, now the puzzle to me is to account for this difference between the two. I do hope some one will rise and explain. I am puzzled. It's just certain that I can't see it that a St. Louis soul is better than an Arkansas soul. I wonder if any body else sees it? Neither do I see chances for greater souls in St. Louis than in Arkansas, but less you, our zeal makes a difference between the two places. Sometimes I think that that great Church factor "locality" if it isn't blind in this case, it must have had its eyes about shut.

Dear me, I am not astute at the success of the St. Louis appeal. I wish we had a meeting-house in every city, town and hamlet all over this land. I am telling you only how I am puzzled. Sometimes it looks as if our zeal all breaks loose in a sudden hit or miss. If the great Brotherhood were moved by its life like the leaves move the most towards every point of the compass—and upwards, too—then in Chicago, Arkansas, East, West, North and South public sanctuaries would spring up, and the truth lesson itself to human nature. I suppose we have a good bit of human nature, and it is real hard to learn that it is better to deal out our money for meeting-houses "down South" than it is to build very costly houses, richly furnished, and perhaps a musical instrument thrown in.

Did you ever sing the hymn called, "Golden Sheaves?" Each stanza ends with, "You shall come rejoicing, bringing in the sheaves." You can sow the seed in St. Louis, Arkansas, and as far as your surplus money can reach toward building God's temples, and thus have a broad field from which "sheaves" may be garnered. I am not at all puzzled at that, but I don't think that it's better to spend all St. Louis, or Arkansas, either. Now I don't believe any brethren will get out of me for telling them how this thing has puzzled me. If any should, I believe I would be still more puzzled; but, seriously, I do think the Arkansas appeal is deserving of more notice than it has received. I know it is a delicate matter to undertake to tell brethren how to apply the money which the Lord permits to come into their possession, but I don't think this for that purpose. I can only telling how I am puzzled. We now

have two parties which have struck off on our great body, and the evidence is striking that wealth fostered these schisms. It does look to outsiders to hear brethren cry, "Wolf, wolf," in reference to how others use their wealth in building high schools when they who cry, "wolf," have the wolf at their own doors in their own houses at their own tables, on their own five buggies, carriages and gawling the life out of their own spirit, poverty never killed or split up a church. I have seen one-sided appeals; there was some good in such appeals, but it was all on one side; the other side was nothing but gristle. You see the life that formed the apple couldn't manage the gristle, and it remained a gristle. I have noticed, too, that it takes the closest kind of watching to prevent human gristle forming in our spiritual growth. Now it may be that our peculiar zeal for some one good thing to the neglect of others equally good, is all owing to the presence of gristle; well to manage a human gristle has puzzled others besides me, but then I don't say that we any gristle about it. I only say that we are puzzled, and I assure you I am not satisfied to hear from any scribble, or otherwise, how to fix this thing up. Of course, it will never in the world do to believe that our innocent failure to enjoy has had anything to do in unclenching our purses toward St. Louis, and not towards Arkansas. St. Louis is on the highway, and surely there the messenger to invite to the wedding was sent, and I suppose those sent along the hedge will attend to their mission between times, somehow. This last leaves me where my first found me; that is, a little puzzled.

THE NAME.

BY C. R. LONG.

WILL some brother please give us, through B. at W., some Bible reason why we as a people should bear the name of German Baptist church, Dunkard, or even Brethren church, or Church of the Brethren, etc.? I want more light on the subject. I take great comfort in defending the plea of the Brethren in point of doctrine, but for the name I confess I can make no plea. Now since we are a Bible people, why not take a Bible name? Would it not be safe, to say the least of it, to drop all human names, and let the world call us what what they pleased. I, for one, can say I would be greatly relieved if of a truth I could say, The time was when our people acknowledged these names, but now they only acknowledge a true Bible name: the church of God, or the church of Christ. I will refer the reader to Acts 20: 28; 1 Cor. 1: 2; 12: 13; 11: 22; 15: 9; Gal. 1: 13; 1 Tim. 3: 3; Rom. 16: 16; and in Matt. 16: 18 the Savior referred to himself, say: "On this rock I will build my church," etc., etc. Brethren, let us live nearer the cross. Let us give error for any time now, and we will be benefitted thereby. O for a closer walk with God, a light to shine upon the road. May the good Lord help us to realize the great responsibility resting on us, as Christians, the salt of the earth, living epistles known and read of all men, etc.

For the Brethren, ALL THINGS ARE YOURS. 1 Cor. 3: 22.

BY A. HUTCHINSON.

I FURTHER we are and is saying that no one is satisfied with what is now in his or her possession. There is something that each one wishes yet to possess. If not in a spiritual direction, it is in a natural. When seeing we wish to add something to our present stock; to whom can we apply to be more successful than to Jesus? He has all in his own power, for it

was given'to him; and he giveth it to whom he will. It is sure to those who love him—for it is that claim that he will delight to honor; "For them that honor me I will honor, and they that despise me shall lightly esteem." 1 Sam. 2: 30. If you will refer to the Scripture referred to at the top of this article, you will see that the apostle enumerates a number of things, and then says, "all are yours." Paul and Apollos and Cephas, are ours to go to for the grand and glorious truths of the Gospel. They are ours from whom to learn the great lessons of patience under tribulation; we learn what great and precious promises are given to those that love the Lord. The world is ours to see and not to abuse, we are allowed to enjoy enough of the world to make us comfortable while we are here. And yet notwithstanding all the above, this life is pure. Death is also ours; for by reason of it we shall be put in possession of that which is to come. We cannot have all things here, for we would not be able to enjoy them. Hence we should be glad that death is ours, for it will only place us in a different relationship to Christ; therefore the great blessing of patience under tribulation, because after this we shall be made kings and priests. And then the kingdoms under the whole heavens shall be given into the hands of the saints of the most High. Then we shall be in possession of all things on earth, see Dan. 7: 27. And not only all things on earth shall be ours, but we shall have a place in the Father's House where there are many mansions.

So we can say in truth to the faithful, "All are yours"; and the greatest of all is, ye are Christ's, and Christ is God's. Who then would not wish to be a disciple of Jesus?

A NEGRO'S PATHETIC PRAYER.

LANGUAGE may be broken and destitute of elegance, and yet the strength of the figures used and the glow of pathos and earnestness, mingled with unflinching faith, are lessons of wisdom and power, though dropped from colored lips, at whose feet even the highest acclamations in the land might feel it an honored privilege to stoop and learn. This prayer was offered by an old negro in behalf of a teacher in one of the colored schools in the South, as she was about to go away for a season. "O God, send her as a leading light, an' behind her as a protectin' angel. Roughened her feet with preparation of the Gospel o' peace. Nail her cross to de Gospel pole. Gin her de eye ob eagle dat she spy out sin 'far off. Wax her hand to de Gospel plow. Tie her tongue to de line ob tuff. Keep her feet to de narrow way and her soul in de channel ob faith. Bow her heart low besnef her knees, an' her knees 'round down in some lonesome valley where prayer an' supplication is most wanted to be made. Let her be a light to de blind, govt. 'Lord, an' be her in de strail 'n' guard 'em way dat leads to heaven." Oh power, it is that God answers the heart in need of the lips.

INDIA contains 1,577,698 square miles. It is as large as twenty-eight States like Illinois, or one hundred and ninety-seven States like Massachusetts. The census has just been taken but the results are not yet known; we can safely say, however, that the population of India is about 250,000,000. Of this vast number, about 185,000,000 are of the Brahmin faith, about 10,000,000 are Mohammedans, and about 5,000,000 are Buddhists. Of the remainder 350,000 are nominal Christians, and the rest are of the various religions of the hill and thalaborical tribes.—From Darkness to Light, by J. K. Clough.

There are not less than two of the most powerful things in the world, and when they both go together, they cannot easily be withstood.

Religious Essays.

Home.—The writer uses other titles than you, then what reward or acknowledgment, and I trust you shall acknowledge ours to the end—4 Cor. 1:18

THE DEVIL'S KINDLING-WOOD.

In a home there once were children two. The daughter fair and fair.

While the son had dark and speaking eyes, with many doubts and fears.

The father kept in his cellar stored, his well-filled keg of beer.

And he drank and gave the sweetened dregs to his children without fear.

The time came when the fair young girl would totter across the floor,

And wait as he went for his brimming cup, beside the cellar door.

If he tarried long, her voice rang out, childish and sweet, and clear—

As she quietly waited beside the door—"Come papa—hurry, baby, here."

The sound came hard on the father's heart, as it fell upon his ear.

Oh! what if that son and daughter, too, should love too well the beer.

His blush were young, he bared the thought, "Surely I trust not too late."

To snatch from their lips the tempting cup, and save from the drinker's fate.

The years flew by. The children grew comely and fair and gay;

And dearer far to that father's heart than Ophir's gold were they.

Home-guarded and shielded the daughter grew, the parent's heart to cheer.

But the son went forth to the world and fell, slain by the love of beer.

A little spark on a shaving fall. The flame leapt high and higher,

And sooner far than the pea can tell, the great city was on fire.

The home roof now no more will shield wife, mother, daughter, child.

On, on, it chased the fleeing crowd, out to the prize wild.

They tell us that beer is a "creature of God, useful, and beautiful and good!"

But lads and lassies, believe it not, 'tis the devil's kindling-wood.

A little spark from his own right hand, and up leaps the quiescent flame.

And it burns and consumes, while foul lusts, for such is the devil's game.

Go place a match by a smooth, dry log, thinking to kindle a fire,

And the blackened ember your folly will mock, and laugh at the strange desire.

But place beside them a handful of straw, and shavings, and sticks and brush,

And the fire will catch, and the log will burn, and the flames will leap and rush.

Yes, the flames will run, and roar, and rush, and leap to the bending skies.

And the sparks and embers be carried afar, and new kindled flames arise—

And you've burned your house, and your neighbor's barn, and fences, and forest and field;

Like this is the ruin that cider, and wine, and lager beer will yield.

Till you'll own at last but six feet of turf, and tenant a drunkard's grave;

And the wife you cherish will beg for bread, or toil like a weary slave.

Then it is no longer mere creatures of God, useful, and beautiful and good!

Your children may know when 'tis all too late, 'tis the devil's kindling-wood.

—Good Health.

For the Brethren at Work.

TO A PROMINENT SO-CALLED PROGRESSIVE.

BY C. R. BALDWIN.

I WEEP—my very heart weeps. I cannot refrain. My object is to preach "the truth as it is in Jesus," and not any man's notion of it. It flows through my inmost soul to be constantly addressed as though I were the champion of a party, or the advocate of a fragment of the Gospel, or the abettor of conventionalism. I often wonder how Christ felt, and what was the expression of his face, when He uttered John 14:9. After three years' instruction and Divine-human manifestation in daily life, it must have been an unutter-

able pang to his holy sensibilities to find that even his elect tended to not understand him. Your letter awakened feelings which beggar Webster for expression. You say "there are deeper and essentially more important points of difference than dress, which you fail to make prominent." This fairly took my breath. It seems to me incredible that such words should come from an intelligent mind. What are these more important points which I have overlooked? Did I ever make dress an important matter apart from the deepest point possible in the economy of redemption? I never write about dress at all as a matter of primary importance. I never wrote one syllable in favor of the adopted uniformity save as a matter of necessity forced upon the church by those who ignore the all-inclusive nature of the Divine Incarnation. I believe that the Christ-life can grow its own exterior as well as the flesh life, and that the separation between these two in dress springs from the essential difference of life. You read me as the Calvinist reads the New Testament. He is determined to find unconditional election and predestination and he finds it. You are bound to read dress, uniformity, and mandatory in all my essays, and you are sure my articles are full of what your own mind is seeking. This it is that makes me so sad and that prejudice should prevent so many utterly coming into my message.

What are these deeper points I have failed to make prominent, when my one aim and effort ever is to unfold the import of the incarnation itself, which includes every possible expression of life, whether individual or corporate? How can I go deeper than that, or what point can I leave untouched in the elucidation of this central principle? If I teach you the multiplication correctly, is it my fault if you go to the store and fail to make out the price of a dozen yards of fabric at twelve cents a yard? Are not all the fractions contained in the integer? Is it not contained ten times over in a hundred? If you plant a tree, whose life necessarily develops all its parts, would it be generous to me to represent you as being all the time busy about the *ring*? Forget not Matt. 7: 13.

For the Brethren at Work.

CHRISTIAN PROGRESSION.

BY M. P. LECHE.

NUMBER II.

The first and most important duty of all church members is to show unfeigned love to the brethren: to show due respect to each other; manifesting an interest in each other's future welfare both temporally and spiritually. But we shall let the New Testament Scriptures speak for itself upon this subject.

The Savior speaks to us direct, as well as through the apostles, in language like this: "A new commandment I give unto you, that ye love one another as I have loved you." "By this shall all men know that ye are my disciples, if ye have love one to another." "Be kindly affectionate one to another, with brotherly love, in honor preferring one another." "As touching brotherly love, ye need not that I write unto you for ye yourselves are taught of God to love one another, but, we beseech you brethren that ye increase more and more; for we know that we have passed from death unto life, because we love the brethren."

But the present condition of our church makes it appear as though we were decreasing in love instead of increasing more and more; that instead of passing from death unto life, we have reversed the order and are passing from life unto death. Oh let us speedily get out of this div state of affairs and let us observe the true order of love and love.

"But whosoever hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And again, "My little children, let us not love in word, neither in tongue, but in deed and in truth, endeavoring to keep the unity of the spirit in the bonds of peace." "Be of one mind and live in peace." "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the proportion of faith." "For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth, for God has received him."

"Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than himself." "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." "Him that is weak in the faith, receive ye; but not to doubtful disputations." "Wherefore receive ye one another as Christ also received us to the glory of God." Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. "Rejoice with them that do rejoice, and weep with them that weep." "Be of the same mind one towards another." "All things whatsoever ye would that men should do to you, do ye even so to them." "Mind not high estate," but condescend to men of low estate." "Whosoever will be chief among you, let him be your servant. Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Look not every man on his own things, but also every man on the things of others."

"Wherefore comfort yourselves together, and edify one another." Warn them that are unruly, comfort the feeble-minded, support the weak." "Exhort one another daily, while it is called to-day," "Confessing your faults one to another, and pray for one another." This is the kind of progression the Lord desires of his children. Oh, brethren, would to God that all of us were living up to these precious and wholesome admonitions of the Lord. But where are we to-day as a church body. Instead of all love, there is much hatred manifested. Instead of union and harmony there is division and discord. Instead of being strong in the Lord, many manifest a great weakness, and are of doubtful disputations, clamoring and disputing about things that do not belong to the province of Christianity. Instead of confessing faults one to another, there is entirely too much fault-finding. Oh let those who have not yet forsaken the old paths, and who stand yet with the truly conservative portion of the church,

take earnest heed to the language of the apostle who said, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the Lord, for as-much as you know that your labor is not in vain in the Lord." "Let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast with one mind, striving together for the faith of the Gospel." "It was needful for me to exhort you to this, which should earnestly contend for the faith, which was once delivered to the saints."

For the Brethren at Work.

ONENESS OF MIND.

BY D. A. ROWLAND.

"Now I beseech you, brethren, by the grace of our Lord Jesus Christ, that ye all speak the same things; and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1: 10.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father art one, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John 17: 20, 21.

Thus subject, I think, should interest us a church at present. It seems that the Savior in his day expected division to arise, for he offers up such a fervent prayer in behalf of his brethren and all that may be one. What believe on him, that they may be one. Dear brethren and sisters, is this our prayer that we may be one? Do we labor and use every effort to bring about that oneness and unity that our Savior prayed for? It seems also that it was necessary for Paul to exhort the brethren at Corinth to labor for unity. No great blessing can visit us thus unity. What contention it would shenail! What soothing, heavenly balm it would pour over the bleeding hearts of God's dear children! What a vast army, with their united efforts might go forth and diminish Satan's ranks! What joy and spiritual powers would come to the struggling church, and enable her to go forth and conquer as the united church of God. Oneness of mind, oneness of heart, and oneness of effort, that we all may be one as the Father is in Christ and Christ in God. Such an identity of thought, feeling, aim and effort we should have. They are one, and in that oneness Jesus gives us a picture of what our unity should be. Thus our hearts should be melted together, by the fire of the spirit, that they may be one heart, one soul, one will, one love, one hope and one joy; work that God will perform if we will submit our all to him. It would appear as though paradise were again restored. As there are three persons, and but one God in heaven, so as there are hundreds of brethren and sisters on earth, let them all be one. And as we are not perfectly joined together! Methinks we can if we will but try. If we will all labor for that great end, and not set up our own will and way against better light and knowledge, we will labor for Christ and not for partyism. Dear brethren and sisters, what will our work amount to, if we have our own way in this world, and not meet the approbation of God? O brethren, will we not live the few days we have here yet, in love and unity? If we do not, how can we expect to enjoy heaven? How can we meet the Judge of all the earth?

"Remember our Father's throne, We need our endless preparation; Our fears, our hopes, our aims are ours, Our comfort and our cure.

Original, Ill.

For the Brethren at Work.

PURE RELIGION.

BY LOTTIE KETTING.

In the first chapter, last verse of the epistle of James he says: "Pure religion is undefiled before God is this: to visit the fatherless and widows in their affliction, and to keep himself unstained from the world." If we seriously consider the meaning of these words, we find a vast amount of truth contained in them, and it should be the language of every Christian's heart. Pure religion begins in the heart, but it does not end there; it leads persons to act. People may talk about the good religion, and tell how many good feelings they have; but if they never do good, if they are not active, there is reason to believe that they have no pure religion. I frequently meet persons that profess to be meek and lowly followers of Jesus; but they never give anything for bereft widows and orphans in their affliction.

Brethren and sisters, the first question that comes in my mind is, How much are we doing in this day of Gospel privileges for the widows and orphans? How many of us go into the highways and hedges, and clothe and feed the orphans, care for the outcast, lift up the down-trodden, and do good to all persons?

True religious zeal loves to write the name of Jesus on each of its most-treasured possessions, and we may be certain if we have that religion, the love of God will be shed abroad in our hearts and we will take pleasure in doing good. This is a part of pure religion. "Thou shalt love thy neighbor as thyself." When this love is in one's heart it will make them do good. They will try to make themselves useful, and try to make others happy and lead them to Christ. There is one thing certain, and that is, we cannot love God too much or honor him too highly, or strive to serve him too earnestly, or put too much trust in him; for we want to be his followers we must love him with all our hearts, and all our soul, and all our mind, and all our strength, and our neighbors as ourselves, and we should be willing at any time to lay down our lives for Christ and our brethren and sisters.

From the Christian Standard.

THE NEW TESTAMENT CANON.

I have often heard initials say that the canon of the Bible was settled in a council of men in the second or third century, by bringing all the books together and placing them under a table, and these which jumped from under and out of the hand were regarded canonical. Now where did this story originate and by whom? This assertion is a current one among Spiritualists and Liberals in this city.

M. D. EMMERT.

Waltham, Kan.

THERE is an absurd story of this kind told in a book called the Apocryphal Gospels, and it is as apocryphal as the gospels the volume contains. The first express definition of the New Testament canon, in the form in which it has since been universally retained, comes from the North African Synod, held in the year 393—just at the close of the fourth century—at Hippo. The acceptance of the books of the New Testament did not depend on the decisions of councils. The principal books of the New Testament—the four Gospels, the Acts, the thirteen epistles of Paul, the first epistle of Peter, and the first of John, were in general use as early as the second century, and acknowledged

to be apostolic. This is established by the testimony of Irenaeus, Tertullian, Clement of Alexandria, and Origen; of the Peshito and the Fragment of Muratori—persons and documents which represent in this matter the churches in Asia Minor, Italy, Gaul, North Africa, Egypt, Palestine and Syria. Concerning the other seven books, there was more or less doubt until the beginning of the fourth century—a fact which shows that there was no blind acceptance of any of the books, but a careful consideration of their claims; and that the mere decision of a council settled nothing.

The story to which our querist refers is told concerning the council of Nice, and is credited to Pappus. How much it is worth, may be learned from the editor of the book in which the legend appears. In the preface to the first edition he says, concerning the Council of Nice:

"The ancient writers are neither agreed with respect to the time or place in which it was assembled, the number of those who sat in council, nor the bishop who presided in it. No authentic acts of its famous sentence have been committed to writing; at least none have been transmitted to our time. Although it is uncertain whether the books of the New Testament were declared canonical by the Nicene Council, or by some other, it is certain that they were considered genuine and authentic, with a few variations of opinion as to some of them, by the most early Christian writers." We may add that we have failed to find the slightest evidence that the Council of Nice took any action with regard to the New Testament canon, much less that they proceeded in any such style as is reported in that ridiculous story, which, even by those who are silly enough to repeat it, is spoken of only as a "legend."

For the Christian at Work.

"REFLECTIONS."

BY E. O. LARKINS.

GOD, in his infinite goodness, has given us a beautiful world as our temporal abode. He has given us the great and glorious sun to rule by day, the beautiful moon and twinkling stars, the lesser lights, to rule by night. He has bestowed upon us out of the abundance of his store, all things that it is meet we should have. He has poured into the lap of nature the germs of innumerable delicious fruits which are pleasing to the taste as well as beautiful to behold; also the seeds of myriads of lovely flowers that shed their fragrance all around them—his gifts are countless, and He endowed us with faculties that we might enjoy those gifts, but man, ah! sad thought! the noblest work of God's creation, has sought to pervert the purpose of Him who "doeth all things well" and to impose upon his fellow-creatures, laws and theories which outrage those of God. Man in his arrogance and ambitious desire to become some great dignitary is trying with all his might to nullify the mandates and oracles of the great Law-giver and substitute in their stead a more feasible plan for the government of converts to Christianity. The pure, the free, the life-giving Gospel breathes forth the same spirit to-day as of yore, and the faithful adherents to its teachings shall be the only happy recipients of its power to save. On the summits of many lofty hills, beautiful temples raise their glittering spires on high

consecrated to the service of Omnipotence; within their walls, at a worshipping throng, worshipping what—God? Yes, the "god of this world" instead of the God of heaven, the works of the creature are worshipped more than the Creator. Scattered over the face of this footstool of the great King are many lovely homes, where ease and comfort reign triumphantly; where the woes and miseries of creatures in want are never experienced. The Holy Spirit has visited and is visiting these luxurious abodes of enlisted soldiers, sounding the bugle that calls forth to battle, but they are not ready to take part in the engagement; they have not the time to spare just now; they must gather their troops and then go out and help fight. The heavy cannonading has ceased, the deafening musketry has become quiet and the ambulance corps is gathering up the wounded and dying. One victory is won. Couriers are dispatched, post-haste, to seek shelter and food for the disabled. Halting in front of a large mansion the courier inquires if the host is not an enlisted soldier; receiving an answer in the affirmative, makes known his business. "I am expecting company," he replies, "my wife is somewhat indisposed, and I ask to be excused. There is a man living on the other end of the farm that works for me; perhaps he can accommodate you. Good day, sir."

Another courier opens the door of a large dry goods house, and inquires of the proprietor if his name is not upon the roll. "It is my business to-day to ask contributions of any thing that can be used in caring for wounded soldiers; haven't you any old clothes of any kind that would answer for burlap to tie up wounds?" "Times are bad, and it costs so much to live that I must decline to-day, but hope that you may be able to procure what you need."

"Don't you think the sermon last Sunday was splendid! Bro.—this is such a splendid speaker; he is so genial, cheerful and warm-hearted. I really love him."

Hear the words of the Son of God: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of God." Who, then, shall be able to enter, if not those who call upon Christ? "He that doeth the will of my Father in heaven." Upon this condition, and this only, are we permitted to enter.

I have seen the great burdens borne without a murmur, upon the back of many a poor servant of Jehovah, while the rich brother at his side carried nothing. Toil on, faithful ones; you are nearing the golden city, where you can lay down your load and engage at once in the pleasures of the saints in light. Do not tell the world in audible tones that you love Christ when you have one thousand dollars of his money in your possession and only give one dollar to his cause, or ten thousand, and give only ten to further his cause.

(To be continued.)

MANUSCRIPT COPIES OF THE NEW TESTAMENT.

THE Revised Version has awakened an unusual interest in the sources from which the New Testament text is derived. The most important source is the ancient manuscript copies of the books; the two other chief sources are the ancient versions and the works of the Christian fathers.

The New Testament authors wrote in the Greek language; it is possible

that Matthew wrote his gospel in the Hebrew also. The original copies penned by the sacred writers are not known, nor supposed, to be in existence. They were doubtless written on the brittle papyrus then in common use, and all the originals were probably early worn out by constant use in the churches (see Col. 4: 16), and perished or were lost in the persecution which fell upon the early Christians. Vellum or strong parchment was in occasional use in the apostolic age, but the cheaper Egyptian papyrus was chiefly employed. There are no ancient manuscripts of the New Testament in the form of rolls known to be in existence, as in the case of the Old Testament. At a later period, certainly in the third and fourth centuries copies of the New Testament books were written upon parchment made from the skins of sheep, goats, or calves. Sometimes these sheets have been used a second time, the first writing having been erased and another work written over the first. These are called *palm-leaf* manuscripts. Paper made from cotton came into use about the tenth century, and linen paper about two centuries later. No autograph copy of a New Testament book is mentioned in the works of the early Christian writers, but this by no means makes it certain that the early Christian fathers had not seen the original copies. Only mere fragments of their works have reached us, and some of these fragments have been preserved by other and later writers only. As their sacred books, like themselves, were often eagerly desired for destruction, they would be careful to not needlessly expose their treasures by too frequent mention of them. Like other ancient works, the books of the New Testament were preserved by making written copies of the originals, and these were multiplied again and again by copyists for fourteen or fifteen centuries, until the invention of printing. Many copies would be required as Christians and churches multiplied, and many would be worn by the faithful reading, perhaps daily, as the Bereans searched the Scriptures, to be assured of the truth.—Edwin W. Rice in Sunday-school World.

For the Brethren at Work.

A CONTRAST.

NEAR the end of his days, the licentious Byron wrote the following lines:

"My days are in the yellow leaf,
The flowers and fruit of love are gone;
The dawn, the ebb, and the grief are mine alone."

Near the close of his life, "Paul the aged" wrote to a young minister whom he greatly loved as follows:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day."

These thrilling missives incite in every breast a silent echo, high as the heavens, deep as the grave, bright as the celestial portals, black as the gates of hades! O whether are we weeding! Behold in sight the banners already waving!

As stars too near the earth approach will downward fall;
But high aloft will glide forever shining wall;
Then disappear charming thill with rapid
rays strains,
In dulcet cadence round till in 'th' empyrean
wastes!

SERENITY.

If you throw a pound of bread to the poor the Lord will throw a pound of butter into your lap to make what you have left more palatable.

BRETHREN AT WORK.

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JOSEPH AMICK, { Editors.

J. H. MOORE, - Office Editor.

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Each Day,	A. W. Bowers,	H. K. Breckinridge,
Every Week,	P. S. Melvin,	J. J. Huesting,
David Vanhook,	C. W. Doolittle,	J. W. Southworth,
David Hays,	J. S. Eberly,	S. Y. Satterman,

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. It serves both as a receipt and as a check for payment. Thus "1 Jan. '82" shows that the paper has been paid up to that time. "1 Jan. '83" shows that the time will then expire.

When proper credit has not been given within two or three weeks from the date of payment, notify us at once.

Do you ever hear of two Christians fighting?

Do you love peace? If you do, then work for it.

PLEASE do not fail to send us a short report of your Love-feast.

BRETHREN, let us have plenty of church news, but make it short and to the point.

We cannot always do as we would like, but must do as we can, and then be contented.

How easy it is to see other men's mistakes! And still, how much easier to magnify them!

Bro. Joseph Zimmerman, of the Buck Creek Church, Ind., has been ordained to the eldership.

A. F. DEXTER, of Kansas, has been ordained to the eldership, and Jacob Merkey elected to the ministry.

CONSIDERABLE church news, already in type, could not be got in this issue. It will appear next week.

Bro. J. D. Huesting, of Panama, Iowa, has been sick for two weeks, but is now up and around again.

IN this issue there are sixty notices for Love-feasts in the month of September, and forty-four for October.

SISTERS Mary C. Norman, of Le Sueur, Minn., has changed her address to Woodstock, Richmond Co., Wis.

THE Orphan's Home project, of Southern Indiana, is assuming a working form. We wish it abundant success.

BRETHREN, let us have some good doctrinal articles; articles that contain much good, sound instruction to the readers.

A LEAF in the dark is usually made by those who jump before they look. Never jump till you are certain of a good landing place.

THERE are one hundred and four Love-feast notices in this issue, and quite a number crowded out this time by our full next week.

MOST of our readers would like to slip into the hands of our contributors a slip of paper containing these words: "We would see Jesus."

BRETHREN D. E. Price, Edmund Forney, and their wives, of Northern Illinois, are now on a visit in Nebraska. They left here before last.

IF a man will not open his eyes that he may see the error into which he is being led, who is to blame when he falls into the ditch? Certainly himself.

THE Brethren in Woodford Co., Ill., did a good work at their Harvest meeting when they raised \$25.00 for the Orphan's Home located near Cerro Gordo, Ill.

LET no one imagine that he can improve on the religious principles laid down in the New Testament, by which the kingdom of God is to be governed in the future.

SISTER Wealthy A. Clarke, formerly editor of the *Young Disciple*, has retired from the printing office for the present, and is now attending the Huntington Normal.

THERE are some members living near Paris, South Carolina. C. G. List, of that place, writes the *Primitive* that they have fine crops and plenty of rain this season.

Jesus Heckler and wife, who have been visiting in the East for some months, returned to their home in Mt. Carroll, Ill., week before last.

THERE were over two hundred and twenty items and articles in the B. at W. last week. This includes nearly one hundred Love-feast notices.

Tax District Meeting of Southern Illinois will be held in the Okaw church, Platt Co., Ill., commencing at 9 A. M. Oct. 24. A full representation is desired.

We regret to learn that Eld. John Metzger's health has not been very good of late. It seems that he cannot quit work, and we hardly see how we could get along without him.

THE *Home Mirror*, which was suspended last Winter, has again come to life, and is now on our table in a neat pamphlet form, well printed, and full of interesting reading.

Writing to this office one of our readers aptly says: "Finally, brethren, let us work for peace, and not bother about titles" while the weightier matters demand our attention."

BRO. C. C. Root was elected a member of the Standing committee at the late District meeting Northern Mo. He and Geo. A. Stambarger are also evangelists in that part of the State.

We are pleased to learn that the church near Washington, Iowa, is prospering in the good work of the Lord. Some additions to the little flock there show that the ark is moving.

In all of our readers wanted as much information as some of them, whose articles appear on the first page of this issue, we would have our hands full, or like brother Mohler, we would be puzzled.

SINCE many have desired to see the items that appear on the first page each week, in larger type, we gratify their wishes this week. If they have any thing to say for or against the change, say it quick.

BRO. Jesse Crosswhite, who since a while before the Annual Meeting has been traveling and preaching among the churches in the Eastern part of the Brotherhood, reached his home in Tennessee a few weeks ago.

THE most profitable place on earth to search for faults is in our own hearts. When we succeed in renovating our own hearts it will then be in order to look up the faults of others. Till then, we would better sweep at home.

BRO. E. A. Orr, of Pittsburg, Mo., is among the happy students at the College. Bro. M. K. Bashor, of Colorado, is his room-mate. Bro. E. S. Young, of Ohio, is here, too, and a host of others just as useful and equally happy.

BRO. D. Province, of the Clear Creek Church, Saline Co., Mo., reports that they have received into the church one by baptism, one by letter, and four others who have not yet headed in thirteenth. He seems much encouraged.

BRO. J. S. Gable, of Cedar Rapids, says: "I like your paper very much. It does me good to see you trying to stand firm on your belief and defend the church and Gospel. I hope God will sustain you in your arduous work."

ELD. J. G. Royer, of Monticello, Ind., is expected to spend the holidays with the Brethren at Nora, Ill. We hope he may have a pleasant time holding meetings at that season. He promises to give Mt. Morris another call while on that trip.

We have always noticed that good farmers have much to look after on their own farms that they have no time to meddle with their neighbor farmers' business. This rule may apply equally well to good Christians who have all they can do at home.

While reading the news from the seat of war in Egypt, we are constantly reminded of Bible time, for the scene of the present military operations is none other than the land of Goshen, where the Israelites once lived and toiled. Many of the names sent over the wires are familiar to Bible students.

SINCE the Annual Meeting has decided that all future decisions must have for their support the "true mind of the Lord," or the meaning and spirit of the Word as it is recorded, we will have to use extra caution in regard to what we do, for we dare not introduce the idea of policy, but must conform strictly to the Word regardless of the opinions of men, present, past or future.

If you have not already read brother Jas. R. Gink's appeal in behalf of the needy members in Arkansas, published last week, on page 56, on please do so. Among our many readers, churches it would seem that they might obtain means enough to greatly assist them in building a house of worship.

We learn that some interesting matter will be presented, for consideration, at the coming District Meeting in Southern Illinois next month. The only thing we desire to say to the members is, that they cling to the "written Word." Whatever the Word says, is right, the opinions of men notwithstanding.

EXPLANATIONS in regard to the mandatory act could never have been necessary if the working of that decision had not been so greatly misunderstood. When explained properly, it generally renders satisfaction. The decision does not mean what most of its enemies report, but means just the reverse.

The new ship may be very attractive in appearance, her crew may be lively, she may glide over the waters seemingly with much ease, for having just recently started, her burden is light—but after all, it will pay you to stay in the old ship. She has passed through many storms with safety, and is a safe for many more.

In the Gospel teaches that a thing is mandatory, then the churches may legally enforce it, but if the Gospel does not so teach it, the churches can do no more than leave it just where the Gospel has left it. If the Gospel does not teach a thing we ought to be as near like the Gospel as possible. Let us not go in advance of the written Word.

THERE are too many half-hearted Christians in the world professing to follow Christ. They attend church just when they happen to feel like it, and when the weather seems to suit them. They are in no sense a light to the world, or much of a help to the church. Such persons want to turn a new leaf, and resolve to act in the Christian cause with some energy.

THE church should not object to carrying a weak member, and render all needed assistance, but it goes rather hard to carry one who is so strong that it takes the united strength of nearly the whole church to keep him a little quiet. We need strong men, and plenty of them, but they ought to be such as will pull forward, and not backward. If they want to pull the other way they ought to go with the other company.

THE Council at Jerusalem must have continued quite a while—long enough to do considerable business, yet but few questions were asked. Might it not be well for us in Annual Meeting to follow the example set forth by the Apostles at Jerusalem? It would give us much less work, and would enable us to do that little more which we now do not. Then if we wanted to, we might decide most of our matters at home.

FRIDAY, Oct. 20th, is the time set for a special meeting, near Lawrence, Kansas, to take into consideration the contemplated Annual Meeting at Newark Grove. All the churches in that section, and elsewhere are requested to send delegates. The meeting will be held on the last page of this issue. The writer should give his address, and tell the delegates at what station to stop off, as many of them may not know the surroundings.

BRO. Abraham Lecky, Sen., a former citizen of Iowa, Ill., but who for the last seven years lived in Black Hawk Co., Iowa, departed this life on Sunday night, Sept. 11th, at ten minutes past 1 o'clock. His remains were placed in the Brethren's cemetery of the West Waterloo church on Monday, at 3 o'clock. He died at the residence of his son, A. A. Lecky. His age was eighty-eight years less one day.

Two boys stole money from their parents a short time ago and ran away. We will let one of the city papers tell the rest of the story: "Sister and Green, the two runaway boys, who were sent down to this city Saturday night, were brought back to this city Saturday night in charge of Miss Murphy. They had \$32 in their possession, which was turned over to officer Sweeney by the mate. At police court the boys gave their ages as seventeen and nineteen years, respectively, and said they were going to India, Indiana and had gone." This is one of the results of reading dime novels, or fictitious Indian stories.

A MOTHER wishes to know if it is according to 1 Tim. 3, to ordain to the eldership a brother when none of his family are members of the church. Who will answer? He says: "The 1 Chap. of Titus in the German Bible, 6 Vers reads: 'Der Gläubige Kinderlein' and."

BRO. John S. Souder, of Yreka, Cal., Kansas, who has for months been afflicted with a painful weakness in the hip, writes to know any of our readers are aware that any cure has been effected by the use of the Electric Belt, or band, manufactured by the Voltaic Belt Co., of Marshall, Mich. Any knowing will please write him. He is a worthy brother.

MENBERS often say that on account of the work they are too tired to go to meetings. What would they say if the preachers if they would talk that way? The preachers must attend the regular appointments whether they work hard or not. Why should they be expected to do more in that way than we? No member should abscond himself from meeting if it is possible for him to be present. For it is his duty to attend—a duty he owes God, to the cause of Christianity, and an encouragement that is due from him to the members.

THE free-thinkers (infidels) are trying to persuade us to hold an institution of learning, but they are too far from us, they are talking in the air, have done so for years, and are still in the air, having no foundation in their system they are more to teach and establish morals in connection with literature than they can control a government without laws. The Christian world would like to see them try their present one, just to know what they would do. Free-thinkers, free-thought, free religion, anything else free but Christianity; that they would not have. Talk about freedom!

IF Christians would manifest half the energy about their religion that they do about their secular affairs, they would not only overcome every opposition, but they would carry on secular business with all needed energy, and yet carry out every Christian principle demanded. There is no need of disregarding any Christian principle in order to succeed in secular business pursuits. Thus is true in all things, brethren. But in the religion to this, they want to attend religiously, and show by their presence that they believe in the religion they profess to believe.

SISTER Mary Snyder, wife of brother A. S. Snyder, of Cerro Gordo, Ill., spent a few days in the Mount last week. She was on her way home from Clear Lake, Iowa, where she had spent one month for the benefit of her health, which was then poor for some years. She speaks very favorably of Clear Lake as a health resort, and seems much benefited from her trip. While on her way to the Lake, she and her daughter came near being poisoned to death by eating chicken cooked in a tin vessel. She mentioned this as a warning to those who are not aware of the poison latent in tin as a new tin.

ROBERT Ingersoll should forever be silent about fraud or dishonesty upon the part of others. He ought not to say anything about others in Christianity, as he is not a member of the church, and he is not a minister of the Gospel from the deceiving party. There were the State-roule men who would lead the Government out of millions of dollars, yet Ingersoll stands up in the court room and denounces them with all the power and energy he can command, and yet he is not a member and pronounces Christianity as a fraud and pays for it. Then in Washington he stands up and denounces fraud and gets paid for that. This is Ingersoll religion.

BRETHREN, had news ought not to be published and sent out to the members of peaceable churches. You can hardly imagine the amount of harm it does when a trend and good all church papers as the only ready to keep from hearing discouraging news. But news, the contagious diseases, should be kept at home till the evil has been remedied. Send us, for publication, all the encouraging news you can obtain. Let the members of the readers want it; it will do them good, and help along the common cause of religion.

The New Testament was written as dictated by the Holy Ghost, perfect and complete in all its parts, and neither add thereto nor subtract therefrom. Every decision we make must be according to that word, or else it will be reversed by the Supreme Court of heaven, and we suffer for our mistakes.

Few persons know the amount of labor bestowed upon most of the Bible translations before they go before the public. The work of translating is much greater than that of compiling proof reading. The following concerning a Dutch edition of the Bible, translated by Dr. Deltrecht shows the care taken to attain correctness. When the proofs came from the press, they were first carefully looked through by a learned Hebraist, whose corrections went on to Dr. Deltrecht to be again corrected, then they went back to the printer, and were revised the third time came forth from the press was sent to Mr. Drivier, of New College, Oxford, to undergo all the emendation that his learning and skill could apply to it, and was returned again to Dr. Deltrecht before going finally to press.

SOME PROPHECY.

PROPHESIES are plenty—when running wild—in war of the law. The following clipped from the *Brooklynist*, shows how the editor of that paper looks at the possible outcome of the present gentilities in the old world:

"The prophecies of John and Ezekiel unite in declaring that the armies of Gog and Magog, the forces of the beast and false prophet, shall gather to the battle of Armageddon. In the 'Vision of the Images' we have shown that it is highly probable that this implies a union of Russia with the forces of Mahometanism for a conflict that will be ended at Armageddon, or at the Mill Magdalo, in Palestine. At this time it is whispered that Russia is gathering armies on the Black Sea, and has secret treaty with the Sultan, the recognized head of the Mahometan faith. Egypt, on the borders of Palestine, is already the seat of war. No man can tell, but we may be much nearer the fulfillment of prophecy and momentous changes in the world's history than is generally supposed.

EXPLANATION.

In his communication on the seventh page of this issue, Bro. B. P. Moorman speaks of the unpopularity of the mandatory not passed by the General Assembly. He says that the cause of dissatisfaction in parts of the Brotherhood, but are of the impression that it has grown out of a misunderstanding of that decision. Most, if not all of those who oppose the act think that it is designed to make the decisions of the A. M. mandatory, hence place them on an equality with the word of God. In the Gospel this is incorrect. If we understand the meaning of the act, and we hope we do, its design is to prevent the A. M. from passing decisions that the Gospel does not make mandatory. Every decision it reports may have the Gospel for its support. If, then it cannot be made mandatory. With this understanding, we favored the act. But if it means that the decisions of the A. M. are to be made mandatory just because passed by the A. M., then, of course, it ought to be repealed or modified. If, however, all we mean is that the decisions of the General Meeting is the place to reconsider it. We publish brother Moorman's remarks to show that we do not aim to have this whole matter all our own way, and would not now say anything about the act, were it not that we think it is being grossly misrepresented in some parts, as well as misunderstood in others.

OUR VISIT.

We enjoyed a very pleasant season among the members of the Urbana church, Champion Co., Ill., two weeks ago. It was our former home, and field of labor during the first years of our ministerial efforts. We attended their Past Synod 1st and 2nd. The attendance of members was good and the interest excellent. Bro. S. B. Gibson, of Cerro Gordo, and John Barnhart, of Masonfield, were in attendance. Two meetings were held on Sunday; one at 11, and the other at 3 P. M. At the close of the forenoon meeting the invitation services took place. The presence of a large number of converts was a very interesting sight. J. Bowers was ordained to the eldership, and J. P. Bailey advanced to the second degree of the ministry. The membership here is very much scattered, and several of those near the meeting-house, are preparing to move away, which will lessen the West and end the congregation in rather

or a slim collection. Our family accompanied us, or rather we accompanied the family, as wife's parents live here. The crops are good; fruit in abundance; health generally good.

J. H. M.

OUR PRINCIPLES.

FAITH on his way to Spain is supposed to have stopped in the Valley of Piedmont, a large fertile valley lying between two lofty ranges of mountains, seldom visited by travelers, and preached the Gospel to the people of that valley, who were known as an industrious, honest, moral and peaceable class of people. Tradition says that churches were established, and the doctrine soon took possession of the whole valley. These people were afterwards called Waldenses. They lived in peace, and enjoyed their religious privileges in a Christian-like manner most of the time for several hundred years. During this time, however, they passed through some severe persecutions, and suffered much, yet retained their doctrine and simplicity. They were much like the Brethren, took no part in war, but preferred to suffer rather than to deliver their fellow men.

Persecution however increased, till some of them thought they could stand it no longer, hence took up the sword in self-defense. In the beginning they proved successful warriors, and made havoc in the ranks of their enemies. But their "glory had departed." Their appeal to arms was a violation of their long established principles, as well as the clearly defined letter of the Gospel, hence like Samson, when shorn of his hair, became blind and fell a victim to the enemy of religion. When they no longer trusted in God, but relied on their own strength, for evil, and took self-defense into their own hands, they soon lost their Christian ability, and Christian purity and piety for which they were so much noted.

While considering these things we began to wonder if there is not danger of our running into the same excess of error if we go back on our non-resistance principles by making use of the law in defense of church property. True, the law may be in our favor, and time we may gain every suit we enter, but what are a few meeting houses to compare to sacred and surrendered principles? For nearly twenty years we have been administering the popular character of the day for their aggressive use of the law in defense of their property, and for mingling their religion with the corruption of the court-room, and we will now go back on these principles, and declare by our actions that we were teaching these things for mere effect? Have we not been teaching the people that it is far better to suffer for the cause of Christ than to go to law? Have we not told them that if the Christian would do what was right that other parties would generally consent to settle matters in peace? Now if we surrender all of these good principles are we not going the way of the Waldenses?

J. H. M.

SCHOOL TEACHING.

Few persons exert more influence on our land than that class of people we call school-teachers. They are like a blessing or a curse to a community. Perhaps we would not be so far from the truth if we would state that they exercise as much influence in our nation as the mothers. Napoleon one time said that France's greatest need was mothers. We may safely add that the great need of our own nation to-day is school-teachers. Of course we have plenty who desire to make teaching a business, but we are now talking of quality.

That school-teachers are a necessity is clearly evident. We could not successfully get along without them. They fill a place that cannot be filled, and the occupation is also honorable, one of which no one ought to be ashamed of.

We have long been under the impression that the grade for teachers of common schools in our country is not high enough, or perhaps not extensive enough. The teachers may know few of the books they are to teach, but far too many of them lack general, practical information, not being well read in any particular department of knowledge. Give them the book and they may do well enough, but take that away and they are lost, and can simply do nothing, while they ought to know enough to make a book if need be. Give them a grammar and they will teach what is in the

book, but outside of that particular book they can tell you nothing concerning either the origin, history, or principles of the English language. The same may be said of their attainments in geography and some of the sciences they are required to understand. They seem to have no general information on these subjects. Instead of trying to master the subject they have simply tried to master the book, and that is the only of their ability to impart knowledge. Some of them may understand the history of the United States reasonably well, but the rest of the world is as dark as Egypt to them.

Take a glance at the libraries owned by many of these teachers. They consist of a few school-books and sometimes a novel or two. They have no valuable histories from which to gather general information. Not one work on the art of teaching. There is an absence of works written by good scientific thinkers. How can a teacher with so small an assortment of ill-sorted works qualify himself for preparing his pupils to do anything more than to go to work when he must have good tools, and he must also know how to use them.

Then look at their reading habits. They spend the long Winter evenings reading literature that is of no value to anyone. Most of the periodicals read are ill adapted to their work. They spend no time reading the productions of deep clear thinkers, who are moulding the minds of the masses. When told the necessity of a further acquaintance with general literature in order to become more proficient as teachers, the plea is, they have neither the means or time to take such a course. Now if these teachers who can—more than four-fifths of them can—work every day in the week in careful reading and study, they could in a few years acquire a very good understanding of many useful branches of practical knowledge that would be a great benefit to them as teachers. They need to systematize their work, and labor to make of themselves valuable teachers that will be a credit to the community.

But perhaps the teachers are not to blame altogether for their deficiencies as teachers. In many localities the wages for teaching are so low that properly qualified men and women can not afford to depend upon the business for a livelihood, hence leave the school-room as soon as possible for other fields of labor. Then our schools are left to be taught by the young and inexperienced who follow the business as a mere preparatory step to something better. This is it, year after year, with very few chances for the needed improvements in our school system. Much money is spent, and nothing like the amount of good done that ought to be accomplished. We believe that school directors are to blame, in some localities at least, for this bad state of affairs. By then the schools are often let to the one who will teach for the least wages, very little account being kept of the experience, qualification and reputation of the teachers employed. They make no effort to find good teachers, but rely solely on such as find money to call around and bid for the school, and then hire the one that can be procured for the least wages. Of course men and women who have spent time and money qualifying themselves for the work, and desire to make teaching a business, are thereby driven from our school-rooms into other business, and that too by the unwise course pursued by directors. When these directors want a good house or farm built, they see that the contract is let out to men who understand their business, and they employ a physician they are certain to have the very best that can be had. They are the very best kind of employers in any other respect connected with employing farm hands, but when it comes to school-teachers than any person that has a certificate will do.

Then they are not always careful enough about the moral standing and influence of teachers. In his work the teacher stands next to the mother, and if he is not an instructor in morals as well as the branches he is to teach, his work will certainly prove a failure. A teacher who will not drill the pupils in unselfishness and good manners, will not be a good teacher in the eyes of the community, and will be scorned by directors. Let them get a good teacher if they have to hunt for him. Let good teachers be in demand, then pay them living wages so that they can afford to make teaching a business. And when they get a good teacher, they should do with him like

they do with a good hand on a farm, do their utmost to keep him, even if they have to pay better wages. It always pays to employ good teachers in country schools as well as elsewhere, for morals and good manners are worth more to a community than a little money, and a well educated person enhances the value of land in a settlement more than extra wages increase the taxes. Put a good, moral, well-educated school teacher in each school-room in this country, and there will be a marked decrease of crime all over the land. Let us have good mothers to raise our children, and good teachers to instruct them, and we will see morals, good manners and intelligence on every hand.

We offer these remarks for the good of both teachers and pupils, believing that even the common school interest in our land is too much neglected. Let there be a greater effort to expand the grade, to procure the best of teachers who are willing to make teaching a business, and leave behind them a reputation that will be to their credit. Let the parents and directors become more interested generally, by making efforts to elevate the moral and religious tone in the school-room, and thereby greatly improve the condition of the community.

J. H. M.

THE BROTHERHOOD MORE FIRMLY UNITED.

We learn from the brethren at Ashland, O., that considerable trouble has grown out of the proceedings at the Ashland Convention. We could expect nothing else, because the convention was a rash move, and its application with all other factions could not result otherwise. But we are glad to learn that the brethren are standing firm, and that the churches are true to the Brotherhood. Out of nearly thousand members in and around Ashland, composing a few of the nearest churches, there have not a hundred gone with the Progressives, and less than thirty went with them from the Ashland city congregation. It is not a wonder that a small number goes with them, for they offer nothing good that was not encouraged in the old church, with more promise of success than is found in the new so called Progression. No humility or love, no unselfish or righteousness of any kind is to be found, they go with the new faction. True brethren look to see if there is anything in living a holy life to be gained by going out of the old church, and they see that there is nothing for the good of the church, or the world, or for themselves, and they decide to stand with the Brotherhood.

The Progressives have been so unprincipled in their personal attacks, that none of our leading brethren have excepted their thrust for the personal character and standing of those who are opposing them. Quinlan, Taylor, Balsbaugh, Moore, D. N. Workman and others, have all suffered the same fate when they have opposed the course taken by the Progressives; some attack upon their reputation is the result, for that is the fate of a certain class of men. But true-hearted men are not deterred from the path of duty by these personal assaults. Among the latest of these was the attempt to show that D. N. Workman was not legally ordained as an elder. We had a chance to know as much about that case as any man. It was in the presence of adjoining elders George Irvine and Samuel Garner, and I was present to know that it was done by the unscrupulous counsel of the Progressives, and was a very irregular thing to do, and not necessary, but when they thought it was almost unanimous, they gave their consent to it. It has been said we had it done because we wanted Bro. Workman to be on equality with P. J. Brown, to prevent him from calling the district in the interest of the Progressives. We admit our fears of Brown, from the course he was taking, and we had confidence in Bro. Workman's ability and faithfulness to the church, and we then believed his labors in the Eldership would be needed, and the subject of his removal was not a very serious one. We were right, and we do not hesitate to say that in every particular the ordination of D. N. Workman was in the order and rules of the Gospel and the Brotherhood. These personal attacks made by the Progressives stand against them like a stone wall, and they cannot long run a paper, or a college, or a church, by tearing down other men's characters and influence.

J. H. M.

Surely Christ did not slight the cities in preaching the things of the kingdom of God, and why should we? He even gave special orders to his disciples to preach in every city, and everywhere in the very summing up of his commission to them, he tells them to "go into all the world, and preach the Gospel to every creature." And he says that "whoever believes and is baptized shall be saved, and who does not believe shall be perished; and so it is written, that every one who believes shall be justified, and every one who does not believe shall be condemned." And he says that "whoever believes and is baptized shall be saved, and who does not believe shall be perished; and so it is written, that every one who believes shall be justified, and every one who does not believe shall be condemned." And he says that "whoever believes and is baptized shall be saved, and who does not believe shall be perished; and so it is written, that every one who believes shall be justified, and every one who does not believe shall be condemned."

Putnam Co. is what is known as the "Great Orange Belt District," and at present the oranges nearly one-sixth of all the oranges shipped out of the State.

I could not find much difference in the same water in Florida and Central Illinois—98° was the highest the mercury reached here, and was there, and was told by old settlers that that was as hot weather as they ever had.

Usually during the hot weather there is a pleasant sea breeze, making the warmest days pleasant.

Florida is a healthy country, and persons in the north troubled with any of the following named diseases can feel pretty confident of a permanent cure by settling in the pine land of Florida: consumption, rheumatism, catarrhs, neuritis and throat disease. In cases of the first named, parties need little or no treatment, but in the others, if the diseases if they expect to be healed. In regard to soil, Florida is not rich—almost the entire State being very sandy. It is much more productive than one would judge by its appearance. I expect to be more there in October, and shall settle on the Orange River (California) in the pine belt, about 100 miles in the midst of some half-dozen hundred tracts, containing from fifty to one hundred and fifty acres each. The water in these lakes is very clear, and from fifteen to twenty-five feet deep, and well supplied with the finest of fish.

The 10th District Meeting of Northern Wisconsin is past. C. C. Root, Moderator; J. H. Sell, Reading Clerk. No business for the annual Meeting. The following brethren were appointed as a committee to visit the North Fork congregation: A. Hutchinson, Martin Myers and John A. Root. Evangelists for the district: C. C. Root and Geo. A. Shauverger. C. C. Root, delegates to A. M. After the labors of the meeting were held in conclusion.

S. A. HONENBERGER, Clerk.

Burnard, Mo.

Religious Essays.

Memorize—Write none other things unto you, than what ye read or hear; and I trust ye shall know how to use the rest.—1. Cor. 4:16

WEAVING.

BY JESSE H. THOMAS.

You remember how the weavers,
Telling early, telling late,
Seek the pattern hanging 'o'er them
Perfectly to imitate.
Working from the wrong side always,
Only when they reach the end,
And the web is turned and shown them,
See they how the colors blend.

So we all are daily weaving
In the busy loom of Time;
Some of us with weak complaisance,
Some, thank God! with trust sublime;
Weaving each of us a fabric
Which shall through the ages last,
When our names from earth's remembrance
Shall forevermore have passed.

Weaving on the wrong side now,
Vainly do we seek to know
What designs, what forms and figures
Underneath our fingers grow;

Bright and glowing bits of color,
Threading in, with eager hands,
But with slower motions winding
Back and forth the somber strands;

Weaving in our griefs and heart-aches,
With gay threads of hope and bliss,
Mingling gray and gold together—
Compensating only the loss.

That of all the countless tapers,
He is surest of success
Who is following his Pattern
With the greatest faithfulness.

Blessed, then, are you who bravely
Weave your portion, day by day;
Using when you must, the gray;
Singing when the task is pleasant,
Still the loom when it is sad.

Know that your goodness ever
Makes some fellow-worker glad.
Only when the web is woven,
When at last your work is done;

Only when your weary fingers
Have their longed-for respite won;
Only when the finished loom
Is before your vision sped.

While the light of heaven's glory
O'er its varied hues is shed—
Only then will you see clearly
Each design, to hold reality.

See how tints shade on each other,
In each flower, and bud and leaf,
Yon may then find how, in weakness,
With a tired, trembling hand,

Through some life-aim among dark threads,
You have drawn a shining strand:
Find how oft when you were weaving
Somber threads of care and pain,

Just that filling in was needed,
God's design to render plain,
And what rapture, pure and holy,
Will your life-long task reward.

With the words: "Well done, my servant!
Thine the joy of Christ thy Lord."

Only then will you see clearly
Each design, to hold reality.

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a one no not to eat." "Therefore put away from among yourselves that wicked person." "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "A man that is a heretic [I presume such to faction makers] after the first and second admonition, reject." We commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." Now if we obey this tradition, and are willing to obey our elders and those that properly have rule in the church over us and exercise their duties properly, then are we doing as the Scriptures still further declare and admonish us to do. For they further say, "We beseech you brethren, to know them which labor among you and are over you in the Lord, and admonish you to esteem them very highly in love for their work's sake." "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow." "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." "Likewise ye younger, submit yourselves unto the elder." I have now given and quoted my ideas of Christian progression, which if we give most earnest heed, will neither make us barren nor unfruitful. These scriptural passages indicate the true character of spiritual progression, and if faithfully obeyed, they will bring us each day nearer to Christian perfection.

CAN WE COMMUNE?

BY J. D. LAKE.

HAVING received letters from friends saying they did not know whether they could have communion or not on account of the troubled state of the church, etc., I wish to remark here that it certainly must be an affair of a very serious nature that would prevent an entire church from holding a Love-feast. Of course there must be love before there can be a Love-feast; but notwithstanding the fact, there are those who are not satisfied with the church and are drawing off, that need not hinder those who are in the faith and in union, from having a Love-feast. It strikes me forcibly that this is the time that we should have our Love-feast. If any difference, we should be more earnestly engaged than ever, and feast on the things that would add the most to our spiritual life.

The Bible teaches us like this: "Let a man examine himself and so let him eat." We are not to examine others, nor yet others us. If there are those who cannot eat with us, that does not necessarily prove that we can not eat.

The great trouble often, I am sorry to say, is this: even in churches, the church sits in judgment on some of its members, and finds them, as she concludes, not worthy for communion, then the universal verdict is, "we can't have a communion." Now the probability is, had every member set in judgment on themselves, and no one else, they could have had a glorious feast. Should there have been a very few who

were walking disorderly, they surely would not have disturbed those who desired to go forward to the table, should they, however, have communion, they would have eaten condemnation to themselves alone, and no one else.

Now I see no reason why faithful members in all churches cannot have a Feast. If nine-tenths of the members are gone here and there, those who remain are no doubt in love and union and would be much benefited by a feast, should it be ever so small.

Let me entreat us all, brethren and sisters, to examine ourselves and we will have all we can possibly do, and I am certain that we would never again say that we can't commune, unless it would be on account of our own unworthiness. May the Lord help us all to examine ourselves, and to use also.

Andrew, Ind.

"I WOULD NOT LIVE ALWAY."

Job 7: 16.

BY LOTTIE KETRING.

THESE words were spoken by one who was crowned with honor, and possessed immense wealth. It seemed that there was nothing wanting to render life more desirable, as he had all that the heart of man or woman could desire. But Job was no man to worship the wealth of this world; for he very well knew that God was the "Giver of every good and perfect gift," with which his life was made desirable, and every morning he poured out his heart by offering to God in prayer a sacrifice for each of his household. His Christian graces were perfect in his character, and he was humble amid the greatest prosperity, which no mortal on earth has since attained. But the trials and troubles came to this lonely man. A enemy had slain his servants and captured his herds; fire from heaven had consumed his flocks; a wind had thrown down his elegant mansion; and his dear children were crushed beneath its ruins; and he himself sat in the dust, cast down with disease; his brethren had dealt falsely with him; and the wife of his bosom, who in such dark hours should have been a comfort to him, gave him no comfort and no words of encouragement. But strong in the strength of Almighty God, this good man did not listen to words of discouragements, for the love of God was shed abroad in his soul, and he blessed the name of the Lord. Thinking of the joys and pleasures that are in store for the followers of God, he exclaimed in the triumph of a living faith, "I would not live alway." And this should be the language of every Christian's heart. Although the world may seem beautiful, life desirable, our pathway strewn with flowers, we know that the beauties of earth will pass away, clouds will take the place of sunshine, and our pathway will sometimes become strewn with thorns; life will not be so desirable. Then is view of the fallacy of earthly hopes how comforting to say, "I would not live alway!"

When one of the family is called away, and we follow him or her to the tomb, and we sadly journey through the pilgrimage of life, how comforting it is to look above and see brightness among the clouds, which tells us of a reunion in a glorious world! Then how ready we are to exclaim, "I would not live alway!"

When we look around and see the effects of sin and woe, the pain and

miser in the world that it makes us heart-sick to think of, how we turn away, and with heartfelt gratitude for the assurance of eternal life in a world where there is no sin nor misery, do we say, "I would not live alway." But above all, to the dying Christian when he is about to be ushered into that upper and better sanctuary, who would wonder that he exclaimed, "I would not live alway!"

WHAT ARE WE LIVING FOR?

BY CHARLOTTE T. BOND.

THIS is a question that we should often ask ourselves. God never created us for ourselves alone. Some live as if too gratify every caprice of their own was the only motive of life. Others seem to think that all they have and all their time must be spent in adorning these frail tenements of clay. God formed us for a much higher and nobler purpose. These bodies are the earthly tabernacle of an immortal soul that requires most of our care. These bodies will soon turn to dust, and then our true life will just begin. Our life here is said to be but a span. What folly to spend all our time preparing to live here, when we do not know but this night our soul will be required of us. We are not our own; we are bought with a price.

Jesus did not live for himself, but lived and died for us. If we live only for this life, what are we better than the brute creation? We are made heirs of immortality. This thought should constantly stimulate us to great and noble action. When Jesus was here in a state of humanity, how excellent and instructive every word that fell from his sacred lips. There was a grandeur and sublimity about every act, word, and deed. He had a mission to fill, a work to do; and he did it faithfully and honestly; and so have each one of us got a work to do; then let us do it, not as the slothful and unprofitable servant, but as those that love and know their high calling. We have but little to do with earthly things; our work is of a higher order. We must live above earth and its pleasures; we must soar above them, or like the silly fly, we will be caught in its meshes ever to exterminate ourselves. And above all other times must we be careful while discord and confusion and trouble and division are so prevalent throughout this our loving Brotherhood; indeed it is time to watch not others, but ourselves. Let others do as they will, let us live God's commands. They that keep his commandments are his. We should pray daily for some mighty power, some word of infinite love, some spirit of divine reconciliation to cast out the demon of discord from among us that is destroying all the fraternal love that once did exist. How many loving and faithful hearts are made sore by this trouble; but like all earthly trouble, we must endeavor to live above it, and not let the party spirit rule us;—that is what I call it—just such sprang up in the Corinthian church when some claimed to be for Paul and some for Apollos. But Paul let them know that Christ was the foundation, and it is so yet. Christ and his Word is what we are to go by, and this partyism amounts to nothing to the true follower of Jesus. He is living in a different element.

Our Savior in his message to the different churches of Asia urged upon those that had gone astray to repent,

and said nothing about withdrawal or division, or expulsion. We have learned, by sad experience, that purity cannot be found in a body of human creatures; hence our Savior says, "Strait and narrow is the gate, and few there be that find it." How many of us would like to be among those few!

Again, I am afraid that we do not exercise that spirit of forgiveness to the extent of forgiving seventy times seven, not considering if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses. And how can we call on our heavenly Father, as we do in every prayer we make, almost, to "forgive our trespasses as we forgive those who trespass against us," knowing at the same time that we have something against some member or some one else; we have not forgiven a falsehood in the very act of approaching God in prayer, how can we expect such prayers to be heard?

Let us search our hearts, compare our feelings, and consult the Word of God; see if we are patterning after the plan laid down by Jesus for us to follow; see if our lives are emblems of his; for if we have not his spirit we are none of his. Some of us cannot forgive a brother a very small offense unless he makes a forthright acknowledgment. Our blessed Redeemer prayed for his enemies who were in the very act of torturing him: "Father, forgive them, for they know not what they do." This is the life and death to pattern after. When we get so holy that we cannot forgive a weak brother that has trespassed, we are getting on the order of the Pharisee that thanked God that he was not as other men, specifying the good deeds he had done. To be forgiving and long-suffering is one of the special fruits of the spirit, and all the spiritually-minded who live in Christ Jesus, will show the fruits of the spirit in their daily walks; they will be a living type of their Lord and Master. They may be drawn aside by circumstances, but will soon return and humbly acknowledge the fault; and when that fault is acknowledged, it should be kindly and lovingly accepted and forgiven.

GENUINENESS OF THE NEW TESTAMENT.

LET us now consider the evidence for the authenticity and genuineness of the New Testament. These books appear on their face to have been written or sanctioned by the apostles, and to have had authority at once as such, and their genuineness was not called in question at the time they were published. They expressly acknowledge one another as of divine authority, as where Peter claims for Paul's writings and his own a place in the Scriptures. Luke and the Acts have the authority of Paul, and Mark of Peter. Nearly all of them bear the names of their writers, and some of them name the places from which they were written. Some are addressed to well-known churches, some to classes of persons, mentioning well-known incidents in their current history. Paul sends salutations to many persons in different places who are well known in the churches, some of whom lived a long time after the apostles, and whose writings are extant, in which they bear testimony to the genuineness of his epistles. He also directed his epistles to be read in the churches, as that to the Colossians is to read also at Laodicea. Thus it appears that they were received by the churches at the time as genuine.

John lived until about sixty years after the death of Christ, in whose time large numbers of churches were established in many parts of the world, and to seven of these that apostle directed the Revelation. Nor does he give any hint that the writings of the other apostles are not genuine, while he writes his own Gospel to correct errors which had sprung up supplementing rather than repeating what they had written. John's apostolical authority brings the claim of undisputed testimony down to the second century. At this time there were old and well-established churches which had the New Testament and were accustomed to read it every Sunday in their worship. Justin Martyr, born ten years before John died, says: "On the day which we call Sunday, there is a meeting of all Christians who live either in cities or country places, and the memoirs of the apostles and the writings of the prophets are read." Thus no unauthenticated book could be introduced among them any easier than among us, and no texts could be interpolated in all their copies, or in any of them, without discovery, and there would not be as many errors and omissions as in copying other books. From this time we have the testimony of the writings of the Christian Fathers, some of whom were companions of those taught and so down to the present time, who quoted from these books as genuine and sacred, and accredited them to their respective writers.

Barnabas, Clement and Hermas are mentioned by Paul. Clement quotes Matthew, Ignatius, living with John, quotes Matthew and John and Paul's epistles. Irenaeus, a disciple of Polycarp, who was taught by John, says: I can tell the places in which the blessed Polycarp said: how he related his conversation with John and others who had seen the Lord, agreeably to the Scriptures." After him Justin Martyr quotes, among other passages, nearly the whole of the sermon on the mount. Lactantius, a disciple of his, composed a harmony of the four Gospels, showing that there were four, and only four, which were received by the churches. Irenaeus mentions the New Testament, as a whole, and all the books by name except Philomen, John and Jude, and calls them the "Oracles of God." He says: "We have not received the knowledge of the way of salvation by any other than those by whom the Gospel has been brought to us, which Gospel they first preached, and afterward the will of God committed to writing, that it might be for time to come the foundation and pillar of our faith. For after our Lord arose from the dead, and after they were endowed from above with the power of the Holy Ghost, they received a perfect knowledge of all things. Matthew among the Jews wrote a Gospel in their own language; Mark also, the disciple of Peter, delivered in writing the things that had been preached by Peter, and Luke, the companion of Paul, put down in a book the Gospel preached by him. Afterward, John, the disciple of the Lord, published a Gospel when he dwelt at Ephesus." Such testimonies of the fathers we might give at length. Irenaeus quotes from all of Paul's epistles except Philomen. Clement says Paul wrote to the Hebrews. The same father quotes the seven catholic epistles. Thus the chain of testimony is complete.

Nor did the enemies of Christianity call into question the genuineness of the books of the New Testament when writing against them and when quoting from them. Besides this, versions were immediately made into other languages, notably the Peshito-Syriac only a few years after John's death. And the Latin version called "The Italia" was made before the end of the second century. This Jerome revised in the fourth century.

Ancient manuscripts of the New Testament now exist numbering several hundreds, and notably three uncial manuscripts, the Vatican, the Alexandrian and the Sinaitic, dating some time in the fourth century; the latter complete without the loss of a leaf or verse. These agree remarkably with the ancient translations, especially with Italia. Tischendorf says: "Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together." These show how highly the New Testament was esteemed; how carefully preserved and guarded, and how impossible it was that it should have been corrupted.

From these manuscripts and from the quotations of the fathers, it is possible for us now to discover the least omission or interpolation. The work of collating and comparing these has been most critically and conscientiously done by scholars, until now we are more sure than has been any age of the church that we have the New Testament in the original Greek, in the very words of inspiration. The language in which the New Testament was written was the Hebrew Greek peculiar to the New Testament, and has not changed since that time. Lord Hailes, by searching among the writings of our fathers, found that, had every copy of the Bible been destroyed at the end of the third century he could replace all from their writings but seven verses.

Considering how sacredly they were regarded at the first by those who had every means of knowing their origin; how they were constantly read, quoted, preached from and translated, and that there is no spuriousness about them, we must conclude that we have the book of the New Testament in the genuine, uncorrupted and complete text as either written or sanctioned by the apostles with Divine authority. When we add to this the fact that there are other alleged writings of the apostles which were rejected as spurious because there was no evidence that they were written during the first century, or were sanctioned by any apostles, or quoted from by the fathers, or read in the churches, or catalogued in the canon, or made the subject of commentary, as were made the books of the New Testament, the evidence for the genuineness of the New Testament is overwhelming.

We may therefore set wholly at rest our fears that the Bible itself shall be altered or corrupted. We would also wish that every one who is unacquainted with the Hebrew and the Greek might have in his own language as perfect a translation as can be made.—*Staten, in N. Y. Evangelist.*

WHEN you see an old man amiable, mild, content, and good-humored, be sure that in his youth he has been just, generous, and forbearing. In his end he does not lament the past nor dread the future; he is like the evening of a fine day.

For the Brethren of the Work.

THE TIME IS SHORT.

BY DAVID PROVINCIE.

1 Cor. 7: 29, in contemplating the solemn words of the apostle on the shortness of time, brings to our mind many things of the past, present, and future. Autumn brings to our mind the solemn words uttered by Job: "Man that is born of woman is of few days and full of trouble; he cometh forth like a flower and is cut down; he fleeth like a shadow and continueth not." Job 14: 1, 2. The spring of life is nearly past with many of us, and the autumn of death is nigh at hand. We are like the flower that is cut down and continueth not. Soon many of us will pass the way of all the earth: no more to be numbered with those in this life. We are dropping in death as the leaf from the branch. The Psalmist in contemplating the shortness of time says: "Remember how short my time is." Yes, the time, place, and people that now know us will soon know us no more in this life; but if we live as becomes Christians in this life, we can exclaim in the language of Paul in the hour of death: "I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day; not to me only, but unto all them that love his appearing." 2 Tim. 4: 7, 8. Thus we think of those of our youthful days, those of early life, whom we used to associate with, where are the most of them! Perhaps the greater part of them have gone from that home from whence none have yet returned. Let me say to you, friendly reader, the time is short; then how important it is that we be prepared for the solemn change that awaits us. Our aged brethren and sisters are daily falling,—one by one—into the grave. Who, oh! who are willing to receive their mantles when they fall from their shoulders and walk in the old paths of the Gospel, as preached and practiced by our ancient Brethren, and earnestly contend for the faith once delivered to the saints! But this I say, Brethren, the time is short. It remaineth that both they that have wives be as though they had none, and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not. Yes, brethren and sisters, we look by faith beyond the cold stream of time when we will be released from this life and anchor within the haven of eternal rest, where the wicked cease from troubling and the weary forever are at rest.

ARMOR ROCK, MO.

CHEERING WORDS.

DON'T be afraid to speak them. Some of your friends are hungry to hear them. You can find no better way of helping people to do better than by speaking words of appreciation for what they have already done. The letter we write with double brilliancy, if you will tell him how much you enjoyed his last leader; your wife will cook a better dinner to-morrow, if you praise her a little for the well-cooked dishes to-day. The preacher will stir more ardently to his work, if you cheer him with kind words. And say that his last sermon went straight to your heart, and inspired you with better purposes. The mechanic feels in better mood for his work, if he is sure his skill will not go unappreciated. It needs a pity sinist God has made man with such a deep-seated hunger for praise, that some of them get so little of it.—*Sel.*

THE TEMPLE IN EGYPT.

The London News, discussing the historic sites of the theatre of war in Egypt, says, "Between Heliopolis and Zagazig there is an interesting spot connected with later Jewish history. It is called Tell-el-Yahoodieh, or 'The Mount of the Jews.' In Josephus, x. xiii, c. iii, we find an account of it. Onias, son of the high priest of the Temple of Jerusalem, obtained permission from Ptolemy and Cleopatra to build a temple in Egypt which should be like the one at Jerusalem. Josephus says it was much inferior. Still such a temple was constructed, with priests and a service the same as the Jews were accustomed to. The place was previously known as Leontopolis, and a temple had stood there a century of Roman III. It ended at all of which were in ruins when Jesus conducted his temple, which was now a heap of ruins, and nothing but mounds are left to mark its spot. Onias in his letter to Ptolemy quoted in favor of his proposals the prophecy in Isaiah 19, 'In that day there shall be an altar in the midst of the land of Egypt, and a pillar at the latter thereof to the Lord.' These words are acknowledged by Ptolemy and Cleopatra as being the inducement which caused them to make the grant. This temple attracted the Jews, but there were other cities in the district where they predominated, though in little is known respecting them."

CORRECTING FAULTS.

ORIENTATION has long since convinced us that there is a better way of correcting faults than bringing the party before the church in every instance. The best of people may sometimes make mistakes, and of course should be corrected in a kind, Christian way, and especially should the young and weak be handled very tenderly. When we hear of the minister laying blame for an error before, why would it not be best to go and see him, inform him of his error, exhort him to repent, and give him time to make the reform? Instead of the official calling erring ones to the council, might it not be better in many instances to send a friendly visit to admonish and instruct the sinner? It seems to us that much more good might be accomplished this way, and much unpleasantness kept away from church meetings. There are sometimes spats at Council Meetings dismissing a member that the party himself might have willingly managed if informed of his in a friendly, quiet way. Most of the errors are not used just a little to help us, but when we see them, we are inclined in the presence of the church to blame almost more than they can endure. Give them a helping hand; let them realize that you mean it for their good, and they will love you all the better for it. Let us learn to correct the faults of others as quietly as possible, and accept their efforts to do better, letting them make their confession to God, who will willingly forgive them their trespasses if they will approach Him in faith and sincerity. It is certain that all Christians proceed thus with their personal and individual mistakes, and why not help each other in the same way? We are inclined to proceed in that way. We are of the opinion, but we do candidly believe that in a majority of cases a course of this kind would remedy faults more than they would remain uncorrected. We are placed here to help each other, and should adopt methods calculated to lessen crime and the most positive good to the race. J. H. M.

NEXT ANNUAL MEETING.

In our travels West we did not see the noted Bismark Grove, but we thought about it a good deal, because there has been so much said about holding our next A. M. there. We have some serious doubts about the propriety of holding it there. It is a place built for worldly pleasure and amusement, to draw large crowds, and to draw travel on the railroad. For us to hold our Annual Meeting in such a place is mixing the most sacred things very closely with worldly pleasures, and many of our brethren will not wish to do so. We are inclined to go to our nearest friends such a place, for we will not allow such worldly pleasures in our churches. It is clear to our mind that many of our brethren will not be well satisfied with the meeting going there. We are sure that Christ and the apostles went into the Jewish

temples, synagogues, and other public places to preach, but they did not organize and build church work in such public places as we have built for pleasure and amusement. The nearest they came to it was their worship in the temple. Jesus chose a private house to institute the communion. We may preach the Gospel anywhere that occasion will permit, but the observance of the ordinances and church work should be where the time and place is most fitting for the solemn work to be done. We know these and similar feelings have been frequently expressed in reference to having the Annual Meeting at Bismark Grove.

We should be very careful to do nothing that will wound the feelings of a part of our brethren. This is a matter of great importance, than we often think when we do not in any case as to hurt our brethren's feelings. Some think only of it as whether it is right in their own views. This is not enough; we should think of it, not for ourselves, only, for "as man liveth to himself," we should look upon it that it will wound the feelings of our brethren, and if it does, we should hesitate a long time before we do it.

We want the brethren in the West to have the next Annual Meeting, as it would give our eastern brethren a chance to see the western country, and we would hope to see some of our brethren in their dry country and mild climate, they can hold the Annual Meeting without going to Bismark Grove. They can furnish small tents to rest for lodgings; they can board all but the delegates in outside tents or restaurants at 25 cents per meal—this will pay all expenses. Then we cannot see why they should not hire the work done as heretofore, and if they lack the means to prepare for it, we believe there are plenty of brethren in the older churches that are willing to help in that direction.

We have written what have been our thoughts on this matter, for the consideration of others who have it on their hands to settle. B. H. M.

In connection with what brother Miller says we present the following from the *Primitive*, showing how our Brethren in the East look at the location for the meeting the coming year:

OUR NEXT ANNUAL MEETING.

Soon after our last meeting it was pretty generally understood that our next meeting would be held with our brethren in Kansas. The inducements held out, as to the place proposed, and its conveniences were considered favorable and as suitable as could be desired. It was, however, the matter more carefully, and from the different standpoints, the minds of some have been somewhat changed.

In holding a meeting of this kind the convenience for holding it is, or should not be the only consideration. The object or design of the meeting should be made first in importance. It is to be held for the purpose of speeches, and wherever these purposes can be best accomplished should have much to do with their location.

As far as we are concerned personally, Kansas would suit us quite as well as any where else, as we would much enjoy seeing our brethren, as we would our Brethren. But while this would afford us pleasure, we are quite willing to forego all personal enjoyments in this direction for the sake of a higher good to the church.

For a number of years a large number of our brethren were desirous of having our former meeting held in Kansas. On account of it not allowing local churches a fair representation. This feeling became so strong that a large number of the churches throughout the Brotherhood petitioned, through the District Meetings, for a change or the privilege of such a change to represent by delegate. A. Our late A. M. granted this request, and our next meeting will be the first one held under the new plan. To give this change a fair test the meeting should be held at a place where the largest representation can be had. To hold it at the extreme end of the Brotherhood will largely defeat the very object for which so many earnestly prayed, as it will be impossible to have anything like a general representation of the Brotherhood at a point so far West. This will appear very evident when we consider that almost one-fourth of our entire membership is in Pennsylvania, over two thousand being distant from the place named.

But then it may be asked, is it essentially necessary that the coming meeting should be more fully represented than others? We think it is, as the business to be transacted will most

likely be of a more important character than we have had at any former meeting, or may have in the future. Our A. M. Minutes are now under revision, and will be presented at our next Annual Meeting for its sanction as revised. The acceptance of this revision will be of vital importance to the Brotherhood, and to make it satisfactory to the greatest number the meeting should be held at a place where the fullest representation can be had. The greatest good to the greatest number is the true theory of all governments, and it is equally true of church government, and it has a bearing on the location of our next A. M. All that the church at large cannot well afford to overlook.

In presenting these, our objections against the proposed location, we have no personal preference at stake, but it does because we believe that the present condition of the church demands it. We want peace and union, and we want confidence in the work of our A. M. restored. And this we can have if such local church, as far as possible, can have a voice in her decisions, and for this reason we greatly prefer to have our coming meeting held at a place where the largest possible number of brethren can be expected to be represented. We say this with all deference to the wishes and feelings of our Western brethren, and if our reasons are not considered tenable and the Brethren still conclude to hold it there, we shall cheerfully acquiesce.

But if we should conclude to change the location proposed, have you anything better to offer? We have not, unless a place should be offered out of the mountains, where by right of change, from east to west, it properly belongs. Pennsylvania, numbers considered, is the most central, and it should be able, and should be able to make any one, brethren? There can be no harm to making an offer, even if it should be thought best to hold it West.

REMARKS.

We publish these different reasons for not holding the next Annual Meeting at Bismark Grove that the Brethren at their Special State Meeting, near Lehigh, on the next month, may take them into consideration, and act accordingly, for in the present state of the Brotherhood we want to do what seemeth best for the fraternity as a body. Individually, we saw nothing at Bismark that would need to disturb the most sacred feelings; in fact, we thought, and yet think, that the surroundings are rather favorable in that respect. As the Brethren in the West are poor, and in most places very much scattered, it cannot be expected that they can take the Annual Meeting and provide for the people as has been done heretofore by densely populated sections. They are not so near the other way of lodging and caring for them. At Bismark these difficulties are easily overcome. We could worship in Nature's grove, and act as conscientiously there as at any other place where we have attended Annual Meetings. We have spent so much of our time preaching in school-houses and houses owned by other denominations (in which houses picnics, shows, festivals, etc., etc., were held that Brother Miller's objections do not impress us so forcibly as they may others. But we have this much to say: the railroad company of the West, and the control is in the hands of the railroad company, and will do all in its power to make the place of meeting as congenial as possible. We mention this to the credit of the company. But in case it should not be considered best to hold the meeting there next year, we would still be in favor of having it in the West before many years, for our Western Brethren should be occasionally favored as well as those in the East.

The present state of the Brotherhood makes it very necessary that as many churches as possible next year be represented by delegate, and for this reason a more central point than either Kansas or Pennsylvania would be very desirable. Individually we are in favor of holding it at a place where the meeting is held, but for the general Brotherhood it may. All of these things can be taken into consideration at the Brethren who assemble in Douglas, Kas., Kansas, next month, and if necessary, the Local Committees, appointed by the late A. M. can give such advice as they may think proper. But if any offer is to be made for the meeting at a more central point, it should be done quickly, for the western Brethren will meet our Bismark, Oct. 20th, to consider the matter, and it is not proper to hold them in suspense. But if no other place is offered,

what better can we do than to go to Bismark Grove? J. H. M.

SUNDAY-SCHOOLS.

I NOTICE in the B. A. W. an article headed "No Scripture for Expelling," referring to Paul in Romans 10:17 which says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," as evidence that the church has a right to expel members. My mind was drawn to the Scripture, and I must say that I yet fail to learn it from the doctrine of Jesus. I believe we will all admit that it has been one of the leading causes of the great divisions and schisms in the church, and that the question is, could not the Brotherhood for the sake of peace, harmony, love and union, lay it down by the side of the Convention, agreement to be unrecruited, or give us Gospel for it? DAVID NEFF, Roanoke, Ind.

REMARKS.

Of course the New Testament says nothing about Sunday-schools, or any other kind of schools. Are institutions that the church may use or not use, as she may think proper. They were in use among the very early Christian churches, and have been sanctioned and used ever since. The church has never seen proper to demand that Sunday-schools be established in the churches of the Brotherhood, but simply to advise and exhort that she not be slow to forbid them, for in doing so she would be transgressing her limits. A congregation may agree to have no Sunday-school, but she cannot compel other congregations to do so. Using or not using Sunday-schools is no test of discipline in any sense, nor has it ever been in any age of the church from the times of the apostles to the present period. Brethren have a right to disbelieve in Sunday-schools, but they should not make their feelings a standard of right or wrong for others here. We think, in the view of the scriptures, that it is a good and useful thing to maintain Sunday-schools. Well, that is his privilege—no one ought to doubt his right to think that way. But he goes a step further and wants all others to think as he does, and if they do not, he thinks they are wrong and wants the church to so decide. We are asked, "Could not the Brotherhood, for peace's sake, put Sunday-schools away?" We might ask, could these opposed to Sunday-schools, for peace's sake, permit their own? There is a chance for peace on one side as well as the other. The forbearance should not be all on one side. Let those who enjoy the use of Sunday-schools have them, and those who do not adore them, do not need to attend if they do not feel disposed to do so. In this way both parties may be accommodated, and that too, without thinking any less of each other. Those opposed to Sunday-schools ought not to want to deprive us of using that sanctioned by the practice of our ancient fathers and mothers in the "Golden Age" of Christianity. Let us all have more charity for each other, for remember, that "charity is the bond of perfectness." Cor. 3:14. Let us not heap on each other burdens which we cannot bear. The Gospel demands of other things that neither the Gospel nor the practice of our ancient fathers and mothers.

In the day of judgment, when all nations are to be judged out of the things written in the Books, we do not think Sunday-schools will be either condemned or justified—there is nothing in the law about them, hence they will not be made a test either one way or the other. And since the inspired Word does not demand either their adoption or rejection, let us be as consistent as the written Word. The Gospel says nothing about Sunday-schools, but it does not say anything about hymn-books, meeting-houses, printed minutes, papers, and many other good things that we may use or not use as may be deemed proper. We cannot forbid the use of a lawful thing just because it is not forbidden in the Gospel. If the Gospel in no way forbids it, and it is not an evil, and we forbid it, we simply get in advance of that which is written, and will be in the judgment be condemned for our usurpation of power. It is common to hear people say, "Our fund is nothing in the Gospel about Sunday-schools," but they never think of the fact that the Bible says nothing about hymn-books, meeting-houses, or common schools. Let us be a little consistent in what we condemn, and let us transcend the Gospel limits. J. H. M.

Correspondence.

—Two Brethren that feared the Lord passed from earth to be with their Father in Heaven and brought with them a bundle of letters that were written before him. One of them, that friend of the Lord, was written before him. One of them, that friend of the Lord, was written before him. One of them, that friend of the Lord, was written before him. —Mabel's.

From Augusta Co., Va.

Dear Brethren:—

The Pleasant Valley district brethren, after their grand visit, to the Valley of the Great Smoky Mountains, returned to their homes in council-meeting, and a good number of love and union given by the visiting brethren. The brethren Isaac Long, John Weaver and Peter S. Miller, of adjoining districts being present, warmly exhorted the members to faithfulness and steadfastness in the Gospel of Christ.

The brethren having passed off pleasantly, proceeded to elect two brethren to the office of deacons, which resulted in the choice of brethren Benjamin Oline and Samuel Driver, who were solemnly installed into their office and listed the prayers of the church. We appointed our Communion meeting in the Valley of the Great Smoky Mountains for Sept. 30, at 2 P. M.

The meeting closed in love among the members and one young man applied for the sacred ordinance of baptism.

Two members met in the Summit meetings in council-meeting. Love and union being reported, business passed off harmoniously. The brethren seeing the necessity of electing a brother to the office of deacon, to supply the vacancy caused by the death of Bro. John Cline, which resulted in the choice of his brother Daniel Cline, who was in such excellent health, was solemnly installed brother as well as the labors of our meetings, which we place, were all in harmony with the Gospel. A. D. HARRIS.

From Granby County, Ia.

Dear Brethren:—

Bro. Paul Wetzel and wife left here to go to Delaware and he requested me to say to you that his address will be until further order, Deloit, Kansas. I wish you would refer in your paper for what we desire to have German correspondents for our German paper and office. J. M. SWEENEY.

Sept. 13.

From Richmond Co., Wis.

Dear Brethren:—

Two young sisters united with the church by baptism in the Camp Creek congregation, Richmond Co., Wis. May the good work continue, in my prayer. JOHN SCHWARTZ.

From Mulberry Grove, Ill.

Dear Brethren:—

Left home Aug. 23rd for Union Co., Ill. Arrived at Makanda the 24th; commenced meeting the same evening. Good congregation. On the 27th held a Love-feast with the few members. The members were much of Solomon! I had heard a great deal said about Oregon and the Pacific States, but the grand scenery and the soothing and refreshing climate, exceeds anything that I had ever seen, and can only be fully appreciated by those who see it and bring the cool for the pleasure of timber here for all purposes. The land, both fertile and timber, by judicious farming produces well. Wheat, barley, and oats are the staple crops, timothy and clover do well, the nights are too cool to raise corn with success; vegetables of all kinds do well, except melons. The climate is just what we need. As regards fruit, it reminds me of the garden of Eden, when I see the apple, pear, plum, peach and cherry trees, all over-laden with fine fruit. Peaches do better in some localities than others. Land is higher here than in the Columbia River. This part of the territory is mostly prairie and is as yet, thinly settled. The land produces well, but lays too high for convenient farming. I went to see the Medical Lakes, where hundreds of people afflicted with rheumatism and other diseases

From Lorraine, Ill.

Dear Brethren:—

I have been shut up in a sick room with severe fever for the past two weeks, paying the penalty for the violation of the laws of health by attempting to work as long as I could see, my eyes got sore. Am now able to go out doors under an umbrella.

Our council-meeting came off Sat. 9th. All express and union. Our Love-feast will be held Saturday, Nov. 4, and is well invited. Members especially are needed to assist at this place.

H. W. STRICKLAND.

From Mt. Jackson, Va.

Dear Brethren:—

Bro. Edles and self took a short trip to West Virginia, where we have a few members. We found them well, and have reason to believe they are zealous in the work. We extended to them our yearly visit, and found them in love and peace. We gave them five meetings, which were well attended. We received many baptisms and left with the promise of more next time when we would visit them.

Before leaving them, we gave them the promise of a Love-feast which will be on the 14th

of October. There will be a Communion meeting at Cedar Grove, Sept. 30, at Pleasant View, Oct. 7. An invitation is given to all who wish to attend.

Your Unworthy Brother,
B. W. NEFF.

From Ashland, Ohio.

Dear Brethren:—

We have just returned from another visit to Gaubier, Ohio. Found the members still earnest and faithful. There is much inquiry among the people after the truth. Future prospects quite encouraging. A sister, who is always ready to lend a helping hand, gave us city cards to have the B. at W. sent to a friend.

Yours Fraternally,
I. D. PARKER.

From Carson City, Mich.

The Brethren of New Haven, church again had a reason to rejoice, when two young girls made application for membership, while the brethren were assembling for worship at the White school-house on the 9th inst. They were both received into the church, by baptism, on the same day. Praise the Lord.
REBEKAH BOSHMAN.

An Explanation Wanted.

Will some brother please explain the 11th and 12th verses of the 5th chapter of Matthew, "But the children of the kingdom shall be cast out?"

Yours in Love,
J. DIAL.

Oregon, Washington and Idaho.

Dear Brethren:—

In order to save time and postage, and for the satisfaction of the many who inquire concerning Oregon, I thought to give a brief history of the western part of Oregon, as I look at it and found it. In the first place on account of poor health we left Cerro Gordo, Ill., on the 30th of May 1881, landed at Oregon on the 10th and have remained here in Maricopa Co., ever since. Inasmuch as we have been in the country better than we had expected, and my health has improved so much, we have now concluded to settle down somewhere on the Pacific Coast. As to health I feel satisfied that Oregon is a healthy country. The climate is very mild and is modified by the trade winds from the Pacific. The temperature is moderate in the hot as well as the cold season; the nights in the Summer are always cool and refreshing, the Winters are so soft and mild that the people coming from the East here, think it unusual. You imagine a country where you can work in the harvest field, cutting the golden grain, and see mountains covered with snow, and then again in the Winter, walk over your fields and see strawberry blossoms; and where people plow and sow nearly every month in the year, then you can have a faint idea of western life. I can say that in plenty of the month that came to see the wisdom of Solomon! I had heard a great deal said about Oregon and the Pacific States, but the grand scenery and the soothing and refreshing climate, exceeds anything that I had ever seen, and can only be fully appreciated by those who see it and bring the cool for the pleasure of timber here for all purposes. The land, both fertile and timber, by judicious farming produces well. Wheat, barley, and oats are the staple crops, timothy and clover do well, the nights are too cool to raise corn with success; vegetables of all kinds do well, except melons. The climate is just what we need. As regards fruit, it reminds me of the garden of Eden, when I see the apple, pear, plum, peach and cherry trees, all over-laden with fine fruit. Peaches do better in some localities than others. Land is higher here than in the Columbia River. This part of the territory is mostly prairie and is as yet, thinly settled. The land produces well, but lays too high for convenient farming. I went to see the Medical Lakes, where hundreds of people afflicted with rheumatism and other diseases

go in and bathe, the water is also distilled and the essence sent all over the world. Here I left my company and started for Net Perces Co., Idaho, a distance of 70 miles; went part way on horse-back, part way on freight wagon, and walked some. Finally I reached some of the brethren and although we were strangers to each other, I was glad to meet with them, and while visiting among them, I felt that I was among brethren indeed. They are striving to keep in the unity of the Spirit and in the word of peace; and here I wish to say if any of our brethren are in the far West, there is not a place that I have found yet that I would recommend so freely to those of limited means, as the country around Moscow, Idaho. Land is rich and productive and a more healthy place is hard to find, as any one will say that sees those that live there. Wheat, corn, and other crops grow well, and do exceedingly well, plenty of timber, good, cold soft water. The Winters are tolerably cold, though not so cold as in the same latitude East. Vegetables of all kinds do well, and I judge it to be a good fruit country. Improved land runs from \$8 to \$12 per acre.

Now, inasmuch as we do not all see alike, I would advise every one to come and see for themselves before moving.

L. F. WAGNER.

The Debate.

In the *Primitive Christian* of July 15th, there appeared an article by Elder Morgan, of Glasgow, clipped from the *Christian* published at St. Louis, in which it was made to appear that the brethren of south-west Mo. have been calling for a debate, which is not true. That the public may know the facts in the case, we wish to state a few facts relative to the matter. Soon after the Newtons debate, Bro. Stein and Dr. Upp of one of the Campbellites, wrote said to the writer that if he had been in Mo. of his place he would have made Stein wish of some of his arguments on the baptismal question. So we informed him that he could have the opportunity to do so if he wished it; thereupon a correspondence ensued, which finally terminated in a Consensus plebiscite. A long after that we could hear all over the country that the Darknards had backed down, which report we paid no attention to, until a few months ago they gave us a straight challenge and then before we could have time to perfect an arrangement they were circulating the report that the Darknards had backed down again. Now, that the reader may know how things have been going down here, we give the article referred to above:

A DISCUSSION.

*Editors Christian:—*Will you please publish in your columns that we are going to have a discussion with the Brethren of "Farkers," in Newton Co., this State, commencing on the 1st day of Aug., on all the points of difference between them and us. Our Elder brethren have submitted a debate with us for three or four years, and we expect to gratify them. I do not believe in discussion merely for discussion, but I believe in discussion in reality called for. It has been coming up for four years, and now it must terminate in one or two ways: 1. There will be a discussion, or 2. They will fail to bring their case, for we expect to be on hand without fail.

Committees were appointed by the two respective churches. Bro. H. Miller of Idaho and the writer are the men picked out as the disputants.

Respectfully,
MORGAN MORGANS.

Marionville, Mo., July 1, 1882.

Here is also a copy of Elder Morgan's letter to Bro. Geo. Barnhart, and his (Morgan's) letter of acceptance to Bro. H. H. Miller:

MAKONVILLE, Mo., July 1, 1882.
Geo. Barnhart, Dear Bro.:—

I have been informed by my brethren that they have chosen me as their representative man in our debate which is to come off in August, and they induce me fully to accept of it by bringing my man you please, whom you fully induce. But I heard you say in our meeting at Prairie Valley, that you had picked on Mr. Miller, and it made no difference to your brethren when we picked on you so fully induce me as representative man and I have agreed on. I have already published it. Now Bro. Barnhart I expect to be plain with you, as we have gone into writings, we expect to hold you to the agreement. There will be no back-out from me, and I hope you will not. I have already published it immediately publish it in all our papers and also in the secular papers too. And I expect to be on hand at the appointed time, and if you have your man then all right, (and I will expect nothing less I tell that you do) and if not, I expect to expose your doctrine in a series of letters.

urs. But I expect nothing else only you will bring your man according to promise. But there has been so much said about this debate, the people shall hear something any way, and I will be honest with you and let you know it before hand. I have advertised the debate according to our agreement, and if your man fails I expect to publish it as a square back-down.

I shall fully expect to meet Mr. Miller, or some other representative man there at the appointed time. I have made thorough preparation, (and it is not a "hot-bed" preparation either). And I will not limit on your man either, he may go into history or anywhere else for help, I am prepared to follow him.

Please give me the address of Mr. Miller, I want to arrange the propositions with him, or with the committee at once. Also will it be at the Springs, or at Rocky Comfort? I only have one apology to make and that is, I mean what I say, and say what I mean.

I am dear you as soon as practicable.

Fraternally Thine,
MORGAN MORGANS.

MARIONVILLE, Mo., July 30, 1882.

Eld. R. H. Miller, Dear Sir:—

Yours of 14th inst. had, also a card from Bro. Barnhart. I will accept the proposition as you have made it, and I will give this small change, Christian church, instead of Disciple Church. I will expect you on hand at the appointed time, 1st day of August, without fail. I have published it and will be on hand myself, and if you are not there I expect to deliver a series of discourses against your doctrine. Very respectfully,
MORGAN MORGANS.

P. S. Write me immediately.

Now after all this, the reader will be surprised to know that Elder Morgan was mistaken and the preparation only a "hot-bed" arrangement after all, for after he (Morgan) stuck in the 15th century with his single backward impression, and after Bro. Miller ventilated his (Morgan's) system of foot-washing, and showed up the fallaciousness of taking armor, as bred up a spirit of wine and that before-hand and calling it a supper, with, Eld. Morgan was cooled down so that he would not discuss the holy kiss at all. And now after all the boasting that has been done, it so happens that our Campbellite friends are trying to corner up the defeat by telling that they cleaned the Darknards up, and that the reason the holy kiss was not discussed, was because Morgan was not posted on that subject, and therefore the Darknards tried to get the advantage of them. We hope this will be sufficient to set the matter in its proper light.

J. T. MASON.

Jettings.

Dear Brethren:—

I left home Friday, Sept. 1st, for Graham, Rockledge Co., Va., to visit some relatives, finding two of them down with fever. Was taken to a school-house for preaching. Here we met with ministering brethren, Levi A. Wenger and Albi Caricop from Moscow District, Augusta Co., Va., with a very intelligent singing congregation, which was addressed by the writer.

Next morning, in company with a brother we next out on foot for Balls Valley meetings-house, a distance of three miles across a mountain range of some magnitude. Here we met with an unusually small and peace. All were joyful, but got a regular, organized congregation. They are under the care of Bro. Levi A. Wenger.

This was the time set for their visit or annual council meeting. After hearing the report of the visit, it was found that all were firm in the faith, and in love and peace. All passed off pleasantly. In the evening we met again to engage in the ordinances of the house of God, in commemorating the sufferings and death of our Savior. There were twenty communicants present, with a large and attentive audience. The work was good order and the meeting very enjoyable.

Next day, Sunday, met again, at the same place for worship, at 10 o'clock A. M. In the afternoon, at 4 o'clock, had meeting at Bro. Alfred Walton's house. Returned home the next day.

On Thursday, the 7th met with the Brethren of the Ridge district, Augusta Co., Va., at their meeting-house, for council; this being their annual council. Found all in the faith and union and peace, except one. A good deal of business before the meeting, all of which was disposed of in a satisfactory manner.

Here the Brethren thought it necessary to strengthen their official force, on an election

was held for two brethren to the office of deacons; the lot falling on brethren John A. Harris and George Phillips, though they were not installed in office at this time, as the sisters and one of the brethren were not present. So their installation was postponed for the present.

Next day, Friday, we were called on to preach the funeral of Bro. Preston Humbert, a member of our own congregation. Were assisted by the same clergymen. Next day, Saturday, met at the same place, Brick meeting-house, to preach the funeral for Mrs. Bunch, who had been entirely blind for some years. She lived to the age of 75 years, 6 months and 7 days. — She had never connected herself with any religious body, nor had she been a member of any religion.

On Sunday we met again for regular services. This ended our labors of ten days. Three have been added to our congregation, recently, by baptism. Bro. Humbert, mentioned above, was one of the number. He was baptized the 6th day of August last. Died Sept. 7th. Disease, dropsy and jaundice. LENT GARNER.

From LaDue, Mo.

Dear Brethren:—

Through a merciful Providence we are blessed with crops. At our last meeting two more precious souls were added to the fold. The ark is moving gradually onward, and such as should be saved are being gathered in. Praise God for His goodness. J. S. MOHLER.

From the Clear Creek Church, Ind.

Dear Brethren:—

A few words from this part of the Lord's moral heritage will, no doubt, be acceptable to many.

Spiritually we are, apparently, doing very well. We have a successful Sabbath-school in operation, which, we think, has a good influence.

In June, a storm removed a part of the roof of our large meeting-house; but in a few days afterwards, Brethren and others were busily engaged replacing the same.

All seem to be strong for the general principles of the church. Everything is moving off in the even tenor of its way. Quite a number of brethren and sisters are making us visits during the Summer and gave us much encouragement by way of exhortation. Come again and give us words of cheer and peace, and not the voice of confusion.

DORSEY HOODDEN.

In Memoriam.

The following extract, in regard to the life and death of Bro. John Misher, taken from the *Huntington Democrat*, will doubtless prove interesting to many of our readers:

"Mr. Misher was one of the old pioneers of the county, and contributed his full share to the development of our resources. His death was the result of a general giving-away of the physical forces, he having obtained a ripe, old age, and peacefully he passed away from this life into the enjoyment of his high birth. Beyond. The deceased was born in Pennsylvania, Oct. 16, 1850, his death occurring at his home, near the city limits, Aug. 19, 1902, consequently he was aged 51 years, 10 months and 3 days.

From Pennsylvania, with his parents, in 1852, he removed to Stark Co., O., and after a residence of eighteen years in that county, in 1870 he removed to Montgomery Co., that State. There he resided until the year 1890, when he removed to this county and has lived here since.

Here has grown to manhood the most of his family, all the living members of which are highly respected people and influential and wealthy citizens of the county. The family of which he was the head, consists of seven children, four living, of whom three are born; three children dead. Of twelve grandchildren there are seven living and five dead; of eleven great-grandchildren there are nine living and two dead. The wife of his son, now survives him, though she also has but lately recovered from a severe spell of sickness. Until a short time since, Mr. and Mrs. Misher resided on the homestead farm, about four miles north of the city, on the Misher gravel road; then moving to a house just at the city limits, north of the

The deceased was an earnest member of the German Baptist church, and the funeral services were held in that church, near his old home, last Monday morning, the same being conducted by Rev. Deibel, assisted Rev. Dorsey Hodgden. The membership of people on that occasion was a very large one, the neighbors and

old friends and citizens from all parts of the county attending to perform the last rites over the remains of a man who in life was honored, esteemed and respected by everybody. After the funeral discourse the remains were laid to rest in the beautiful cemetery adjacent to the church, there to remain until the sounding of the trumpet in that great day.

Thus, one by one, drop off the old settlers and pioneers, and their places must be taken by their children and the people of younger years, full of strength and manhood; but as we consign the bodies to the tomb, we cannot forget their good deeds, their wise works, their wholesome advice and counsel, and these should we remember and pattern after, and ever ought we to be cherished and emulated."

Bro. Misher was a member of the Clear Creek church, Huntington Co., Ind., serving as deacon for thirty years.

From D. B. Gibson.

Dear Brethren:—

Your types make me say, "136 feet by 15 feet," instead of "12 feet 6 inches by 15 feet," in my card from St. Louis. Please state that my time is all occupied until Nov. 1st. The writer and Menno Stouffer are delegates to D. M.

From Osawatie, Kan.,—Sept. 13.

Dear Brethren:—

Last Saturday was our regular council-meeting; everything passed off decently and in order. Our soul thought he could do better by coming into the church so immediately after meeting we went to the Delaware, where he was baptized. I hope his walk and conduct will induce many more of the young folk to come to the church. His age is sixteen, but he is not too young to learn to do right.

Yours in Love,

M. A. ROYER.

From Dunkirk, Ohio,—Sept. 18.

Dear Brethren:—

Yesterday we worshipped in our town chapel and at the close of the services we repaired to the western end of the town, to baptize into a worthy realman and received him into fellowship in the church. A large assembly of our citizens present, and the best of order prevailed. We feel to bless God for his continued goodness.

Fraternally Yours,

S. T. BOSSERMAN.

Announcement.

Dear Brethren:—

Will you please announce in your paper the tenth annual meeting of the Indiana Christian Association, open to all, to be held at Carthage, Rush Co., Ind., on the evening of Oct. 24th and continue until the eve of 26th.—Pres. J. Blanchard, J. P. Stoddard and O. M. Vawtergreen of Illinois will be there; also a chorus of first-class singers. This is expected to be the most important meeting we have ever had of the kind in this State. The brethren in our State are cordially invited. Come, if you can; make a trip to Carthage will pay you.

Yours Truly,

S. L. COOK.

Wayside Notes.

Dear Brethren:—

I am well as usual; though very busy. — All seems quiet here, but we have had our share of troubles too. The difficulties met here are of a local character, and it is hoped that the efforts made by the parties themselves and also by other brethren and sisters, will prove successful in bringing peace. And I do think that there is any one thing in life at which we have a right to complain, it is at the apparent inequality in the effects of quarreling. If those who quarrel most, did always suffer most from the effects of it, we ought to thank God and take courage; but unfortunately it does not seem that way. For instance, if a man or a woman is unhappy, it seems that some persons actually enjoy it, and, to use a driver's term, "appear to latten on it." And while but a few may take an active part in the quarrel, and they feel but little of its evil effects at first or any other time, the wife or neighborhood will be made to suffer from it, and not for only a little time but for years, even during life. And those who suffer most and for the longest time are always those who, as much as lieh in them, are willing to live peaceably with all men. And if there was no other reason for a day of reckoning and to give to every one as his work

shall be, this one would be enough; for some one never in this world get justice for the way they have made of their unbridled tongue. — Please to read James 3rd, upon this topic, "Spare not evil one another, brethren." Jas. 4: 11.

LAMONT WEST.

From Naline City, Ind.,—Sept. 19.

Dear Brethren:—

There were four baptized in the Lick Creek church the 16th. All young, — just starting out in life. One is the oldest son of the writer with his companion.

JACOB MITCHELL.

From Mansfield, Ill.,—Sept. 19.

Dear Brethren:—

Our Communion is now over; we truly had a feast of good things. It was an enjoyable season for us to meet loved ones of the common faith in the service of our Master. — Our ministerial force was strong; the large attendance well sustained by brethren David Frantz, Abner, Menno Stouffer, D. B. Gibson, A. J. Bowers and others. With such a force you may know the fight was a good one, the weather was fine for the occasion. — Every one seemed to be happy and enjoy the occasion in the best of spirits. Come, brethren, and be often. We have good people and a good country. May God be praised for all blessings.

JOHN BARNHART.

Some Corrections.

Miss Della, I examined your answers and find that they are not all correct. You have done very well, though, and I will try and correct your mistakes.

(3) The text of our Savior's first sermon was repeat. Matt. 4: 17.

(4) The longest word in the Bible is Mabel-shalash-shalash. Isa. 8: 4.

(7) You said you failed to find the word "creek" in your Bible. Turn with me to Neh. 4: 3; and there you will find it.

(8) I did not say ten souls; I said seventy souls went down to Egypt.

(11) The two men that were prophesied by name centuries before their births were Josiah and Christ. Isaiah 8: 6. 1 Kings 13: 2.

We will examine all of this closely, and if I have made any mistake, please correct.

Cerro Gordo, Ill.

ISA CHUTE.

Question Answered.

Dear Brethren:—

In B. W. W. No. 36 I find the following query from A. W. Austin: "Will M. J. McClure please reconcile 2d Cor. 11: 4 and Gal. 1: 8 and oblige a brother?"

The first passage referred to, 2 Cor. 11: 4, reads thus: "For ye are not carnal, ye are of another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well hear with him."

The apostle was teaching his brethren a lesson of forbearance and is in strict harmony with Mark 9: 38, 39, 40 and Phil. 1: 15, 16, 17. In all these passages nothing is said about the consequences to the one performing the work; but they seem to convey the idea that good might result to others, even if performed from impure motives or a mistaken zeal, even teaching at to bear with them. We are to admonish a heretic once and again before rejection.

Gal. 1: 8 reads as follows: "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Here we are given us the consequence of the evil work to the one who performed it, without giving the result among others or to others.

There is no antagonism between the passages cited. Paul is simply warning severely of the two parties to the same thing.

M. J. MCCLURE.

From Olathe, Kansas.

Dear Brethren:—

We are just on our return from the church in Greenwood county where we attended some meetings. Their Feast commenced Wednesday evening, and continued over Sunday. The communion was Saturday evening. About forty-five were present. The congregation was large and order as good as we ever saw. The prospect is good for an enlightening. One dear old brother that had been studying out came back to the fold. The Madison church is a division of the old Cottonwood church, members

twenty-seven had been under the care of Elder Jones Stouffer, assisted by Brethren David Stouffer and Charles Jones. Both in the second degree of the ministry. The funeral was at the Love-feast was strong. Elder Jones and Isaac Stouffer, M. T. Bear, Bro. Haskett and the writer were present.

J. H. CALK.

Our Western Trip.

NUMBER VII.

Leaving Chicago we took what is called the "C. & N. W. R. R.," Chicago, Burlington and Quincy, to St. Joseph, Mo. We left the city of Chicago at about noon the day after we got there, and by eight o'clock the next morning we were safely landed in St. Joseph, a distance of nearly five hundred miles, after several days' riding. Being compelled to leave here, but in the time the best we could make, our breakfast and running around somewhat. St. Joseph is quite a thriving little city of about thirty or forty thousand inhabitants, and is situated right on the Missouri river, east side. The city is somewhat hilly for a western city, although not too much, when compared with some of our Eastern cities. Of late the city of St. Joseph was prominently brought before the public, owing to the fact that one of the homes of Jesse James, the noted villain and train robber, was everywhere supposed to know more or less about it. Here, if we mistake not, where Jesse, the chief leader in the depredations committed by him and his gang, received the fatal shot, our eyes were somewhat opened to the fact that we had learned considerably of the facts connected with the history of his life while in the West. We forbear. Suffice it to say that the people in the West were about as anxious to see and read to the man as the people in the United States were to have Guiteau strung up.

At half past five o'clock A. M. of the Sunday we took the car to St. Joseph for our stop-off point. Sabella, Kansas, which is about sixty-five miles further west. Crossing to Missouri river, which runs right by St. Joseph, we were soon in the State of Kansas, and by half past one o'clock P. M. had reached our final destination, Sabella, where we were met by our young cousin and sister in the church, Annie Coker, who escorted us to her home, uncle Ephraim Coker's, where we mostly made our home while in the State of Kansas.

Sabella is but a young town, only built within the last few years, but is nevertheless pretty good. It has a population of about ten thousand inhabitants, and is surrounded by a very fine section of country, which is fast being settled up by a class of people who will fast help to develop, not only the town, but also the resources of the beautiful country surrounding it. We were indeed surprised to see the town and enterprise first seemed almost impossible on certain days of the week. Wagons, buggies and horses as completely jammed the sides of this street. Times that not another hitching post could be found to tie a horse to. This was especially the case on Saturday evening, when we had a special day for the people in the West to get town. It seems there is a day or two in each week, Saturdays and Mondays, on which the people in the West generally make their way to town, and to witness the turn-out of those who have come to see to such rights, it is wonderful where all the people come from. This is not the case with only a few western towns. It is a characteristic of about all the western towns, more or less, so far at least we have noticed.

In our next we may have something to say about the little Sabella church, and the meetings we held while there.

Fraternally,

J. T. MEYER.

Announcements.

I will inform the brethren that our communion-meeting will be on the 7th of Oct., at the Turnpique church Iowa Co., Mich., if possible to attend. — Jos. G. B. Jones is especially invited to assist. — Jos. G. B. Jones.

In the Salem church, Marion county Oregon, October 25th at P. M. Union institute to all.

Oct. 30th at the Denmark church, Lick Creek congregation, Owen Co., Ind.

Oct. 13th at 10 A. M. in the Four Mile church, Union Co., Ind.

Where a great and rich central State like Iowa, after a thorough and even exciting campaign, adopts by a round majority of 30,000, a constitutional amendment of this character, the fact is immensely significant, and tells of coming revolution of enormous proportions. Already Ohio and Indiana are mounting the wave, and in both of these States the temperance issue is the leading one in the political campaign now in progress. Humanity will not so easily and so patiently endure the pressure of war so costly in life and treasure, under the specious plea of a false personal liberty. That country that conquered Spain and Lightfoot will not quail before the brain-maddening alcoholic drink.—*Sel.*

Religious Essays.

Editors.—We write on other things to you, than what we read or receive; and I trust you shall acknowledge ours to the end.—C. H. B.

THY KINGDOM COME.

BY JAS. KYANS.

O Lord, Thy promised word fulfill,
And set Thy King on Zion's hill.
Thy kingdom, Lord, reveal,
By ancient prophets long foretold,
The theme of holy men of old,
The Bride with glory seal.

Israel's kingdom's been overthrown;
Fallen David's ancient throne;
For power and glory gone,
Until he come his right to claim,
To exalt Thy glory and Thy name,
And then the victor's won.

Beneath the curse the earth does groan,
And not the wicked world alone;
Thy saints do share the pain,
But when Thy glory is revealed
The woes of earth will then be healed,
Thou and 't not it not in vain.

Low in the dust Thy saints do sleep;
The virgins bride wait and weep,
And long thy face to see,
For glory soon will be revealed,
And earth its richest harvest yield,
Its wheat will gather be.

The night of sin is almost o'er;
Soon will Satan reign no more;
No curse upon the land;
The fig-tree's leaves at last appear;
The winter soon will disappear,
For summer's near at hand.

Thy kingdom come, we still do pray,
And bring to earth the latter glory day,
The day that brings us joy,
And then on earth Thy will is done;
From rising to the setting sun,
Our song does all employ.

WE SHALL BE LIKE HIM.

BY AMOS S. CHAMBERLIN.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

What encouragement! What glorious consolation to the believers is contained in the above Scripture! The sinner cannot in the sense here alluded to, be called the son of God, but to become a son, as heir, we must be adopted into the family, and thus obtain the family name; or, in other words, be taken out of Satan's kingdom; translated into the kingdom of God's dear Son. This can be brought about by repentance toward God, abiding faith in the Lord Jesus Christ, Christian baptism, and thus have the blood of Christ applied to our souls; also by walking in the light, and having fellowship with one another; then the blood of Jesus Christ cleanseth from all sin. Then are we the sons of God; and we cry, Abba Father. We are not yet in the state of perfection, but the mark of development is going on. We are not men or women at natural birth, but babes; we grow to boyhood, or girlhood, and from this state to manhood or womanhood. Thus in spiritual life we continue to grow and develop, and will until Christ shall appear.

We know "we (his saints) shall be like him." Oh the encouragement to the believer: here in this world we know tribulation; but after this fleeting life, with its trials and turmoil, is over, we shall be like our blessed Jesus. Just what we shall be, the apostle tells us, doth not yet appear. The fullness of the saints' future excellency and bliss cannot be known here, for, says an apostle, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things

God has prepared for those that love him." But it is enough to know that we shall be like Christ in his glorified state, "For we shall see him as he is." Yes, dear brethren and sisters, we shall see our glorious Savior as he is. "Here we see through a glass darkly, but there, face to face." Oh think of beholding the countenance of Jesus, so radiant with heavenly benignity; of hearing that tender and sweet voice; of enjoying his society forever and ever. Oh can we not bear all the turmoil and trials of this life with ease, and welcome tribulations, and welcome the king of terrors, that we may see our blessed Master as he is and be like him?

Soon all our trials will be over; soon we will cross the cold and chilly river of death, and then all will be joy—unending joy. Then we "shall awake in his likeness," and "behold the king in his beauty," then "be kings and priests and reign with him." Oh what a glorious time this will be, when we see Jesus in all the glory of his Father, arrayed in his loveliest charms—the fairest among ten thousand, clad in royal vestments, and shining in uncreated light!

AN INVINCIBLE ARGUMENT AGAINST INFIDELITY.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

MAN is truly a dual being, composed of body and spirit. By a closer analysis he may be called a trinity body, soul and spirit. For our present argument we will consider him as having a three-fold nature; physical, mental, and spiritual; the physical comprising the body, the mental and spiritual comprising the spirit.

Man's body is distinguished by the two senses, seeing and feeling. The mind is not so distinguished; yet we know of its existence by its effects. Thought, memory and reason belong to something, and that something we call the mind. Every effect must have a cause, and various causes receive various names. That which causes lightning we call electricity, though it is not perceived by the sense. So that which thinks, reasons, and remembers, we call mind. The existence of mind is so universally admitted, that he who denies its existence would be called a fool.

Man has a spiritual nature as well as mental, as is provided by a similar argument. We worship some being. This is true of almost every nation, present or past. The cause which produces this effect, we call spirit. Animals cannot worship; therefore they have no spirit. All beings who can reason have minds, whether they use them or not. All beings who can worship have spirits, though some may not use them. While you see many who do not worship, did you ever see a responsible person who could not? Since man worships as well as reasons, he has a spiritual nature as well as mental.

Our bodies always wearing, always require material for re-building. This demand of the body causes appetite for just such as is needed to restore the waste and wear. The ox needs grain and grass; his appetite causes him to eat just what he needs. The lion needs fresh meat; his appetite calls for it. The ox does not need meat; he will not eat it. The lion does not need grass; his appetite does not call for it. Man needs carbonate for fat and heat, ni-

trates for muscles, phosphates for brain and nerve; and his appetite, if not perverted, will call for food containing these elements in the proportion and quantity needed.

As the body requires physical food, the mind requires mental food. Thought and study furnish food for the mind. Strength and desire bear the same relation to the mind that need and appetite bear to the body. If my system requires an acid, my appetite will call for it. If my mind has strength for poetry, it will desire poetry. The strongest faculty of the mind will create the greatest desire. Mental desire is a measure of mental strength. Whatever mental appetite we may have, there is mental food to supply it: poetry for the poet, philosophy for the philosopher, science for the scientist, language for the linguist.

As the mind requires mental food, the spirit requires spiritual food. Man's desire to worship, indicates need of worship. His craving after God, happiness, and immortality indicates their existence, else there is an appetite without food to supply it, which is contrary to nature and reason. Why universal desire without universal need? All animal bodies need physical food. All minds need mental food. Who can deny that all spirits need spiritual food? Savages may neglect their minds, and infidels may neglect their spirits, but the neglect does not abolish the need; it simply augments it. Reason then teaches that spiritual desire indicates spiritual need, and spiritual food to satisfy that need.

There is a difference between a natural appetite, and an acquired one. A desire for good food is natural. An appetite for alcohol is acquired. To which of these belong our spiritual desires? If they were acquired, they would lead only to bad results; but since they are universal, and lead to such good results in Christian lands, they must be natural.

If our spiritual desires be natural, why should they ever lead to bad results as they many times do? Because they are fed on unwholesome food, and the appetite becomes perverted. Good food does good; bad food does evil. Savages sometimes feed on putrid flesh which would almost turn the stomach of a hog. Does that prove that they should eat nothing? Children sometimes feed on dainties until they die of disease. What is the remedy? Good food or no food, which? Criminals are occasionally made such by bad reading. Would you cut off all mental food, or only that which is pernicious? Bad results, then, arising from the spiritual nature, are caused by false teaching; and they prove, not that the appetite is acquired, but that man's natural appetite is perverted.

The existence of false religion is cited to prove the uselessness of all religion. As well argue that all food is useless because some is poor, that all books are worthless because some are bad, or that all hills should be burned because some are counterfeit. In fact, there would be no poor food if the system required no good; no bad book, if the mind hungered not for knowledge, and no false religion, if the spirit did not intensely crave after spiritual food. The abundance of false worship and superstition prove the intensity of spiritual desire. A starving man will eat carrion. Unless true religion is at hand, false religion will be accepted; and as pure literature is some-

times preferred to good, false religion is preferred to true. The crimes and atrocities of religious devotees would long since have exterminated religion from the earth, had it not been for the depth of religious sentiment planted in the human heart.

Since reason, as well as revelation, teaches that there must be spiritual food, what is it? Is it infidelity? That is simply a negative—the absence of all food. Infidelity is the starvation of the spiritual nature.

Our natures are ranged on an ascending scale. The physical is the lower, the mental next, the spiritual highest. Better starve the body or the mind than the spirit. Infidelity is the height of folly, because it starves our highest nature. What would be thought of men in our enlightened land who would advocate the downfall of all schools, the burning of all books, and the disuse of all learning? But those who would tear down true religion are baser than that. Our consolation is in the thought that their cause is mainly hopeless. As well expect success in destroying all food, or abolishing all learning, as in killing all religion. Food, learning, and religion will exist as long as man has combined in his being a threefold nature.

How are we to determine what is true religion? "By their fruits ye shall know them." As that test will show what is good food or good reading, it will determine the true worship. Christianity is standing that test; every other religion is crumbling beneath its touch. Poison is sometimes mixed with food, and falsehood with truth. So the devil cloths himself with the garments of Christ. Let us have a definition. Christianity is the system of morals and worship taught by Christ and his apostles.

"I am the bread of life." Jesus satisfies all our spiritual cravings, of which truth there are thousands of living witnesses. He shows us the Father, forgives our sins, demonstrates the resurrection, makes peace on earth, and promises an everlasting home in heaven. Food does no good unless eaten and digested, books do no good unless read and studied, and Christianity but little good unless accepted and lived out in our daily lives. Reader, are you partaker of the bread of life?—Christian.

THE POWER OF SUNLIGHT.

BY H. W. STURGES.

AFTER a hard rain we are made to rejoice at the first waking of the sun, while it diffuses joy and serenity over our souls. The heat and brilliancy of the great luminary of day communicates to us the cheerfulness and activity by which we are enabled to fulfill the various duties of our vocation, and enjoy the endearment of social life. The indulgence and mental depression which often during these dreary hours, render us incapable of action, are now dissipated. We feel more pleasure in our existence, and perform our duties with greater ease and comfort. How could it be otherwise when we witness the universal joy that the sun communicates to the world, and when we see everything around us affected by his all-vivifying rays. He animates every creature and rejoices them by his genial influence. Millions of insects awaken and sport in his rays. The birds tune their music to his praise, and everything which breathes, rejoices at his ap-

seasons. Everywhere the joyful effects of his appearance are felt. He causes the sap to rise in the trees, plants and vegetables; he unfolds the leaves and gives the flowers their sweet charms; he forms the fruits, gives them their beautiful hue, and hastens their maturity. He diffuses light and life throughout the creation, and without him all nature would languish and die. The influence of the sun is not only felt on the surface of the globe, but reaches the depths of caverns, penetrates mountains, is felt within the ocean, and produces various and important changes on animals, plants, and minerals, whether above or beneath the surface of the earth.

When we consider these salutary effects of the sun, it is natural to reflect upon the miserable state in which we should be if we were deprived of his light and heat. Without him our earth would be a sterile and lifeless mass, void of order or beauty. The trees could not unfold their leaves, nor the plants their flowers; the meadows would languish without verdure, and the fields without harvests, and all nature would present one wild aspect of sterile deformity. Such was the state of the moral world before the vivifying power of Christ diffused life and consolation over the hearts of men; and by the purity and force of his light dispelled the gloom of ignorance and the shade of mental darkness that held in bondage the soul. The sun's vivifying rays emanating from him in all directions may be considered as an emblem of the happy influence of a truly good man who scatters joys and blessings on all around him. He strengthens the weak, cheers the afflicted, instructs the ignorant and relieves the poor. Such a being is a noble example of what virtue and human nature are capable; and may we each, according to our station and degree, endeavor to imitate such a character with full purpose of heart. It is in the power of each individual to become better, and the longer we refrain from iniquity the easier is the path of virtue. Let us each labor (as it becometh all saints) for our mutual improvements, and impart to those who are in want a portion of the blessings which we are favored to receive. Our days will then imperceptibly glide on; our hearts will be estranged from every sordid care and base passion; will be the seat of love, of peace, and of joyful harmony, and when our last hours shall arrive, and we shall be called upon to render an account of our stewardship, we shall calmly repose in humble confidence on the bosom of our God amid the prayers and blessings of thousands of our fellow-creatures, and there bask in the ever-bright dawning of glory forever.

WHAT LOVE DOES.

BY C. B. BARNARD.

To Sister Kable, of Vorden, Ill.

I HAVE a letter from elder Daniel Vaniman, through which you opened your heart to me, and a real, guileless, cross palpitating Christ-heart I found it. I never yet heard of love that was not the synonym of sacrifice. What faith does is wonderful, as the eleventh of Hebrews testifies; but the same apostle hesitates not to declare that love is greater than faith. 1 Cor. 13: 13. Faith enters into the essence of love, and love enters into the essence of faith. God is love, and out of himself came all the inspiration that led to the

forever unfathomable mystery of the incarnation and the cross. Nothing has so great faith as love. Where love grows cold the devil is rampant and hell waits its victims. "Greater love hath no man than this, that a man lay down his life for his friends." This is God's utmost, and man's. Beyond this Omnipotence cannot go. And that so grand and glorious a self-giving may be possible to man, God became man Himself. "He that dwelleth in love, dwelleth in God, and God in him." "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. Can we say this of ourselves, the Holy Ghost also bearing witness that we speak the truth? This is the only basis of Brotherhood, "If ye walk in the light as HE IS IN THE LIGHT, we have fellowship one with another." Otherwise it is only superficial and hypocritical. Judas was one of the twelve and yet a devil. By their fruits ye shall know them. Love discerns sin and yet dies for it. It smites to heal. There is no bitterness and hate and malice in it. It has its hell for the incorrigible, remaining love still. It knows how to give itself to the agonies of death by crucifixion and there express all the wrath and all the tenderness of God. God's anger is not akin to man's passion. It is love working retributively and punitively for discipline, order, and recovery from the effects of misdoing. The wrath of the Lamb is terrible because it shows sin to itself and makes it "exceeding sinful." Without it God would be imperfect and salvation impossible as sin would never "appear sin," but preferable to holiness. When the flesh triumphs, its momentary rapture seems to put the higher joy of the spirit to shame. Were this permanent, the soul would be hopelessly doomed to the low delights of sense. But God is in all law, and he works there in accordance with his essential nature, so that the transgressor soon makes acquaintance with that side of love which maintains righteousness. This is not joyous, but grievous, "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. Mark this phraseology. *Afterward*; God is not in a hurry. He gives man time to sin, and learn by sin the goodness of God. *Fruit* implies *growth*, and growth is by imperceptible degrees. So sin and its consequences are developed. It is the fruit of *righteousness*. The chastening of pain is the love of God, and it teaches the necessity and profit of right-doing. Till this is gained, discipline only aggravates both suffering and guilt. It is *peaceable*, even "the peace of God which passeth all understanding," because it is the fruit of his righteousness. "All things work together for good to them that love God." Love assimilates to its object, and this gives similarity of end and uniformity of action. This secures our highest good through identification with the Divine sin and means. The kingdom and lordship of God is "righteousness and peace and joy in the Holy Ghost." This is the *order* of Melchisedec, the order of Jehovah, the only order in which true and eternal joy is possible to man or God. If love were not inclusive of the all of God, this order and its glorious and blissful results could not be. Love dominates the entire God-head. Because God is righteous and law inflexible, Jesus died. Because love is the path and power of

righteousness and law, he was impelled to the sacrifice of Himself for rebels and suicides. Justice in the abstract knows nothing of pity. But Divine justice is held in the embrace of eternal love. The sin against the Holy Ghost is not unpardonable because God cannot or will not, but because his love is immutable and eternally wedded to righteousness, and righteousness is will, and will hopelessly enslaved by sin keeps itself forever beyond the reach of the only possible way of restoration. Hell is hell because God is love, and must redeem persons by redeeming character, and this is done by psychological law and not by a stroke of omnipotence. I have now been a dependent sufferer thirty years because God respects his law, that is, He cannot put himself to shame and self-degradation to humor an insignificant creature who through ignorance or perversity undertakes to live on a plan not in accordance with the Divine arrangement. So we all suffer. Our sin is in it, and to less the Divine love and displeasure, and we know it not. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Read the entire one hundred and seventh Psalm. It shows how fools afflict themselves, and how peace and deliverance come by a return to righteousness. To love God is to live his life in the flesh. Such a soul has peace, no matter how many nails rake in hands and feet, or how smarting the scourge, or piercing the crown of thorns.

BEHOLD THE LAMB OF GOD!

BY ELIZABETH ANNENBERGER.

BEHOLD, where do we first behold the Lamb of God? Why, we behold him first when he leaps from the bosom of his Father and says: "Lo, I come to do thy will, O God." And we behold him again when he takes upon Himself the mortal form. We see him a little babe in Bethlehem's manger. The hand of the Father follows him, and his star stood over him to guide and direct the wise men to the right place whereby they might find the Lamb of God. We behold him again at the age of twelve years, sitting with the lawyers, hearing them and asking them questions.

Again we behold him as he walks down into the watery grave, and set us an example to be baptized, and rise to walk in newness of life, as he took upon himself his new labors and began to preach the Gospel. We behold him in the garden of Gethsemane, where you and I must have been if we ever experienced a godly sorrow; and where our Lord and Master suffered for us, and took upon himself the burden of agony, that caused the Lamb of God to sweat, as it were, great drops of blood. Behold him now taken by a band of soldiers brought before Pilate, and sent from one to another, and finally condemned. We behold him clothed in a purple robe and mocked and scourged, and O! my friends, we behold the tender temples pierced with the sharp thorns, and the nails driven through the hands of the Lamb of God, and him raised on the cross. Then we see him pierced with the spear, and there is given him to quench his thirst vinegar and gall; all to atone for sinful men and women. And now he exclaims, "It is finished." The redemption is

made, the way opened to the Tree of Life. He is next buried in a new tomb and watched, lest it be said he arose as he had told his disciples. Oh, my friends, he was not bolden by death, nor indeed could he, for he burst the bars of death, and came forth and showed himself a risen and glorified Lamb of God. And now we need only follow him one step further, and that is, to see him ascending to the Father, to take his seat at the right hand of God, and then to sit as mediator between God and man; there to plead for us. Now we must behold him once more when he comes the second time, without sin, no more to suffer for us. Be ready to meet him. O the glorious thought to the Christian, that we may be ready to reign with him a thousand years on this earth. Sinner, what will you do without faith in him? O believe him, turn to him, receive him on his easy terms and be saved.

FORGET NOT THE ASSEMBLING OF YOURSELVES.

BY JOLIEF IRMINGER.

THESE words were more forcibly impressed upon my mind in conversation with a blind and deaf neighbor of ours, who is now fifty-one years of age, and has been blind since she was sixteen years old, and deaf for eight or ten years. Some may wonder how we talk to a person like this. We take her hand, she does the talking, and we answer by motion. I was to see her after I returned from our Annual Meeting. She asked me concerning the meeting. She said: "I would like to go to meeting, too, but I cannot. It does me no good; I can't hear." She also stated that the last meeting she attended was at Gospel Hill some ten years ago. She said they sang the hymn, "Yes we will gather at the river," etc. She remarked that she was at a Communion of ours once, and could hear the water when they washed feet, but could not see. Now my dear brethren and sisters, do we appreciate the blessings so bountifully bestowed upon us, or do we try to excuse ourselves and want to stay at home and rest or say it looks as though it might rain? It is our duty to assemble at the house of the Lord even when the weather is not favorable; we should think about our ministers and encourage them in the great work. Hence I say unto you all, "Watch, for in such an hour as ye think not, the Son of Man cometh."

Silver Lake, Ind.

WHILE there is so much sin and misery in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment; in which there is but one anapne Adam, one perfect specimen of humanity—namely himself. He ought to go out and work, fight if it must be, wherever duty calls him. Nay, even a woman has hardly any right in these days to sit still and dream. The life of action is nobler than a life of thought.

JOHN Bright, the veteran English Statesman, said to Gen. Clinton B. Fisk: "There is nothing that is going to give such stability to this government as the religious instruction of our children in the Sunday-schools of this realm; and I have read and about them in your country, and your people are going to be safe if you only stand by your Sunday-schools and train up your children in the way of the Lord."

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AN OLD MAN'S ADVICE

He only an old man's advice,
 You may like it or not, as you choose,
 But those who are anxious to gain
 Must also be willing to lose;
 And if you're a stingy and mean
 Can't be expected to find
 That others will be unto him
 More generous, noble, or kind.
 If you be the goal that we crave,
 Each hour and each minute we learn
 The value of a noble heart
 Receives ample reward in return.
 So if you would gain a new friend,
 Your friendliness needs to display,
 And if you would gain a new friend,
 You must be the first to find,
 As those you most need that half
 Of fortune alone be the prize.
 You covet, its price must be paid,
 And others the gain is much less,
 Alas that the selfish man
 Can't see a reason for his loss.
 We eagerly press toward the goal,
 So bent upon winning the world
 We mistily impel the soul.
 Whatever the race that we run,
 Whatever the course that we choose,
 We must be willing to lose the shirt
 We have put on to win the crown.
 How much we dare venture to lose,
 Or how we may happen to find
 That what we have sought for with care
 We have lost in the end of the road,
 In all that was dearest and best

HYPOCRISY.

BY J. L. MYERS.

there is no foolishness in the world except this is to be a hypocrite. He is hated of the world for seeming to be a Christian; he is hated of God for not being one. He hates himself, and he is even despised by the Devil for not being him and not acknowledging it. They despise his followers and the greatest despisers of all; they serve him better than any other, but receive no wages. And what is more shameful, they want to grow great, and to be greater than all those who despise Christ, and to go to heaven. They desire more to be great than to be so, while the Christians desire more to be than to seem so. They study to enter into religion—than that religion will enter into them. They are zealous in things, but cold and remiss in the most important. They are saints by pretension, but hypocrites by intention. They testify, they work, they only to answer their wicked purposes, and to stand as angels before their sins so as to deceive them. A scorpion thins when its sting is hurt, and if it cannot be seen, so the hypocrite, if he can raise that which is hid, will do it. There are two good works, that will stand therewith and covered and hid. Let us ourselves seriously and honestly, "What do I believe after all? What manner of man am I after all? What sort of a show should I have after all, if the people around me knew heart and all my secret thoughts? What should I show, then, if I already make it the boast of God, who sees every man exactly as he is?" Oh that poor soul, though it may be people and itself, it will not fool God. Hypocrisy shows love, it is hatred; shows love, but it is enmity; shows power, but it is weakness; shows wisdom, but it is folly; it flatters, it curses; it praises, it slanders. It ways has two sides of a question, because what it does not pretend, and pretend what it does not possess. Men are afraid to stand outward acts which will injure them in the eyes of others, while they are heedless of reputation which throbs in their souls in envy, and jealousies and revenges. There are good-looking men, who, if all their looks and feelings were to be suddenly destroyed, and into acts, visible to the eye, would make a man of iron. Men are afraid of the eyes of men, the eyes of the ground. Preaching profession how haughtily they stride the kingdom of the lowly Redeemer, and to the highest seats, and put the robes

of humility, and sing the hymns of praise, and after stood to be heard of men the prayers which the spirit ought to breathe in silent and child-like confidence into the ear of the listening and loving Father! Here they build high domes of worship, with velvet seats and golden altars and censers, and costly plates and baptismal fonts by the side of squalid wretched ragged poverty! Here their morning prayers mingle with the cry of beggary, the curse of blasphemy, the cry of pain, the cry of death! Here they pray. How mournfully their organs chaunt of praise go up from the seats of worldliness and pride, and how reproachfully the tall steeples of cathedrals and synagogues and churches look down on the oppression and pride and selfishness which assemble below them, and the slavery, poverty and impotence which pass and repeat their marble foundations. Oh shade of religion where art thou? Spirit of the lowly builder on Calvary, hast thou left this world in despair? In the world we might expect to see hypocrisy; but true religion is above the world. "All things that are seen are of the world, the flesh, and the devil," is the cry of its own. It is built on substance; but men have sought to make it a world of show, to carry the deception and Phariseism of this world up into the Redeemer's world, and palm them off there for the golden reality that shall be admitted to heaven. But poorly will hypocrisy pass of the bar of God. No coin but the true one passes there. All is open; there all hypocrisy, vanity,—worse than vanity; it is sin. It is gilded lie, a varnished cheat. It lures men away from the truth; wins their admiration to things that are not. When we think for a moment of the substantial, and enduring. Who can expect that God will not hide in every hollow show intended to deceive a sharp two-edged sword that shall cut with disappointment, and pierce with inward wasting woe? Beware! time is short!

SCRAPS

BY D. C. MOOMAW.

—A LIFE of constant obedience and self-sacrifice and humility will reach and soften a sinner's heart when all other agencies fail. It is mightier than the most eloquent preaching. Let theological students make a note of this.

—They who cannot have forbearance with the infirmities of their brethren, but must withdraw the hand of Christian fellowship, destroy the bridge over which they must pass ere they enter the land of rest. Let schismatics make a note of this.

—They who will not deny themselves of worldly and unlawful pleasures are not the disciples of Him whose life was a continued series of acts of self-sacrifice and humiliation. Let pleasure-loving professors make a note of this.

—The boys or girls who disobey or treat disrespectfully their parents, are sowing a crop which will yield them an abundant harvest of bitterness after about forty years. Think of this, my young friends. Other crops fail, but this never does. "The measure ye mete to others shall be meted to you."

—My picture of the prodigal was not very much admired by the brethren. Well, I will paint it differently next time. There are defects about it that were not apparent at first. He was posing in the attitude of a martyred reformer. He now should be painted with his head and heart enveloped in a great, dark cloud, emitting thunders and lightning like the ancient Baal of Tarsus, breathing out threatenings and slaughter against the brethren and sisters whom he once professed to love. Let the Gospel of love come from your heart and lips, my brother, and people will see more of Christ in the progressive home,

—Our Lord is able and mighty to save, but only those who will come to him. He will not go after you unless you open your heart. He has given you the key thereof, and all he wants you to do is to open the door. Won't you open it, poor perishing sinner?

—If those who are putting off their return to God till to-morrow would only reflect that *to-morrow never comes*, and they are irretrievably doomed unless they return *now*, how great and mighty would be the rushing tide of repentant prodigals. "Now is the accepted time."

—To suppose that we can serve God and mammon at the same time, as many seem by their acts to think possible, is to reckon Christ a very incompetent and stupid teacher. Don't forget that it can't be done. "Ye will cleave to the one and hate or neglect the other."

—Politics and religion don't mix well. The more we hate of the former, the less we have of the other. If I wanted to get successful and final vengeance against an enemy, I would persuade him to be a politician. A politician is not a statesman by virtue thereof. Daniel, Moses, and David were great statesmen, but not politicians.

—The Gospel of Love is preached by the elements and the planets, by the earth and sea beneath, and the heavens above, by the day and by the night, by the calm and by the storm, by the drought and by the flowing fields, by health and by sickness. He who cannot see it and hear it and feel it must "be dead in trespasses and sins."

—Jesus says to your heart let there be light and love and it is so. How sweet is the light and love of Jesus!

CAMPAIGNING IN GOSHEN.

OVER thirty-five hundred years ago, Jacob and his family entered Egypt from the East, and by consent of the natives, occupied the land of Goshen, a district some sixty square miles in extent, between Ismailie and the Nile, and including the country in which General Wolsley is now operating. This was the district that best suited the Hebrews, and in it they lived for over 200 years, making it one of the finest and most productive provinces of Egypt.

There is a difference of opinions as to the boundaries of the Goshen of Biblical times, but a general agreement that the district included Ramesses, Tel-el-Kehir, Bebes, and Heliopolis. At the place last named, where Arab Pescha is fortifying for his reserves, where Waseley was born, and from Ramesses, where General Waseley had his first important engagement with the Egyptians, the Israelites took their march at the time of the exodus. Between them still is Tel-el-Jebel ("Goshen hills") and Turkel-el-Jened ("Jews' graves"), and within the last few days General Waseley's cavalry has moved over the route from Serapeum to the north, along which the Israelites moved southward toward the Red Sea. Near the modern Suez is the headland Ras Atterwah, said to be the scene of Pharaoh's overthrow. General Waseley's operations in Goshen will be over roads made famous by Jewish and Arab pilgrimages and by many conflicts. His march across the desert is along the line of the ancient canal that contributed so much to the fertility of Goshen, and the shrine, recently discovered, of the Biblical deity, Heliopolis. The Mohammedan entered Egypt in 640, but 600 years before Christian churches had been founded by Mark, the evangelist. For hundreds of years under the Ptolemies and the Romans, Egypt was one of the chief seats of Christian literature. The church founded by St. Mark so flourished that by the middle of the third century there were twenty bishops in

lower Egypt. The dissenters, or Copts, became gradually the predominant church, the orthodox or Greek Christians losing ground with the growth of Roman influence.

The civilisation of this period, Christian in its literature and essentials, gave way before Saracen and Turkoman, and for hundreds of years the Christians were persecuted. But when the old Christian communities of the Balkan Peninsula in Europe began to throw off the Mohammedan yoke, there were signs of greater activity and earnestness among the Copts, or native Christians of Egypt. These now number about 200,000, the orthodox Greeks about 5,000, and the United Copts who recognize the authority of the Pope about 10,000. These factions are the remains of the church that at one time exercised as much influence as that of Rome. Their history forms a part of the history of the East, and all Christian communities overran the Mohammedans, but before the invasion of the Saracens there was a period not less interesting than other notable epochs in the history of Egypt—*Inter Ocean*.

TO THE MEMBERS OF THE COM-
MITTEE ON REVISION AND
TO THE GENERAL
BROTHERHOOD.

BY H. F. MOOMAW.

I AM receiving a number of communications from the different members of our committee and some from others in response to my invitation for suggestions upon the subject of the Revision of the Minutes, in which some valuable ideas have been presented, which will be eminently useful to me in my effort in the prosecution of the work.

I am gratified that we as members of the committee appear to harmonize so well in our views as to the methods of performing our work. Some however seem to think that it is unnecessary to give a synoptical sketch of the articles of the Minutes of former years, and that by doing so it would make the work more voluminous than it need to be. I therefore take this method of giving my reasons for it. I think it is altogether proper that the sentiments of the church of former years should be carried forward, for the satisfaction of those who come after us, and to ignore too much the work of our faithful brethren who have labored long and faithfully in the church would be unsatisfactory, and not likely to be agreeable.

And further, it is quite probable that when we are engaged in the work, we may find that it will not be so necessary in less important cases, and when we pursue this method we may be able to abridge and condense it still more than it is represented in the example given through the paper; so that when all such matter as is not necessary to incorporate in the new work is left out, the size will not be objectionable.

Upon the whole, I think if the Brotherhood at large will exercise some patience, and repose a reasonable degree of confidence in the ability and Christian integrity of your committee, with your faithful intercessions under the overruling providence of our good Master, the work will be so acceptable and meet the necessities of the church.

From the present prospects we have good hope that the committee will unite in producing a work that will be acceptable to the representatives of the Brotherhood at A. M., without the herculean task of passing it through every congregation and getting the sanction of every member.

— (Primitive Christian, please copy.) —

WHAKEY is the key by which many gain an entrance into prisons and almshouses.

Religious Essays.

More—i. e. write more other things unto you, than what ye read or acknowledge; and I trust ye will acknowledge even to the end—1 Cor. 13:9.

SEEN BUT NOT KNOWN.

BY G. H. WALSHAM.

NOTHING has in a long time appeared in your paper so cutting as the broad hint, "*see unto see Jesus*," in first column page 4, No. 37. Some do not even care to see Him, the life belies the lips. "We would see Jesus" is a hopeful declaration; but how many would recognize Him? How many would own Him? How long and painfully did the Jews "wait for the Consolation of Israel," and when he walked in their midst, "full of grace and truth," teaching and living very God in the flesh, they mistook Him for an emissary of Beelzebub, a very devil incarnate! This seems incredible. Is it a whit better to-day? Fresh Jesus the very Christ of God, and you preach foolishness to many, and roll a stone of stumbling and a rock of offence before the feet of millions. Why is this? Because the carnal mind is enmity to God, it perceiveth not the things of the spirit, it hates the cross because it hates the death it necessitates, and the life it enjoins. To see Jesus is the Beatific Vision. To see God in the flesh is to see ourselves as no sinner can. The lust of the eye is the beam that shuts out the vision of Infinite Beauty in Emmanuel. The lust of the flesh, in its myriad forms, puts an immeasurable gulf between God and the soul. Flesh pampering in any form and the Divine Incarnation are forever irreconcilable. Gormandizing and tobacco and narcotism and stimulation are great foes to spirituality. The pride of life sees no attraction in Him who was "despised and rejected of men." To the proud, self-exalting, long-lusting, Jesus is "black as the tents of Kedar," "his face more marred than any man's," and his humble mien and position an intolerable loathing. Who is it that really wants to see Jesus from head to foot, from core to surface? Those who are God-minded, who are in sympathy with all that is implied in His Incarnation and crucifixion. Who would see Jesus? The life must answer.

A SCRAP OF HISTORY.

BY JAS. Y. BECKER.

To those of our brethren who feel disposed to go to law to recover, or to retake church property, I have something to say. I want to tell you what I have seen in the Mennoite church when that body went into divisions some thirty odd years ago, and I want you, my brethren, to take the hint. It was in the year 1844, or thereabout, that a man by name of John Overholzer in the Eastern part of Pennsylvania, was made a preacher in the Mennoite church according to their manner of making preachers by casting lots for one of the candidates chosen sometime previously. At that time the Mennoites generally, and the ministers, without exception, wore plain, standing-collar coats. But the said Overholzer, an educated man, was rather more dressy than their ministers generally are, and he wore a Chesterfield or frock coat. He and his coat were considered out of order, and he was admonished privately at first and afterward taken into council in their church, but it was of no

avail, he would not hear the church. That coat, we might say, was but a small matter, and so it was, but it was the commencement of all the trouble and division that followed. Overholzer was a talented man, a fluent speaker, and minister of influence. He philosophized on dress and showed their members that religion is not dress, but in the heart, and if the heart is right, all is right, etc. By this he caused a division of sentiment in their church, and the next thing was a party spirit which fermented in bitterness for some time until the parties coming in contact with each other, fell into disputes about their church rights; each claiming the property, tried to eject each other out of the church. The first and principal conflict raged in Skippack, the next to oldest church in America, if I mistake not, and at some distance from the church where Overholzer held his membership. In that meeting-house some of them, one time, it is said, came near fist-fighting in dispute. But that caused a shock over all their peace-principled members. Two weeks later a few members assembled in a school-house about two miles distant from their regular place of worship. There they worshipped together and held council meetings. There they reviewed the ground of their faith and renewed their vows, and there they resolved to withdraw themselves from their disorderly brethren. They sacrificed their meeting-house which had been rebuilt only a few years before, large and commodious, the burying ground of their forefathers, over a hundred years old, and the farm of sixty acres, more or less, belonging to it; rather than surrender their sacred and time-honored principles which had characterized them for centuries, and which had been the faith of their forefathers through dire persecutions. Attorneys offered their services, to go to law for them, to recover their church property, but the true old Mennoites said "no, we do not go to law." But they went and built a new meeting-house and opened a new burying ground, and if you were to come here to-day and see the number of graves, you would be surprised to see that so many should be buried here in a little over thirty years. But they built their new meeting-house, and went on prospering and increasing in numbers unto the present time; and no trouble of any consequence has befallen them since. But that party spirit, which was kindled there, like a moral pestilence, went through nearly all their churches in the United States, causing confusion and division.

"But," some one asks, "how did it go with the other party and their meeting-house in Skippack?" Well, I will tell you; they were proud, and introduced new things and new ways, and made themselves new preachers, and each of these courting popularity and influence, soon disagreed with the others until there were nearly as many divisions as there were preachers. One party especially introduced free communion and a salaried ministry. This party now comprises four churches in Eastern Pennsylvania, whose numerical strength has increased considerably, but they also have been deprived of their Skippack meeting-house. These four churches have formed themselves into a conference, calling themselves Trinity Evangelical Mennoites. Those, in many respects, are like the Methodists. Another, and by far the largest party, call themselves New

Mennoites. These, also, have introduced an educated and salaried ministry, but allow no free communion.

But that disputed church property in Skippack—the meeting-house, burying ground and farm—is held in possession by quite a small party who are called "Johns folk." These being so near like the Old Mennoites in practice, would pass pretty well for Old Order Mennoites. But they have not been very successful; though Johnson was a man of influence, his church did not prosper much. Soon after their confusion and divisions were settled, and their party spirit had subsided, they elected a preacher to assist Johnson in his church. But it was not very long after his election that he committed suicide. This was a heavy stroke on their church, and Johnson was again left alone to labor in the ministry. In after years when Johnson became old, they again made a preacher with better success. Sometime afterward, Johnson became insane and died in the Asylum in Philadelphia. After his death his son was elected to the ministry. (They do not cast lots for a minister as the Old Mennoites do.) They now have two ministers and a small congregation; and that large house which thirty-five years ago was crowded with people at nearly every meeting, has, in the last twenty-five years, held small congregations.

There are still a number of small factions which I have not taken any notice of, which at least in part, came from the Mennoites.

Now, my brethren, I have this to say to you wherever you have disputed church property: if you want the blessing of God to attend your labors in the church—if you want to increase in numbers—if you want to have a happy and peaceful family of brethren and sisters, do not sacrifice our sacred and heaven instituted principles of non-resistance and non-litigation for the sake of a little church property or any perishable thing. If you want to be God's people, separate from sinners, a royal priesthood, a holy nation, a peculiar generation, bearing fruit like a tree by the rivers of waters, do not go to law to vindicate your rights. If you wish the seeders to come to caught, or if you wish to win back the more honest of your seduced and deluded brethren, do not go to law with them, but let them have the disputed property, endure the wrong without chiding, and you will reap coals of fire on their heads.

On the other hand, if you wish troubles and trials, and coldness, and deadness, and spiritual famine to come over your church, then proceed with the law.

Hudsonville, Pa.

RELIEF FOR THE PUZZLED.

BY M. M. FREEMAN.

MAY be, brother Samuel, I can start you to solve the puzzle, and then you can unwind it yourself; for it would seem better to start you and then let you work your way out than to let down this hare and lead you out also.

You know that as a Brotherhood, we have not astonished men and angels with benevolence in building up houses in waste and barren places, so you, with the rest of us, must learn to crawl, then walk, and in due time run. Now it is known in part, if not altogether, that wisdom cries out for us to finish a temple before we build another, and not to undertake more than we can do. You

see we get more than puzzled sometimes—we get "stalled" by trying to pull too large a load. Some scholars have the faculty of kicking off the harness and shunning the load when they way until some more willing creature comes along (and gives a pull). The preface is long enough—I will come to the bars and let them down.

Arkansas is just as precious as New-Louis; but in accordance with the order of doing, it is indeed probable wisdom declared that inasmuch as it would not be enough to build two houses, it were better to pull altogether for one, and when it was builded, strong pull would be made for the other—not that two could not be builded, but "ye would not." There may be a desire to see it done, but the readiness to perform.

You are perhaps not puzzled to know that even in doing good acts, largely, we move slowly, and if that "old dapple" brother John Metzger will barge a few more years to entreat the beloved Brotherhood to contribute towards the St. Louis house, and the Sunday-school children are pretty distrustful in laying together pennies, it, it may be builded. How would do to solve the puzzle by each sending a dime on Saturday, October 21st, to brother John Metzger, and there will be enough for both plans. St. Louis and Arkansas. The sum to the puzzle is: "One work at a time. Finish it, then take up another. Is this the way it has been? Should it be otherwise? It might be. Three millions, but it is pretty well 'seem' And now I am puzzled, too. How the "securities" be lifted so as some of it to the Lord? How the dimes will help, but how to get more behind the dimes in order move them; this puzzles me. Perhaps another can solve it. In the meantime let prayer and works go hand in hand. Remember Oct. 21st.

THE BAPTISM OF THE AN

The Only Apostolic Baptism.

BY JAS. EVANS.

NUMBER IV.

SINCE writing the three previous articles on this theme, we have not a tract or pamphlet published by the Reed, an Advent minister of Christ treating on baptism, maintaining it must not be administered in the names. We shall devote this tract to a review of said pamphlet. The argument seems to be that Matthew was not intended as a formula used when baptism was administered. He quotes Naaman, Myers and others to support the idea that he formally intended by Christ. His argument is made up of the reasoning of our notice friends who think that they into and coming out of the water never intended to teach any baptism.

Again, although Menno Simon expressly, "But to us the blood of circumcision is not commanded, *in the water*," (Hist. Rest. Mennoite Church, by D. Munster 200) still they will assert that there is no evidence that Menno meant this. Mr. Reed's efforts to show the use of the trine formula, is down the trine action, but his are vain, for whether the Christians used the trine formula or not, they must have done exactly

Jesus commanded, and that is to baptize into three names. By what legend of theology will he legerize the three names into one name? If the name of Jesus Christ is the exact equivalent of the three names of the commission, then the name of the Savior mention them all. Or, why do the names of the Father, the Son and the Holy Spirit occur so frequently in the epistles? Paul's salutation was "grace unto you and peace from God the Father, and from the Lord Jesus Christ." If the Lord Jesus comprehends the entire Godhead, as Swedenborg taught, then we have useless repetition. Let the reader take his Testament, and beginning with Romans, let him examine every text where the Father, the Son, and the Holy Spirit are mentioned, and he will be in little danger of being deceived by Ed. Reed's denial of the three actions in baptism.

But Ed. Reed is fighting a man of straw. His argument is this: "Baptism must not be administered by the authority of three names, therefore three actions are wrong. This argument is called in logic *non sequens*, that is, the conclusion does not follow from the premises. No well informed trine immersionist contends for the *threefold authority*. True, our old brethren, who read only English and German used the formula, "in the name," etc., instead of the more correct one, "into the name," but as they always understood that in baptism we entered into covenant relation to the Father, the Son and the Holy Spirit, their formula, although not critically correct, expressed about the same thing. For example, I say to a member of my family, "Invite all strangers to come in the house," would not the invited party come into the house?

We have shown in a previous article that all authority is given to Jesus, and all actions are to be done *in his name*. This explains why the same man, mentioned in Acts, was baptized in the name of Jesus. What Peter said and what Peter did, were different. Everything was done in the name of the Lord Jesus. Even baptism was no exception to this, as we find in Acts 10: 47. "He commanded them to be baptized in the name of the Lord (*en to onomati*). In Matt. 28: 19 the apostles were commanded to do something. Whether they used the words of the commission or not, one thing is certain, they *did* as they were commanded. There can be no honest controversy as to their acts. They were to baptize into each name all severally mentioned. Neither Neander, Meyers nor Lange would venture to assert that only one action was used. They were too well acquainted with "the practice of all antiquity" to deny this. What these learned men evidently meant was this, that in the apostolic church, there is no evidence that a *trine* immersion was used on any occasion, but rather the sole authority of Jesus Christ. This is all true, for the command of Paul is clear: "Whatever you do in word or deed, do all in the name of the Lord Jesus." We might then admit with elder Reed that Matt. 28: 19 was not intended for a formula, but when he infers from that, that no trine action was intended, we join issue with him, and will show that the commission, if it does not teach us what to say, it teaches us what to do. Perhaps elder Reed might teach us to be a little more precise in what we say, but he cannot teach us what to do, for we do exactly

what Jesus commanded. He cannot deny but we baptize into the Father's name, and the only fault he can find with us is that when we do the action, we vocally utter what we do. Now we are unable to see the wrong done in pronouncing the very words of Jesus. So far as elder Reed's practice is concerned, he would never mention the three names as expressing what he is doing. He cannot deny but we baptize into the Son's name and into the Holy Spirit's name.

That the commission in some way favors three actions is evident from the fact that our single immersion friends are so anxious to set it aside and supercede the use of it by the single name of Jesus. The commission either favors the single or triune mode. If the single immersion, then why not quote it as proof that one action is required? Who ever heard a Baptist, Disciple, or Adventist quote it to defend of their views? They always quote it as one of the strong defenses of the trine action. They bring their heaviest guns to batter it down. They never interrench themselves in it. How is this? The reason is obvious, for language could not express more strongly three actions than Matt. 28: 19. Three distinct names are mentioned as joint names, by virtue of which an ordinance is to be administered, but as three distinct names into which a believer enters and becomes related to such, inasmuch as the Father alone does not save, for this is eternal life to know the only true God and Jesus whom he has sent.

Elder Reed's remarks, p. 10, "There is another point of more importance still, which will mention here. The commission as recorded in Matt. does not read "in the name," but "into the name." The Greek word is *eis* not *en*, which gives altogether a different meaning. In the one case it would mean by the authority of, etc., but it correctly means in the Greek, *into the name of*. This form of expression cuts off the only argument there is for the formula. It would seem that the writer is contending not so much against trine immersion as against the use of the trine formula. Perhaps he approves of the silent mode of immersion first introduced among a branch of the Christadelphian family, and once practiced by himself. This method ignores the use of any word whatever. But let us ask in all candor if Jesus commands three things to be done, what wrong is there in mentioning the names into which we baptize? Be it known to all that we do not imitate Rome in performing all ceremonies by the joint authority of Three Persons, but all we do is done only in the name of Jesus. But this one sole authority has positively commanded us to baptize into three names, not conjectured names, but expressed ones; names which enter into the great plan of human redemption. It seems strange to hear men talk or write about the only name of Jesus embodying all authority and then refuse to do as that one authority directs.

Our author thinks it strange that Luke in the Acts never mentions the name of the Father and the Holy Spirit in connection with baptism. Neither does he mention the cup in connection with breaking bread, and still elder Reed and his brethren eat bread and drink of the cup on the first day of the week. How is this? But Luke does mention the name of the Holy Spirit in connection with baptism. Acts 19. When Paul found certain disciples at

Ephesus he inquired whether they had received the Holy Spirit since they were baptized. They replied that they never heard of the Holy Spirit. Paul then inquired "into what then were ye baptized?" (*eis ti oim ebaptisthe*). That is to say how could you never hear of the Holy Spirit, if ye were baptized into his name? But on elder Reed's theory how could they hear of the spirit in baptism?

PRAY, WORK, AND CONQUER!

BY L. A. P.

THE lamentable state of our beloved Brotherhood has caused the tears to flow from many an eye. Many have seen it coming for years and labored to uphold peace and union; many have been idle, doing nothing at all; while others have been sowing seeds of strife and division. The harvest we are now reaping, has been ripening, and the results can be seen by all.

The cause of all this, I sometimes think, is the inborn desire of man to be busy at something. If he cannot be busy at something good, he will do mischief just in order to keep at work. "An idle brain is the devil's workshop," has been wisely said by an ancient author, and is the cause of about all the trouble in the church to-day.

If the vital power of the church could be concentrated upon a good object, we would have no time left for strife and quarreling. While there is so much to do, it is strange, indeed, that we stand idle. Bro. Thos. D. Lyon, in another column, touches upon a subject that should engage the attention of all. If we as a people can unite upon fighting the mighty, wide-spread curse of the LIQUOR TRAFFIC, we will have plenty to do and save thousands of our fellow-men. If by our influence we can aid in banishing liquor from our fair land, it is not only our PRIVILEGE, but our DUTY to do so. I am no politician,—far from it—but when our vote, we can save our fellow-men from a drunkard's grave, we have a right,—yea we *must* do all in our power for the cause of temperance.

Brethren, our influence as a church can do a great deal, if properly applied. Will we do it? I can say yea and amen to the proposition of brother Lyon, and hope that the army of voters for temperance at the November election, will strike terror to King Alcohol and that at last he will sink, overpowered by the tidal wave of prohibition. Then peace and plenty will crown the land, and joy will reign everywhere.

MT. MORRIS.

OUR FAULTS.

BY J. D. HACKETT, LK.

WHOSE faults? Speakers! Being rather original and unimitative in my natural inclinations, I find myself often using expressions, gestures, etc., that are very objectionable, to say the least. Many of these I fail to notice myself, but thank God I have brethren, and even sometimes sisters, who will tell me of my faults.

When a man speaks in public, what he says or does is public property, and the public will do what they please with it.

Some of my co-laborers have a few faults as well as myself. One brother says: "Brother H., don't say 'apologies are unprofitable,' and then straightway make an apology"; another, "Don't be so minute in your illustrations;" another,

"I, on personal," etc. Many a good reasoner and fluent speaker has spoiled his discourses by having "oh's" hitched to the end of many sentences.

Why should I say, "I don't propose to detain you long," and then perhaps speak twenty or thirty minutes? Why should I follow a good discourse with "a few thoughts that passed through my mind while the brother was speaking"? Better give additional testimony, (more Scripture) or make a new point. Is it profitable to tell the congregation that "I will just make a few more remarks, and then take my seat"? Will they not learn it sooner if I made the "few remarks," and then take my seat" without saying anything about it?

People often hear us say, "One more thought and then I shall have done." Query: Would they not have found out sooner when we had "done" if we had given the thought and said nothing about it?

Vain repetitions are positively forbidden by the Master. When I use "now then," or "don't you see," or "as it were," or "for instance," and similar phrases a dozen times in one discourse, are they not "vain repetitions?"

Some of these and other faults belong to me individually. I thought perhaps it might help us to correct them to see some of them in print. It will help us, too, if our brethren in the proper spirit sometimes tell us of them when they notice them in us.

WHY WE KEEP THE LORD'S DAY OR THE FIRST DAY OF THE WEEK.

BY S. S. GARMAN.

In Brother Daniel Hayes' article, in Vol. 7, No. 36, "Why should we keep the first of the week as a day of rest," he gave us some very good arguments, or points, to which I feel like adding a little more.

In the 5th chapter of Matthew, Jesus Christ says, "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." He did fulfill it, and when he had fulfilled the law, that was the end of it. Then he tells us what was some of the old law: such as, "Ye have heard that it was said by them of old time," etc. "But I say unto you," etc. Something new or different—a change. Here, then, is the end of the law, and the new comes in. Jesus Christ fulfilled the Old Law, which was to the Jews or Mosaic dispensation, also the prophetic, and he gave us a new law, or covenant, or commandment, or testament, which is unto us, or unto the Gospel dispensation. Here, then, is the change from the old law to the new law, or covenant, which is established upon better promises. And in the new law, we are nowhere commanded to keep the Sabbath holy, but we are to keep or observe the first day of the week, or Lord's day, as a day of rest; and not forget the assembling of ourselves together, for the purposes of worshipping God in spirit and in truth.

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. 8: 13.

Durlington, Mo.

He who would successfully struggle with temptation and appetite, and he who would work successfully as the savior of the degraded, must not only add patience to his temperance, but also gentleness to his patience.

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper shows that time you have paid. However, if you have not sent a request for payment, "Jan. 2nd," "Feb. 2nd," shows that the paper has been sent you free of charge. "Jan. 2nd," "Feb. 2nd," shows that the date after your name is not been given when you have sent your money from time of your work, solely, as you wish.

Bao. Amick is at his old home in Indiana this week.

Two were recently baptized in the Olathe Church, Kansas.

The wearing of jewelry is going out of fashion in England.

Bao. John Metzger visited the church in St. Louis quite recently.

We have had some excellent church news for the next issue.

Bao John R. Miller, of Locke, Ind., has been elected to the ministry.

ABOUT 300 communed at the feast in Union City, Ind., week before last.

Bao, D. P. Taylor preached for the Brethren during their visit at Myersdale.

Four were lately added to the church near Madison, Greenwood Co., Kansas.

Two have been baptized at Myersdale, Pa; another applicant, and one reclaimed.

Sister Hannah Eyer reports two baptized in the Pleasant Grove Church, Douglas Co., Kan.

DURING the feast at the Greenland Church, W. Va., two were added to the church by baptism.

WHEN last heard from, Bro. D. B. Gibson was in Woodford Co. Ill., intending to hold some meetings.

ANOTHER addition of 668 Mormon converts landed in New York a few weeks ago, on their way to Salt Lake.

The time for holding the feast in the Round Mountain Church, Arkansas, is changed from Oct. 21st to Nov. 4th.

ONE of the most faithful temptations of the weak is a slight deviation of the truth for the sake of apparent good.

Bao S. O. Luckins says the church near Luckins, Va., "knows nothing of party spirit within itself. I want to visit you soon."

Bao. Moses Miller reports five additions to the Stillwater Church near Dayton Ohio, making fifteen in all recently received into that church.

Bao. D. H. Arnold, of Virginia, reports five additions to the church this Summer, as the result of four meetings held by him at his county seat.

The forbearance of the English towards the conquered of Egypt is said to have produced a most wholesome effect. The people have returned to their work.

An aged brother tells us that there are eight hundred ministers of the Brethren church settled in Northern Illinois. Four of them died in the Arnold's Grove congregation.

BRETHREN Jeremiah Keller and Geo. Bingham, of Lancaster Co., Pa., gave us a good talk last week. They were on their way to the West, expecting to visit Iowa and Nebraska. They report the church in a respectable condition in their part of Pennsylvania.

Bao. D. B. Eby, of Lima, Ill., starts for Penn. this week, expecting to stop with the Brethren in Lancaster and Iowa counties, Mich., and reach Spring River, Michigan, by the end of the month.

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Bao. John Pool, of Fulton Co., Ill., has been ordained to the Eldership.

Two were added to the church, by baptism at the late feast in the Oak Creek church, Ill.

The Brethren have concluded to build a meeting-house in Cornell, Ill., this Fall.

CONSIDERABLE church news was crowded out this issue, but it will be appreciated next week.

Bao. Charles M. Yencor, of Medicine, Kansas, has been advanced to the second degree of the ministry.

To drink your food, drink whiskey and spend all your time in the saloons. This will drain off all your land in a short time.

Bao D. E. Price returned home from the West last Thursday morning. A communication from him will appear next week.

The Postmaster General has decided that a stamp out in money and therefor issued to mail matter is not good, though the stamp has never been cancelled.

Bao. Joseph Stittell, of Arnold's Grove, thinks of moving to Iowa, perhaps Grady Center. There is quite a favorable feeling in some parts of this State for Iowa.

Bao. L. M. Eby, formerly business manager of the BRETHREN AT WORK, has moved from Harlan, Iowa, to Panama, the same State, where he is now engaged in the hardware business.

ELDER Geo. W. Foster, of Lougmont, Colorado, recently spent a few days at his old home in Madison Co., Ind., but was not affected by the asthma that he could not remain long. He returned after a few days.

ADAMANTER Gibbons, a Catholic of Baltimore, says it cannot be denied that revolting crimes are daily committed by some criminal members of the church who are excessive drinkers. This, it must be understood, refers to members of the Catholic Church.

Mr. George I. Seay, who has given \$270,000 for the Methodist Episcopal Hospital in Brooklyn, witnessed the laying of the cornerstone on Wednesday, while seated in a carriage at a distance. He had refused to be made conspicuous in connection with the ceremonies.

THE BRETHREN AT WORK and *Primitive Christian* are this year publishing an Almanac similar, similar to the one published by the *Primitive* last year. It will be ready for delivery in due time, when the price will be made known, and orders may be sent to this office.

WE presume that most of our readers have seen the cartoon. It is visible at about 4 o'clock in the morning. It made its appearance about the middle of September, and will pass from our view in a few weeks. The flight is very rapid, being at the rate of nearly four million miles per day.

WILFORD's *Messengers* comes to our table greatly improved. It is now put up in a neat pamphlet form, well printed, and filled with its usual class of matter. We are not prepared to accept or reject Wilford's scientific theories, but one thing is certain, he is making it lively for some of his opponents. This will tell us correct.

We are willing to forgive Bro. J. T. Meyer this one time, for supplying the Indians with tobacco, but do not want to see him do it again. Reading that part of his article this week does not go down very well with anti-tobacco people.

We presume Bro. Jacob and others, who may visit the Old Reservation hereafter, will kindly remember this little admonition.

Bao Enoch Eby's wife expects to start to Penn., this week to remain several months, perhaps till spring, visiting among her relatives, while Bro. Enoch will travel and preach in Kansas and Nebraska, and possibly visit Colorado in the early part of his trip. If he does not go to Colorado he may likely attend the Special District Meeting near Lawrence, Kansas, October 30th.

To Moses E. Reist and others, we will say that the writer of the article on "Florida" in No. 37, is W. H. Mann, of Gilman, Ill., where he will be addressed for a month yet. He is a member of the Brethren Church, and is a very fine man. He will move to Florida shortly. But to those who are going there for their health, let the coming Winter, we again say, end to Jacksonville, Florida, for a sample copy of the *Florida Union*. You can get more reliable information concerning Florida from that paper than any other source we know of.

We are confident that our readers will enjoy reading the church news in this issue. It is gratifying to send so many good reports out to the churches and the world.

Bao. Isaac Price has been ordained to the eldership, and Bro. Isaac Price: both of the second degree of the ministry. Both by the Newton Church, Miami Co., Ohio.

The prohibition movement has stirred Bro. Tros. D. Lyons' spirit within him. He is strong against the demon liquor traffic that stands to death those that are near and dear by the ties of nature. Read his earnest appeal this week, then take your stand for the right.

ABOUT forty little book entitled "Universalism Against Itself." About 42,000 copies were sold in a little more than three years. The book is now out of print, and the author has agreed to rewrite and republish it. He promises to do so if 4,000 copies at \$1 each are reached.

In his article, on second page of this issue, Brother Balaugh tells how recently our "hint" was felt by him, but he misses the "hint" that item slightly. We meant that when writing for the press, our readers would like to "see Jesus" in all the articles sent us for publication.

More of the spirit of Jesus and less of the spirit of criticism, strife and ill will is what we want. We are glad that they should keep Jesus at home, and not let them see him—"we would see Jesus" in all the articles sent his spirit be plainly seen in every line.

A WELL-DRESSED and very gentlemanly appearing man entered a police-station in Boston and asked permission to visit the first cell on the right hand side, alleging as a reason that three years ago he had been incarcerated in that very cell for drunkenness, and since then had not touched a drop of liquor. He was allowed to visit the cell, and kneeling down, prayed long and earnestly. He had every appearance of a prosperous business man, and certainly looked as if he had kept the resolve made in that cell three years ago.

In his article, on first page this week, brother R. F. Moorman, Chairman of the Minnie Harrison Committee, suggests the idea of having a synopsical sketch of Minutes of former years and the Revised work. Of course this would make the book rather bulky, and also expensive, but that might be printed in small type as foot notes, and in no way considered a part of the revision. Perhaps there is not more than about one-tenth of the decisions now in the book that will be needed in the future, and the few complicated terms he made the, better the work will be understood.

We had the pleasure of attending the Feast at Arnold's Grove last week. It was the first meeting held in their new house, which has just been completed, and stands only a few feet west of the old building stood. The Feast was largely attended, and the ministerial help ample. Bro. Enoch Eby did most of the preaching. We also officiated in the evening service. His sermon on that morning was as able a sermon, and as logically presented, as any discourse we have heard from him. His theme was "Hope," and his experience on the ocean enabled him to illustrate some parts most effectively. Throughout, the Feast was a most enjoyable one, there being nothing to mar the feelings of the Christians. The weather was pleasant, the accommodations good, and the interest most excellent.

The prayer-meeting, in the College, last Thursday evening, was not only largely attended, but very interesting. Brother D. L. Miller, the acting Secretary of the College, did not happen to come that evening, which gave time to complete an unexpected program held. When he entered his room, to his amazement, it was full of people. He could not understand why each one looked at him so earnestly. When he entered his room, to his amazement, it was full of people. He could not understand why each one looked at him so earnestly.

Bro. Enoch Eby was seated, brother Sharp, with his arms full of books, stepped in from of him, and in a brief little speech, informed him that this was the fortieth anniversary of his advent into the world, and that it was the desire of his better half and the Faculty of the college to commemorate the event by placing in his hands a valuable work. Brother Miller thanked and tried to make a little speech, thanking the parties for their valuable presents.

Bao. Milton Horner and wife of Meyersdale, Pa., were on a visit in Kansas and Nebraska, and while there received a dispatch that their residence was in ashes. We met them at Leok on their way home. The loss was about \$4000. Most of the furniture was saved. The brother and sister have the sympathy of many friends in this and less.

Their great strike of the iron-workers has added in their complete defeat and they have after being idle for a hundred and sixteen days, been compelled by starvation to resume work on the former terms. The amount in the aggregate to over \$80,000, and the losers are those who need every day's earnings. The time which would have been the vast sum has been squandered as the suit of civil courts.

There are people in the Thess District of Hungary who believe that a young girl who mysteriously disappeared there some months ago, was murdered by one of the district in order, as the popular saying is, "to have it in all that part of Europe, that the 'Easter bread' might be leavened with the Jewish law." She was last seen at the synagogue; and the girl's body was found in the Thess River.

For many months the East has complained of drought while the West has been complaining of too much rain. On the Atlantic side crops have been cut very short, and in some localities there has been almost an entire failure. The West however never had better crops, nor time. But a few weeks more in the same length of time. But a few weeks more in the same length of time. But a few weeks more in the same length of time.

Two of our correspondents, this week, are trying to help brother Mahler out of his puzzle. They throw some light on this vexatious subject, but about the best way to unravel the difficulty would be for every member in the church to send elder John Metzger ten or twenty dollars to enable him to complete the St. Louis meeting-house, and then he could all unite on the Arkansas. Brother Mahler will either brother Mahler's people surround this article else you can think of. So send it along the more the better, and we will soon have the difficulty removed. Brother Ebelman, in his issue, suggests that on the 21st of October (which is St. Mark's day) we all send a dime to brother John Metzger, near Georgia, Pa. Co., Ill. We second the action, only suggesting that larger sums will be equally appreciated. On the 21st of October let our readers just load old brother John down with letters containing money for the St. Louis house. Let there be no neutrals. He ought to get 5,000 letters that day.

The *Phrenological Journal* and *Science of Health* for October deserves special commendation, being more than usual in matter connected with its particular subject of general reading. A full and appreciative sketch of Miss Clara Barton, the American Apolonia of the "Red Cross," is given, together with a very interesting article on "Comparative Phrenology" is given, together with a discussion of the structure of the human brain, and of the racial peculiarities of the Negro. A well-illustrated description of Alexandria. A sketch of the great scientist Newton, and a very encouraging prophecy of what the world will be under his thousand years hence, are noteworthy. Besides, the maintenance and solid instruction, the contributions entitled "Bible Home," "National Religion," "The Pollution and Purification of our Rivers and Harbors," a paper our legislators at Washington should have read before passing the notorious "Anti-Slavery" President vetoed. "Kitchen Loaf," sound advice for our cooks, and the numerous notes, items, paragraphs, and the names of the wall-reading departments are worth more of more than passing comment. Price only 30 cents; subscription price, \$2.00 a year, with the last three months of this year free for new subscribers. We note the publishers are making other people's money, and that all may have a chance to see what the *Phrenological Journal* is like, now it is offered "ON TRIAL" three months, including this October number, for only 25 cents, which may be sent in stamps to the publishers, FOWLER & WELLS, 735 Broadway, New York.

WAS a fact this, that so far as can be gathered, the entire expenditure in the United States, last year, for church buildings, ministerial education, home and foreign missions, the publication of Bibles and religious books, amounted to less than eight million dollars. But the consumption of artificial flowers by American ladies in that time is put at fifteen million dollars!

Those who worship the goddess fashion, need how to her dictates. Here is one instance of bondage: "During the present season of fashions, the ladies of this fashion have been compelled to wear four new costumes daily, though, if a lady were willing to accept of a portion only slightly below the top, she might get along with fewer changes and appear more than once in the same dress. A certain lady who expected to stay just a fortnight at Trenton, was obliged by unforeseen circumstances to prolong her stay. Her wardrobe was exhausted, and the sacrifice of her social position was not to be thought of for a moment; so she remained for four days in strict seclusion, not even venturing out after dark, lest her disgrace should be detected."

THE NEW MISSION FIELD.

There is just now an excellent mission field opening up in the United States, and should be entered at once by the missionaries. It is as important as the foreign fields, just as needy, and much closer home, besides it is more uplifting, and perhaps more good may be accomplished by the same amount of labor with less expense. We refer to the poor classes in our large cities. Thousands of them do not attend church of any kind; they have no place to attend religious services; they are churchless people; they are not for them; they do not feel close in such places; in short, they do not feel that they are wanted there. The rich and fashionable do not notice poor people, will not associate with them even in church. Most of the sermons are intended for the fashionable and learned; they are simply intellectual treats. Then the poor women in their plain calico do not want to occupy seats with those dressed in silks and novities. Everything goes to show that it is no place for poor people, and they seem to understand it.

Then there is another thing in our large cities which attend church regularly in our large cities are expected to help bear the expense and respond to the cause quite liberally. If they do not they are not counted respectable. That is what keeps hundreds of thousands away from church in our large cities. Help pay they cannot, and they do not want to be looked down upon, hence they stay away and seek other gatherings or associations not religious. This thing, in our large cities has been going on for years, till now the poor are being neglected, and the Gospel is preached to the rich and well-to-do only. These poor people must have some place to while away their leisure hours, hence they seek the saloons and other evil places. Young men, and they also women, inside of a meeting-house, or hear a sermon preached. Can we blame them for running far into sin and crime? Surely not. See how much preaching and religious influence it takes to keep us where we are. Where would our people be in ten years from now if deprived of all religious influences and preaching?

Here is the place to send missionaries. There is room for hundreds of the most devoted workers. These poor people would gladly hear the Word if preached by unassuming men who love the cause. The plain simple Gospel ought to be preached, churches built up, and churches enlarged, large and small, and churches would be the result. These people want to hear preaching, but it must be plain preaching by plain men who understand the Gospel.

The Brethren have just the doctrine for these people; it is plain and easily understood. They also have plenty of preachers well qualified for this kind of city work, but they are not sent. There is no one to send them. They are not able to deny the needed expenses, and others do not seem to care to aid, hence the work is wholly neglected where the little is being done in St. Louis. Why do you people not see simply do nothing? Here is an open door before them, will they enter and occupy till the Lord comes?

THE BETTER WAY.

We once heard of a brother who purchased a ticket for a ride on the railroad. The trip was made, but the conductor failed to call for the ticket; afterwards the man used the ticket for another trip over the same road. When it was found out, the brother was cited to church council to answer for his conduct. The affair made quite an amount of trouble in the church before the matter could be settled. Finally it was required that the brother must make it right with the railroad company. When he told the company what he had done, he was informed that the company had no charges against him, hence no pay would be charged. That ended the matter.

It would not it has not been much better if some of the church officers had have visited him, and quietly admonished him to be very careful about such conduct? He perhaps would have taken it in good faith, and have been willing to see the railroad company of his own accord, and thus saved the church much trouble.

For our part we see no use in bringing every little thing up before the church. In most cases it would be far better to privately admonish the erring ones, and let them settle their wrongs right. If they persist in their wrong, then there is no presence of God in them. This our doctrine is to regard that part of the church government, and the more we see of it the better we like it. We believe that if it were more fully heeded, nine-tenths of our church troubles could be avoided. Church officers know what the Gospel requires, if they do not, they ought to, and when they are a member do a slight wrong, let them go privately and admonish one in love, and the wrong will soon be right. Try this method a few years and see what good results will grow out of it.

THE TYRANT.

The doctrine of Liberalism is the most cruel tyrant in our land. The cry is "Liberty, more liberty." "Free thought, free-thinkers," is the motto and name spread far and wide. Well, here is an illustration of the liberty and free thought so much talked of. We quote from the Christian Union:

"In the city of Philadelphia there is a college which is controlled by a man who is claimed by the 'free-thinkers.' The founder, Stephen Girard, provided in his will for the perpetuation of the endowment on the express terms that no clergyman of any denomination, Catholic or Protestant, should be admitted to the college. It was a man of extraordinary character, and he had been honored by the highest recognition American Christians can bestow upon a layman in never since wholly abandoned. By an accident he was elected to the Presidency of the American Bible Society. As a scientific man he would have honored membership in any philosophical or scientific Association. He was one of the Vice Presidents of the American Institute of Christian Philosophy."

Upon assuming the presidency of Girard College he was elected in from an introduction by his Christian brethren who were ecclesiastical. When he was professor of the Natural Sciences in one of the colleges he had a pupil whom he impressed powerfully, and by the fascination of his methods of teaching, drew the youth to scientific pursuits till he was twenty years old. By an accident in the laboratory, which Prof. Allen always charged to himself although the pupil never did, the young man was so seriously injured that at one time his life was despaired of. But he recovered, and afterward became professor in a university. Here he met the man who had been his friend. The younger professor became a clergyman, and on a visit to Philadelphia called to see President Allen of Girard College. He was refused admittance. When Dr. Allen learned who was in the porter's lodge he rushed to meet his former pupil and welcomed him. Does not such a case show that I live in a house which you cannot enter? If this young man had been a liar, a thief, an adulterer or a murderer, he might have had free access; but he was a clergyman, and he was a friend of mine. The President of Girard College, if taken into the city within the precincts that he could not have been removed, might have lingered there and died without being able to look into the eyes of his father, his brother or his

son, if those gentlemen had been living and had been in order in a Christian church. He could neither have married nor given pastoral benedictions. He would have been out of intercourse with his spiritual adviser. As it was, the remains of this great man had to be carried out of the college to receive the decencies of a Christian funeral at the hands of the ministers of the religion he professed.

And this is the "liberty" of the free-thinkers!

Now suppose a case. Suppose some rich Christian should die and by request found an institution of any kind, and perpetuate the institution thereof on the exclusion of every person except of Christians, what would they be thought or said? Or, suppose that by the terms of the will there should be excluded from the grounds and buildings any man who did not believe in the pious inspiration of the Holy Scriptures and the Divine Kingship of Jesus over the universe of matter and of mind; what would they be thought and said?

AN EARTHQUAKE IN ST. LOUIS.

It seems that the people in some parts of St. Louis experienced rather more shaking than was agreeable to their tastes a few days ago. September 27th, at about 4 o'clock in the morning a shock was felt, the duration of which was only a few seconds in the southwest part of the city, but awakened many citizens from their early morning nap, and occasioned a general alarm. At the Corcoran Hotel, which was felt severely for at least a minute, Dr. Outlen says that he was awakened at precisely 4 o'clock by a sensation of oscillation, and found the building in which he was sleeping rocking and shaking at an alarming rate. Dr. Sturtevant, who was sleeping on the second floor of his residence, thought that some one was attempting to tear down the house, and made his way down stairs considerably alarmed for his safety. At the Carondelet Police Station the building rocked until they "feared a collapse of the whole concern."

No sound was heard accompanying the vibration of the earth. In East St. Louis the manifestation seems to have been much more violent than is reported on this side of the river. Mr. Reiney, a young resident of the place, says: "I was asleep at the time, but was awakened by a violent noise as of some explosion. I arose hastily, and while I was doing so a sound continued and was accompanied by a rattling of windows and shaking of houses. The doors shook so violently as if one should try your front door to see if it was locked, and the house shook worse than if a train of cars were passing right by the side of it. You might almost say it rocked a little. I went out the street and looked out, but I could already out there half dressed, and others all the while coming. None of them knew what to make of the affair."

A QUARREL IN CHURCH.

A DISRESPECTFUL and brutal affair recently took place in a Baptist church at Hampton Cross Roads, Virginia. The annual Baptist Association was in session; almost all the people in that section were in attendance, including a large number of women and children. Unfortunately a party of country bloated went to the meeting for other purposes than worship, and carried along with them not only whiskey, but pistols. During the long prayer, two of the party, Jerry Cox and Levi Bryson, began to quarrel, drew pistols and began firing at each other. One of the bullets went whizzing so near the head of the praying minister as to cause him at once to sprang and prostrate himself on the floor for safety. Another went in the midst of the amateur choir and through an old woman's bonnet. The scene of contention and terror became almost indescribable. The whole crowd of worshippers became panic-stricken, man, as well as woman and children, all rushing for a place of safety, trampled upon many who were too feeble to get out of the midst. No one attempted to interfere to interrupt the quarrel. Finally Bryson fell, shot entirely through the neck, mortally wounded. As he fell, to his dying desperation, he raised his pistol, which held only two more cartridges in it, and shot Cox in the back as the latter was attempting to leave the field a victor in the impromptu duel. Cox fell and died very soon. It was one of the most desperate affairs of the kind ever known in this section.

THE RICH AND POOR.

PERHAPS out-of-bill of the world knows not how the other half live. The homeless, naked, the rich man is at home in his comfortable and fully furnished mansion; he knows no want for either food, raiment or comfort. The poor man is at home too; his wife and children are there; they know no comfort; luxuries they never enjoyed. They live and that is about all; what do they want? The homeless, naked, it is to do the hard work for the rich, and then get small pay for it. One lives in a hotel and the other in a mansion. One is oppressed, and is granted but few liberties in many of our large cities, while the other does much as he pleases.

Let us take a look at the habits and income of some of the rich as viewed by a New York correspondent:

Stokes' bar takes in \$200 to \$300 per day, as it is patronized by a crowd of fast fellows who drink nothing but high-priced liquors. A dinner at Delmonico's or Prud's can be had at from \$5 to \$40 per guest, according to the bill of fare. The number of dinners and number of diners have been given during the past season in the Fifth Avenue in which \$500 was expended in flowers alone. How easy to pay such bills when one's income is \$10,000 a year, and this is not a large figure among our capitalists, but just look at the other side of social life. Four women are arrested in the police court for selling vegetables and matches in the street. One of the number said she was a widow with two children, and that this was their only support. The magistrate replied that it was a violation of law, and he was obliged to fine the woman \$10 or she was to be conveyed to the prison one of them faints. Such concrete may be found daily. Speaking of incomes, ex-Governor Morgan's is estimated at \$500,000 a year. Russell Sage is rated at \$1,000,000 to \$1,500,000; and Jay Gould's income cannot be less than \$500,000. To come down to something more common, E. B. Stewart & Co. have an income of nearly \$1,000,000 a year, while Robert and Ogden Goelet are each rated at \$350,000. Bennett is reckoned at \$600,000. D. O. Mills figures at \$300,000, and the young Vanderbilts (William K. and Cornelius) are not much below him. The estate of A. T. Stewart & Co. has an income of \$1,000,000 which is shared by Cornelius Stewart the richest widow in America. The Astors (John Jacob and William) are estimated each at \$1,500,000, while William H. Vanderbilt probably has five times that sum, and yet, within five minutes' walk from the place where these men live, one can find millions of whom life is but a prolonged battle with want on every hand. Daily they see the rich and gay, but cannot enjoy even the crumbs that fall from their tables. Year after year is spent living merely from hand to mouth, with no property from which to draw their wealth. Their wages are low, the cost of living is high, and in many instances circumscribed to limits beyond which it is impossible to extend their efforts. They are looked down upon by the rich, who think less of them than they do of their animals. It may be no sin to be rich, but why should the wealthy thus oppress the poor? Why attempt to make their existences more miserable? Why grind them down to the least morsel of food, and raiment not half sufficient for comfort? Why live in luxury and wastefulness when so many poor are waiting at the gate for food?

Hard-hearted men it is to thus oppress the poor to the needy. It may be a sad thing to see the poor in their world. No food for the starving children; no clothes to protect their tender limbs from the chilling blast; poor mother in prison, and children at home sad, destitute and forsaken. What a sad picture! Cold, cold world, to the poor. But hark! the night of angels' winging they are coming, winging Lazarus to Abraham's bosom; he was the poorest of the poor. In this life he endured constant suffering and want. The rich man, oh! where is he? He had his good time oppressing the poor in this world, but now dark and gloomy is his abode. He is now as good as Lazarus, but by feeding and caring for Lazarus. But, no, he must spend his time in vain living, having all his heart could desire, while the poor starving beggar lay at his gate. But the scale soon turned. Lazarus wakes up in glory, but the rich man in torment. The good man is now in the arms of his Lord and distressed; the Master will soon call you away from the rich man's gate by and by, "sweet by and by."—N. Y. Moon.

It is said that the colored people in the South are as eager for education as the whites, and in many cases more so.

Home and Family.

MORRIS.—And the fruit of righteousness is more in peace than that which cometh out of strength.

The Home.

Stay, stay at home my heart, and rest.
Home-keeping hearts are happiest.
For these that wander—they know not
where—

Are full of trouble and full of care;
To stay at home is best.

Wear and homelike and distressed.
They wander East; they wander West.
And are banished and broken and blown
By the winds of the wilderness of doubt.

To stay at home is best.
Then stay at home, my heart, and rest;
The bird is safest in its nest.
O'er all that flutter their wings and fly,
A hawk is hovering in the sky.
To stay at home is best.

H. W. LONGBLOW.

A Preacher's Dream.

A MINISTER of the gospel whose words cannot be questioned, has made public a remarkable dream, which exercised a controlling influence over the character of his testimony. When this young man was placed in pastoral charge of a church not far removed from the leading church of a considerable town. The pastor of this prominent church was a distinguished doctor of divinity, who was extremely popular on account of his eloquence, his literary attainments, his genial manners, and his marvelous skill in avoiding the danger of giving offense to those whose opinions differed from his own. Indeed he seemed to have no positive opinions or convictions on any subject, or if he had them, prudently let his hearers carefully out of sight, where they were not to be seen. He "made all things to all men," not in the sense in which the apostle used the expression, for that devoted servant of Christ would have died rather than compromise the truth of the gospel. He was a man of great personal integrity, but he was ever constitutionally unable to take decided ground touching a disputed point, or he felt that it was best to be with the majority, so that he might go down for good. As the result of his natural conservatism, his requirements, and pleasant address, he was remarkably successful in his professional career, and so far as known, did not have an enemy. All men spoke well of him.

The young minister at once yielded to the charm of his fascinating power, and looked upon him as a pupil model. He sought to imitate him in every possible occasion, and in his exalted position rapidly drifted into the style of sermons and of behavior, that seemed to him the surest road to power and usefulness. He sought to please in every way. As the great man, and years afterwards, confessed with shame and humiliation that if he could have resembled him in every particular, the height of his ambition would have been reached. He was not conscious of the duties that belonged to his high office, nor he was indifferent to the glory of Christ; but he was anxious to secure his own glory, as the best means of obtaining the glory of Christ.

One warm day after dinner he took up a book and went out into the shade of a tree that grew in the yard of his residence. Soon he fell asleep, and dreamed that he was the man he so much admired, enter the enclosure like a ghost, and with an expression of unutterable joy upon his ghastly features. The young minister awoke in terror.

"Doctor, what does this mean?"
"The answer came in thrilling tones, 'I dropped dead in my study at three o'clock this afternoon, and I am lost.'—My life was a total failure, my work was vain, and I am doomed to wander aimless forevermore. Oh, this cursed self this cursed self! I am undone, I am undone, I am a shriek of despair the apparition died."

The youthful pastor was startled from his sleep, and hurrying into the street, the first person he met said to him, "Have you heard the dreadful news?"

"No, has it been?"

"Dr.—dropped dead in his study at three o'clock this afternoon."

"True, true a dream, but 'twas not all a dream. Of course he would not be right to pronounce judgment upon the eternal state of the man who died so suddenly, but if self was his object, it is certain that he stands disapproved, and

can never recover what he has lost. Any service, however small, that is rendered for Jesus, with their eyes singly fixed upon him, will pass through the flaming fire of his appearing with the holy angels, and be transformed into everlasting gold, silver, precious stones. But nothing done for self, anything done for the sake of popularity, no matter how successful it may seem, will be but "wood, hay, stubble," in the burning heat of his righteous displeasure.

It is not strange that so many of his devoted followers, and even pastors and evangelists, evidently regard it as a compliment, when informed that they have gained the admiration of the world, and of sects that deny his divinity and despise his atoning blood. Such admiration is clear evidence of unfaithfulness to the Lord and his Word, and the reward of their unfaithfulness is "bodily death" under the awful denunciation that still sounds from the living Word: "Woe unto you when all men speak well of thee." Luke 6:23.

Again he says, "If ye were of the world, the world would love you; but because ye are not of the world, therefore the world hateth you;" waits, therefore, the inspired apostle declares, "If I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.)

The character of the world and of men has not changed since these solemn words were spoken and written; but it is a distinguished doctor of divinity, who is able to testify toward God, by the side of his sovereign grace, — 71.

Fallen Asleep.

"Remind us the dead which are on the Lord."

REPAIRED.—In the Mt. Vernon congregation, Va., Sept. 6, Bro. Jacob Hupwood, aged 71 years. Funeral services by the writer and other brethren.

GETTLE.—In Green Mountain, Marshall Co., Iowa, Sept. 9th, Nellie Gettelle, oldest daughter of John and Carrie Gettelle, aged 6 years, 3 months and 23 days.

DECEASED.—In the same congregation, Sept. 15, Flora, daughter of the above named parents, aged 4 years, 11 months and 20 days.

The funeral services for both children were held, by J. M. Mott, on Sept. 17.

NOTIFIED.—In the hands of the Richmond church, Richmond Co., O., sister Anna Mott, on Aug. 21st, and her husband, John Mott, on the 31st of October. Disease, small-pox.

DECEASED.—In the hands of the Richmond church, Richmond Co., O., sister Anna Mott, on Aug. 21st, and her husband, John Mott, on the 31st of October. Disease, small-pox.

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Announcements.

District-Meeting.

Oct. 14, 9 A. M., Southern District of Ill., in the Oakview Church, Platt Co., Ill. S. R. R. in La. Creek.

Love-Festivals.

Oct. 14, near Longmont, Boulder Co., Colo.

Oct. 14 and 15, Big Creek church, 35 miles north-east of Parkersburg, W. Va. S. R. R. in La. Creek.

Oct. 14 and 15, at Bro. Abrah. Fallow's, State Creek church, Summit Co., Ind.

Oct. 15, at 2 P. M., Lower Stillwell, O. Oct. 16, at 2 P. M., Logan church, Lehigh Co., Pa.

Oct. 15 and 16, Middle Fork congregation, near John Miller, Clifton Co., Ind.

Oct. 15, Turkey Creek church, Elkhart Co., Ind., near Gravelston.

Oct. 15, at 2 P. M., Pine Creek, Ill. Oct. 15 and 16, Concord church, Adams Co., Ill.

Oct. 15 and 16, Upper Twin, O. Oct. 15 and 16, Pleasant Hill church, Warren, Macoupin Co., Ill.

Oct. 15 and 16, A. M., Middle Fork congregation, near John Miller, Clifton Co., Ind.

Oct. 15, at 4 P. M., Monticello church, Ind.

Oct. 15, Lick Creek church, Owen Co., Ind.

Oct. 20 and 21, at 2 P. M., Missisquoi church, one half mile north-west of Delaware, Ind.

Oct. 20, 22, at 2 P. M., Elba, Ia. 40 miles north of Corning.

Oct. 20, 22, at 10 A. M., in the Palestine church, Darke Co., O.

Oct. 20, Spring Creek congregation, near John Miller, Clifton Co., Ind.

Oct. 20 and 21, at 10 A. M., the Donald's Creek church, Clark Co., O.

Oct. 20 and 21, at 2 P. M., Moscow church, Run, Augusta Co., Va.

Oct. 21, Peabody church, at Alfred B. Harvey Co., Md.

Oct. 21, at 10 A. M., Spring River and Mt. Vernon church, north-east of Catlings, Jasper Co., Mo.

Oct. 21 at 10 A. M., Oak church, Platt Co., Ill.

Oct. 21 and 22, at 2 P. M., Liberty Adams church, Platt Co., Ill.

Oct. 21 and 22, at 4 P. M., Eight Mile church, north-east of Centropolis, Ind.

Oct. 21 and 22, at 10 A. M., Beaver Run, Mineral Co., Va.

Oct. 21, White church, Montgomery Co., Ind., four miles west of Coffey.

Oct. 21, at 10 A. M., Wall Creek church, Montgomery Co., Ind.

Oct. 21 and 22, at 4 P. M., Salomony church, near Elmore, Ind.

Oct. 21 and 22, at 10 A. M., Silver Creek church, Ogle Co., Ill.

Oct. 21 and 22, at 10 A. M., Upper Stillwell church, Miami Co., O., 15 miles north of Bradford, O.

Oct. 20 and 27, at 1 P. M., Shannon, Ill. Oct. 20, 22, at 10 A. M., Bethel, Montgomery Co., Ind.

Oct. 20, Mineral Creek, Johnson Co., Mo. Oct. 21, at 2 P. M., Sugar Grove, Wells Co., Ind.

Books, Pamphlets and Tracts for Sale!

Peck-nighing a Church Ordinance.—*Plain Treatise*. PRICE, 10c. Would be extremely recommended. PRICE, 10c. copies, 10c. postage. PRICE, 10c. copies, 10c. postage.

Reason and Anger Relative to the History of the Church.—PRICE, 10c. copies, 10c. postage.

History of the Church.—PRICE, 10c. copies, 10c. postage.

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St. Morris College.

THIS institution has enjoyed a wonderful success under its present management. The Fall Term of 1893 has been a most happy one, and many new students have been added. Much of its success is due to the fact that it costs less to attend school here, than at many other institutions.

\$120 per Year,
In advance, pays for boarding, tuition, and books, and by plain dressing much is saved to students. The boarding plan is as follows:

Active, Energetic and Thorough
In these words, men who have had from the Fall Term of 1893, have been a most happy one, and many new students have been added. Much of its success is due to the fact that it costs less to attend school here, than at many other institutions.

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Correspondence.

From Woodland, Ill., Sept. 24.

Dear Brethren:—We, the Brethren of Woodland church, were present with the Good Creek Brethren, during their Love-feast, and truly it was a feast of love. Good order was preserved throughout the entire meeting. We felt the presence of God by a sister naming his name and being baptized with him in baptism. Truths were brought forth, both old and new, which, we hope may be well treasured.

Yours faithfully,
ERNEST ECKELMAN.

From Des Moines Valley, Iowa.

Dear Brethren:—The attendance at the Des Moines Valley East was as large as at Panora, but the attendance at the West was very good indeed. The spectators were principally young people. Their good behavior is certainly a recommendation both to them and the vicinity in which they reside. The enjoyment of the writer (and others expressed therein similarly) was a foretaste of the glorious Hereafter.

Fraternally,
J. D. HADGORTHIN.

From Bridgewater, Va.

Dear Brethren:—I am now in Bridgewater, Va., teaching in the Virginia Normal, visiting the Brethren in the vicinity and preaching in the surrounding churches as opportunity may present itself. I am pleased to see the character and working of the school. The teaching is thorough and practical. Bro. Flory is an efficient instructor, full of energy and perseverance. The number of Brethren in and around Bridgewater is very large and they are a unit for the Brotherhood. There are two ministers, S. F. Sanger and Peter Miller, living in town. Eld. S. F. Sanger and John Flory, both well known, live only about a mile distant. A large and commodious meeting-house is situated near the east end of Bridgewater, thus affording excellent advantages to attend religious services among the Brethren.

I spent Thursday night very pleasantly with Bro. John Flory and family. His experience and wisdom is anything but flattering for the future prospects. He predicts utter failure among their ranks. Had these who now stand aloof from the church, heard Bro. Flory relate his experience, many of them, I am satisfied, "would rather endure the ills they have, than fly to those they have not got."

Fraternally,
DANIEL HAYS.

An Earnest Appeal.

Dear Brethren:—I feel to make an appeal to the Brethren everywhere, to consider seriously, what an opportunity is now presented to us as a people.

It is known that we as a people seldom vote in political elections. We unfortunately live where "Satan's seat" in whose drunkenness is ripe, where many of our young men have already fallen victims to the fair land, one in a country house, think not that you could prevent such tendencies in your boys were they exposed as ours are. Nor do you know how long it will be, ere Satan will invade your safe retreat. Were ministers of righteousness as vigilant as my brethren, the by-our trails would never be banished from our land.

We have but one hope and that is, that, through God, the prohibitory law may become universal, and we trust that when opportunity is offered you, to say whether or not the curse shall be prolonged, you will decide in favor of prohibition.

"It is a duty every legal voter owes to himself, and one you remain inactive, when appeal after appeal comes to you from those whose hearts are lacerated by the thrusts of the destroyer? My very soul is in this appeal.

ever resolve to return anything like value for the cost.

"Why?" said the builder, "if only one young man is reformed, it will amply repay for all this cost."

"What?" said the man, "would the reformation of one young man be a sufficient remuneration for all this outlay?"

"Yes," retorted the mechanic, "and a thousand times doubled, if it should happen to be my boy."

Brethren, I have not cited in a political election, since the rebellion, but now I must say that if my Brethren know how my heart has been lacerated of late, (which God forbid that any other brother ever be called to endure) they will not only be prohibitionists in theory, but will be so practically by going to the polls in November said voting for men who are determined to exterminate the liquor traffic.

To the Committee on Revision.

Dear Brethren:—I submit the following letter with the suggestions contained therein for your consideration. I heartily endorse the sentiments contained in it and recommend that we keep it before our mind in our work on revision in the points alluded to.

I am in receipt of another letter from a venerable old brother, who thinks that the time allotted for the completion of our work is too short to do it justice. He has a proper appreciation of the magnitude of the work, and at least suggests the idea of the necessity of taking sufficient time to study it well and get all the light we can in the preparation of it. The inquiry has been made by a number of Brethren of the Committee, whether we propose that each one should go over the entire work, or whether it should be divided into sections, and that one or a certain number take a section and complete that much.

As we are differently circumstanced, some so situated as to be able to devote more, and some less time upon it, I propose that each one, (or less number prefer associating themselves together) revise the whole of it, or any part thereof as they might elect. As for myself, I expect with the will of and assistance of divine influence to go through the whole work, and still write the co-operating all of whom concerned.

Fraternally,
B. F. McMAW.

THE LETTER.

Dear Brother:—Sowing your notice in B. at W. I regard to Revision of Minutes, I have been constrained to call attention to some things which may be of benefit to our Brotherhood. Do you not find the decisions of a two-fold character? Is not one class local in their nature, the other general?

This is a fact, would it not be well to so classify them or in some manner designate them so as to avoid confusion? It seems to me that decisions referred to local cases should not be referred to as applicable to cases elsewhere, though they may seem similar. The circumstances and surroundings have much to do with a case, hence great care should be exercised in alluding to them as a basis upon which to settle similar difficulties. I have often thought that if decisions sent up by local churches and which are so largely local in their nature, were decided by the local light of the church, and returned to the place of their origin and enforced, and when enforced let them be complete, a better understanding would follow.

On the other hand such decisions that are general in their nature, should be everywhere enforced, or rather observed. When they are things better understood, more harmony would prevail.

Again, it seems now, and ever has seemed to me, a question of doubtful propriety to lay down an ordination service or any other service where the Lord has not made special provision. I fear others who are in danger of, if get other than the price of the Lord, or if we do not strive hard to avoid them. I call attention to this with the hope that the committee may even dare to make some suggestions looking to the greatest simplicity among us in our religious labors.

I love to give the Spirit freedom to LEAD in all our religious service. I incline to the free use so strongly that I am slow to have even A. M. put words into my mouth in an ordination, anointing, benediction or any other service. ORDINATION is not in speaking the name of God, but the name of God, or of some words put together by any one, or of number of us; but the name of God, the Gospel looks towards the dignity and power of the

Spirit to LEAD. I do not have time to enter into an elaborate exposition of the work of the Spirit, but make these suggestions with the hope that some good may be done in our common cause. May God's Spirit lead the Committee in its great labor of love. Regards to you and dear wife.

Fraternally,
From Washington, Iowa.

Dear Brethren:—Met in church council, Sept. 14 at our church-house, preparatory to our Love-feast. After devotional exercises the Brethren made their report of the visit. Love and union seemed to prevail. One member was received by letter. There was considerable business before the meeting, which was disposed of according to the very best of satisfaction. On the 22nd and 23rd was the time for our Love-feast which is among the things of the past, which was, perhaps one of the most profitable meetings I have in our church for some years. The Word was held forth with power. Our dear Brethren shunned not to declare the whole counsel of God. Many were the warnings that were given to the sinner, the saints were encouraged to press on. On Sunday we had for our lesson the "Christian Soldier," drawn from Eph. 6. Our Brethren again labored very earnestly, showing the difference between the Soldier and the Christian soldier. The Christian soldier of this world and the Christian soldier of the next world were again given; many tears were shed. Though there were no additions to the church, we hope there were solemn and lasting impressions made. May God abundantly reward our Brethren that so faithfully labored for our good. Come again, Brethren.

Fraternally,
ABRAHAM WOLF.

MISCELLANEOUS ITEMS.

Dear Brethren:—According to previous arrangements we met with our dear Brethren at Cherry Grove on the 2nd of Sept. at 10 A. M. and 3 P. M. and in the evening with the Brethren at Lanark, enjoyed ourselves well because of the good attendance and attention. Our enjoyment, also, seemed to be mutual.

On the 1st the Cherry Grove church met in council. Considerable business transacted with much brotherly love and unanimity. Among the many considerations was also this, "What is the best course to pursue with members who neglect public worship from time to time, but are otherwise ordinarily consistent?" Considerable time was taken to visit them more, and to turn them up by sociableness and showing brotherly love. They also decided to put a basement under their meeting-house, and I have since learned they are zealously prosecuting the work.

The minutes of our A. M. were also read and unanimously accepted and adopted and then united with the general Brotherhood as we could learn; oh, how pleasant it is to dwell together in love and union.

On the 10th inst., the members of the Wadman's Grove church met in council, and, after reading the minutes of our A. M., and unanimously adopting them, we proceeded to transact business preparatory to our anticipated local, and more love and union we think we never experienced. The collection of some members, especially in going to meeting was also considered and decided about as follows: One given.

At the conclusion the members decided to elect a brother to the ministry, at the Feast, elect a brother to the ministry, at the Feast, and attendance from home and abroad, and the excellent order and interest, in short, everything connected with it, was calculated in its nature, to add to the enjoyment of all concerned, making it upon the whole one of the most profitable, and we felt to thank God and bless his name.

In receiving the votes for minister, it was ascertained that two received the great majority, and being nearly equal, we had with great solicitude and many tears, Bro. S. Z. Sharp called.

Also one baptized the day following. We pray the Lord to keep them all faithful in their different callings, so that the cause may be advanced and God glorified.

Scriptures we want and not a discipline, but we have always found the Minutes one of the best auxiliaries we ever had to aid in the true understanding and interpretation of the Scriptures. In our judgment they supersede any commentary I ever saw. They will lead no one from the simplicity of the Gospel; and commentaries may. ENOKH EST.

Our Western Trip.

Before we left Sabatha we, in company with some others, went to see what is called the "Indian Reservation," a distance of about twenty-five miles from Sabatha. Here we had the opportunity of seeing the Indian, the most degraded race on the first time. We had seen Indians before on public occasions like shows, and during the Centennial year in Philadelphia, but we never saw Indian life so close to perfection as we did during our recent visit through the West. The reservation was well kept, and we saw about a hundred Indians. So we were informed, at least, by the Indians themselves. Just what the name of this tribe is we cannot now tell, as we have forgotten the name. These Indians are said to be civilized, and no doubt they are to a certain extent, for the Government has adopted the best right in its power, where the young and rising generation of Indians are taught the common branches of the English language, such as spelling, reading, writing, etc. But though they may be regarded as a civilized tribe of Indians, yet their ways, customs, superstitions, and all that they are, are yet low of living go to show that they are yet low of civilization; in fact, in the scale of civilization; so low, anyhow, that they could not be trusted any too far, were it not for the Government keeping such a close watch over them. We saw and heard the little Indian boys and girls settle their school in the school, and it was really interesting to see them sit around in their bare feet and hear them say their lessons. We have often heard it said that Indians are very apt at learning. This may all be so in some things, but does not apply to book knowledge. We were informed by one of the teachers that when they are asked very long, indeed, in the scale of civilization; so low, anyhow, that they could not be trusted any too far, were it not for the Government keeping such a close watch over them. We saw and heard the little Indian boys and girls settle their school in the school, and it was really interesting to see them sit around in their bare feet and hear them say their lessons. We have often heard it said that Indians are very apt at learning. This may all be so in some things, but does not apply to book knowledge. We were informed by one of the teachers that when they are asked very long, indeed, in the scale of civilization; so low, anyhow, that they could not be trusted any too far, were it not for the Government keeping such a close watch over them.

These Indians still live in little huts and wigwags. These huts are built of logs, and are generally pretty roughly put together. They live in them, it seems, only during the summer time. When Winter sets in they move their quarters into their wigwags. These are built of bark from trees, in the shape of a kettle or something in that order, and lined inside with various hides and skins. In these the poor Indians make out to live and sleep during the time, and when they get the Indians do not mind to go along in these is more than a hell, for the sides of these wigwags is only from ten to perhaps twenty feet in diameter.

Beside meeting our visit to the Indians we expended ourselves with a lot of tobacco, an expedient we adopted in order to get on right terms with them, knowing of their fondness for them. We dealt out our tobacco as they freely to them and we must say that if tobacco isn't good for anything else, it is a right good thing to get on the right side so to speak, of the Indians; they really love it, and our Brethren who use the "nasty stuff" would find it even to the Indians a rather companionable class of people while their tobacco lasted. We were informed before we went there that the right way to get on intimate terms with them would be to take whiskey or tobacco along. So of the two evils we chose the one that seemed to be the least, and the one that seemed to be the least a harm. Even the Indian women would hold out their hands for some, and politely exclaim, "thank you," on being given some.

The question is often asked, "And how do these Indians make a living?" Well, to answer the question, the Government partly supports them and partly lets them do themselves. They are pretty good beggars from the white people and so they manage to get along somehow. Some of the more civilized, it is true, farm some, herd, perhaps, go through the maneuvers of it, for, as far as things could, it is unusual, we have about come to the conclusion that the Indian race will never amount to much as a race, that they will either become extinct in time to come, or become so unimportant with other races of people as to lose their identity altogether.

J. T. MYERS.
(To be Continued)

Education.

The profession of teaching was dignified by the Son of God, who was "a teacher come from God." John 3:2.

Any system of education which does not aim to develop the moral or religious element in man is a failure.

In addition to the usual classes in English, German, Latin and Greek, a class in Arabic-Saxon has been organized in Mt. Morris College by Prof. Burdett.

The patronage of Mt. Morris College from the far West is increasing. Superior instruction at such moderate terms makes it attractive to students to come a great distance.

Mrs. McClure who was teaching music at the College three years ago, has again returned and is added to our teaching force. Yesterday she was graded in the chapel by seventy-line students, who were organized into classes in vocal music.

Last Thursday evening's prayer meeting, conducted by the students of the College was of unusual interest. The room was crowded; the subject was "Prayer and its Efficacy," and the remarks very edifying.

Never since the College has been reorganized, have so many of the old students returned. It is pleasant to associate with those with whom we have formed agreeable association in the past.

S. Z. SHARP.

List of Money Received.

FOR THE DANISH MISSION.	
Sister Miller, Huntington, Pa.	\$1.50
Sophia Wolf and family, Peru, Ind.	.40
A Sister.	.50
David Cook, for two sisters, Bushell, Ill.	.40
Samuel Adams, Allen Co., Ind.	.25
Henry Shick, Millersburg, Pa.	.50
Mrs. Abram Block, Morrisville, Pa.	.50
Abram H. Cassel, Harrisville, Pa.	2.00
E. G. Clayton, Ohio.	1.00
Belle C. Meyers, Ohio.	1.00
W. S. Stutman, for Macedonia Co., Ch. Ill.	1.00
John Palmer, Frederick city, Md.	4.00
Anonymous—sent by C. H. Balchough.	4.00
Ella Williams, Pleasanton, Md.	5.00
J. C. Hardman, Hamilton Mo.	1.00
Dos. Flory, Riggold, Md.	1.25
W. B. Woodard and wife, Walker's, Iowa.	3.00
Jos. F. Emmert, Wayneboro, Pa.	.50
Isaac Clark, for Honey Crk. Mo.	2.50
Eina Weitzell, Lyncastown, Pa.	4.00
A Sister, Wadsworth, Ohio.	1.00
J. M. Haylett, Lexington, Va.	2.55
P. Fininger, for Bouteout church, Va.	20.00
B. C. Moomah, Green Forest, Va.	10.00
S. Bader, for Panther Creek church, Ia.	4.00
Peter Mearns, Easton, Pa.	2.00
Jos. Riss, for Panther Creek church, Ill.	20.00
Sister S., Hutensville, Ill.	1.00
S. S. Mohler, for S. Hifer, Chibwa, Mo.	1.00
D. H. Biddlebarger, for Little River Ch. I.	8.50

FOR GENERAL MISSIONARY WORK.

Sister Miller, Huntington, Pa.	1.00
Peter Farmer, Garrison, Iowa.	5.00
S. Bader, Pleasant View, Pa.	.40
Jos. E. Borne, Easton, Pa.	1.00
A mother and daughter, Peru, Ind.	.20
Mrs. Mary Hemmes.	6.50
Sarah M. Langdon, Crossingsville, Pa.	5.00
W. S. Stutman, for Macedonia Co. Ch. Ill.	1.00
Dr. W. H. Harrisburg, Chibwa, Mo.	2.00
Ella Williams, Pleasanton, Pa.	5.00

ANOTHER PUZZLE.

In looking over vol. 7, number 57, of B. AT W. I discovered that Bro. S. A. Mohler was a little puzzled and I must say that after I read his reasons for being so, I got puzzled myself, and am now just chafing enough to try and help Bro. Mohler out of his trouble if I possibly can.

Bro. Mohler says one of the things that puzzle him is that at the Annual Meeting an appeal was made to build a meeting-house in St. Louis was made, and about \$1,200 were raised for that purpose, and at the same time an appeal was handed to Brethren who were members of the St. Louis house, for several hundred dollars to help the brethren in Arkansas to build them a house, but if it was read as it is, he would be right. Now this is one of the things that puzzle me, as I am one of the workers for the St. Louis meeting-house at A. M., and I am positive the appeal was never handed to me, neither did I hear of such a thing at any time until I found Bro. Mohler puzzled about it, and I want it so understood by Bro. Mohler and myself, that I never did not learn myself to be so selfish. Now the Arkansas Brethren having an appeal published in our periodicals I will not dispute, but I never saw it, and as a reader of the B. AT W. I

P. C. too, but since I have traveled a great part of the time since A. M., I was deprived of a copy now and then, so I will not allow that part to puzzle me. Another thing that seems to puzzle Bro. Mohler is that he can't see that a St. Louis soul is of more value than a soul in Arkansas. Is that belief you are not alone, for I can say yes and amen to that. All souls are bought with the same price, and I think the brethren will agree with me upon that point, so don't let that puzzle you any more. Now I don't know whether I can tell you why the Arkansas appeal has fallen into a state of lethargy or not, but it may be that there is a lack of zeal on the part of the Arkansas brethren. I think I will not go into that point, as it might be. Now I do hope that the Arkansas brethren will not expect those brethren who are collectors for the St. Louis meeting-house, to keep their appeal alive, as we have about all we can manage to keep our own alive, and after all of our efforts it seems to get worse, so I think the Arkansas brethren would do better appoint their own collectors, for my judgment it would be most profitable for the appeals to come from the place or church where the house is wanted.

New men in business often get a large patronage, while those older in business may become very successful. Bro. Mohler also says he cannot account for the reason why there should be a difference in the zeal between the two places. Now I think there might be legal cause for a difference for these reasons:

1. We think that there are school-houses to be obtained where the Arkansas brethren have no school-houses, so the brethren who speak very little for the zeal and intelligence of the people of Arkansas, and they are always obtainable for public worship—at least they are farther west, where I have been, while such privileges are unknown in St. Louis.

2. In St. Louis there is so high that a suitable and large enough place can not be obtained, hence many who ought to be helped by doctrine, are hindered by the fact that they are deprived of the privilege, and accounts of the deficient facilities for holding meetings, and I might name other reasons, but think this sufficient to help Bro. Mohler out of that part of the puzzle.

I do not despise Bro. Mohler's zeal for the brethren, but his idea, would to God his many-hearted would be executed, and brotherly fraternity wherever needed, Arkansas as well as other places. Now I am really desirous to see Bro. Mohler out of his puzzled condition and as evidence of the same, I'll promise to assist in getting the Arkansas meeting-house erected, unless he can get it done, and after that is accomplished I will have no more to say, as I want an interest in the Arkansas house. I would like for some Arkansas brother to make a report of the Brethren's papers stating the size of their house, of what material it is to be built, and how much it will cost and how much money has been raised, so that the brethren can have their own picture, and if they are doing. Now if there is a house needed in Arkansas, it ought to be built, and if they are not able to build it, the Brotherhood ought to help. Now I hope I have not puzzled Bro. Mohler worse than he was before. I love him too much to do so intentionally. This leaves me to write Bro. Mohler left me, a little puzzled.

H. SHOMER.

Goshen, Ind.

From Ozarkville, Kan.

Please state in your paper that we have changed our Communion meeting from Oct. 21st to Oct. 24th, on account of the meeting in Douglas Co., Oct. 10th, preparatory to holding next A. M., at Bismark Grove.

Brethren, let us try and have a good representation, and contrive to have the next A. M. to the West, or we might say, nearer the center of the Brotherhood. Speaking for myself, I would say I might be more ready to drop the matter, did our dear brethren have more units on an objection to Bismark Grove being a suitable place.

J. A. ROOR.

From Wakarusa, Ind., Sept. 18.

Dear Brethren:

Our Year of Charity in the Union Central Church is now over, there were about three hundred communicants and more than a score of ministers were present. Bro. G. W. Crisp led the exercises. John R. Miller was chosen clerk and A. M. Miller was chosen treasurer. Altogether our meeting was an enjoyable one, and we trust a profitable waiting before the Lord.

SAMUEL BALD.

From P. C. MYERS, Sept. 20.

Dear Brethren:

Please announce for the benefit of those who correspond with me, or contemplate doing so, that they should should direct all communications to 1711 Washington St., St. Louis, Mo.

P. C. MYERS.

From Coal Creek, Fulton Co., Ill.

Dear Brethren:

Our Communion is past, two'veers have been baptized and one reclaimed. Bro. D. H. Gibson is with us preaching this week. Hope the Lord will open the hearts of many more.

Yours in Love,

JACOB NEWBY.

From Elkhart Co., Ind., Sept. 28.

Dear Brethren:

Please announce that our Communion meeting to be held at Gravelton, Elkhart Co., Ind., on P. M., Oct. 19th, is to be held in the Tuesday morning congregation, Elkhart Co., Ind., at Gravelton. The meeting will probably last over Sunday.

DANIEL WYMON.

From Greenleaf Church, W. Va.

Dear Brethren:

Our Love-feast of Sept. 23rd and 24th, passed off pleasantly. Most of order was maintained. Ninety-five members were present from other churches were Brethren D. B. and George S. Arnold from Beaver Run, and James Liller from German Settlement.

Two baptized. We are solid for the Brotherhood.

D. W. GEORGE.

Knobly, W. Va., Sept. 30, 1882.

From D. B. Gibson.

Dear Brethren:

I am attending meeting at Coal Creek, Fulton Co., Ill., on P. M. Moore, and self are the visiting ministers. Many love manifested. I am continuing the meeting for a few evenings; and will be with the brethren at Spring Run. One received by letter, one restored, one baptized and one applicant thus far, all with attendance and interest. Weather delightful, fall moon and good roads which make this a very pleasant meeting. No disturbance here.

Farmington, Ill., Sept. 27, 1882.

Railroad Notice.

Dear Brethren:

To accommodate those desiring to attend District meeting of Southern Illinois, at La Place, Oct. 24th, I have made arrangements with the Wabash, St. Louis and Pacific R. R., and its branches for reduced rates. Going to the meeting you pay full fare and ask no questions. At the meeting you will get a certificate from the secretary of the meeting that will procure a return ticket at reduced rates. Those coming from the West, should change cars at Decatur for La Place; coming from the East, change at Bismark.

JOHN METZGER.

From Otlathe Church, Kan.

Dear Brethren:

Our Communion is now among the things of the past. We had a very pleasant meeting though the attendance was not large; a fine rain and other circumstances preventing many from coming. On Sunday and Sunday evening there were good turns.

At Indian Creek two aged sisters were baptized; others are near the horizon. Foreign ministers were, B. B. Whitmer from Illinois, George Myers and Samuel Baker from Kansas.

I. H. CHASE.

From Westphalia, Kan.

Dear Brethren:

Our Communion meeting passed off pleasantly, with the best of order. Plenty of help in coming. On Sunday, H. T. Baker, Geo. Meyers, Sydney Hodgdon, Isaac Stinkler, Wm. Stoencheymer and others whose names I do not learn were present. Meeting opened at 9 o'clock P. M. Bro. Isaac Stinkler conducted the services. In the evening on self-occasion, Brethren Bear and Hodgdon officiated. On the next day Bro. Geo. Meyers preached the farewell sermon. After meeting we were over to Cedar Creek where two were baptized, one a little girl of twelve years. Two were recalled by letter. The ship is still moving on slowly, one by one still come and with us. We have no schisms in the church here, neither do we want any.

Farmers are busy sowing wheat, weather doing well, good, except some are complaining with ague.

J. T. STEINBAUER.

From Pleasant Grove, Kan.—Sept. 28.

Dear Brethren:

The Ark of the Lord is moving slowly here. Two of the officers of this congregation were made to rejoice the second Sabbath of this month, when Bro. Thomas was made application to unite with the church by baptism, and were subsequently led by the hands of Bro. Samuel Baker into the Wakarusa River as buried in the liquid grave.

Fraternally,

J. P. C.

From J. W. Southwood.

Dear Brethren:

On last Saturday we drove over to Vanon in Wabash Co., to attend the Love-feast of the Somerset congregation. Though the number of members present was not so large as we sometimes may yet we had a very enjoyable meeting and truly felt that it was good to be there. J. C. Tinkle of the Marion district officiated. After meeting, brethren J. C. Tinkle, Wm. Pulley and I, were taken to the hospitable home of our much respected brother, S. M. Anderson, where we were kindly cared for during the night. In the morning, when farewell addresses were offered to our edification, Wm. returned home Sunday evening. May the Lord bless us, and Godly save us, in our solemn duties.

Monmouth City, Ind., Sept. 30.

From Ovid, Ind.—Oct. 2.

Dear Brethren:

Our Communion-meeting was held at the Brick church, five miles south of Ansonia, on last Wednesday and Thursday. The number in attendance was not so large as in other years. There were very few here from surrounding churches. Elds. Geo. W. Fessler, from Leesport, Mo., and Bro. H. W. Fessler, from the church in the morning, who were afflicted with the asthma, but he had to rest on Thursday. He was here, but he had to rest last Tuesday night, and at 1 P. M. on Thursday he took the train again for his home in Colorado. His wife expects to remain a few weeks. Their friends and relatives were very sorry that he could not stay longer. This was his former home, from his infancy up to March, 1881. The weather is beautiful.

Fraternally,

JACOB ROSENBERGER.

From Odell, Ill.—Sept. 30.

Dear Brethren:

Our annual council-meeting of the 20th, was fully represented and reports of the visiting brethren were presented to the church and accepted gladly, and we felt that, for nothing was found but love and union among our flock of believers. After the usual business of the meeting was finished, the question of the contemplated church-house erection came up, and after some deliberation of the propriety, and consideration of our finances, it was unanimously decided that we would build a house of worship, and commence as soon as possible, so as to have it completed this Fall or before the cold weather sets in. It will be built in Cornell, a small incorporated village of about six hundred inhabitants, where we held our Love-feast last year.

Fraternally,

K. HENKMAN.

From Burlington, W. Va., Sept. 20.

I have just returned from a Love-feast held at the Knobly meeting-house in the Greenleaf church, Grant Co., West Va., Sept. 22nd and 24th. The attendance was large and the order very good, the brethren pleasant, and so the meeting was very enjoyable one. This congregation is very large, and we felt that, for nothing was found but love and union among our flock of believers. After the usual business of the meeting was finished, the question of the contemplated church-house erection came up, and after some deliberation of the propriety, and consideration of our finances, it was unanimously decided that we would build a house of worship, and commence as soon as possible, so as to have it completed this Fall or before the cold weather sets in. It will be built in Cornell, a small incorporated village of about six hundred inhabitants, where we held our Love-feast last year.

D. B. ARNOLD.

(Single Copies
5 Cents)

No. 41.

ALTHOUGH the devil be the father of lies, he seems, like other great inventors, to have lost much of his reputation by the continual improvements which have been made upon him.

Religious Essays.

Memoirs.—We write out other things unto you, that what you read or subscribe to, will be sent you, as well as the others. — 1 Cor. xii. 13.

A HUNDRED YEARS.

Where! where will be the birds to sing
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?
The rose-buds, the leaved-brown haw,
The heart that beats so freely now?
O where will be the lowly humming bee,
Joy's pleasant smiles and sorrow's sigh
A hundred years to come?
Who'll press for gold this crowded street
A hundred years to come?
Who'll tread your church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea;
Where will the millions be,
A hundred years to come?
We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep
A hundred years to come.
But other men our lands will till,
And children than our streets shall fill,
While other birds will sing so gay,
And bright the sunshine as to-day,
A hundred years to come.
What thought we slumbered with the dead
An hundred years to come?
What thought for us no tears are shed
An hundred years to come?
Our Savior slept in Joseph's tomb,
And shall we fear its shadows gloom?
Ah! not Triumphant faith shall cling
Tast death hath lost its venom'd sting,
Since Christ our Lord has come.

PURPOSE IN LIFE.

BY JAS. M. NEFF.

Our Creator has given us a life to live; he has allotted unto us a life-time, which it is our obligated duty to spend to the best advantage to ourselves and our fellow-man. He has not put us here to spend our time in idleness and folly; to live a life of indifference and selfishness. God had a purpose in giving us a place among His creatures. He has something for us to do. It is His desire that we be men and women in the highest sense; and not narrow-minded, narrow-hearted, selfish, indifferent, indiscriminate "dead-beats." Such creatures are not men; they are only human in form and not in reality. They are a misery to themselves, an imposition upon society, and an offense to God, their Creator.

Neither do we want any more of these puny pure-proud specimens of humanity, who strut about the stage of life as though the world belonged to them. The Creator looks down with regret and remorse upon such blackies in creation. For such human-shaped, hypocritical shams we are not pleading. We want no more such creatures! The demand is fully met. The nation is well supplied with such; and we now plead with the youths of America to AIM HIGHER.

Have a purpose, young gentlemen and young ladies, that will lead you above the common plane of vulgarity and vice. Have a purpose in life that will direct you to a purer, a nobler, and a holier life than that of a covetous miser or selfish egotist. Have a purpose that can only be accomplished by truth and integrity; by a noble and Christian-like life. "Truth and integrity," says one, "we hold to be the firm essence of the true man; nothing so nearly allies him to his Creator. Let us have men whose souls point them to something beyond mere mercenary attainments, with a will to do and dare

the most perilous enterprise for the accomplishment of a noble purpose, and hearts tempered with the 'milk of human kindness' that never cease to flow out to their fellow-beings in penny and affliction."

The nation stands in great need of such men,—men of purpose and noble ambition. Presidents, governors, and office-seekers are not all that is required to compose a great and enlightened nation; but she needs men in every sense that the term implies. And also in the common recreations of life, in our schools, in the mechanical, mercantile, and agricultural pursuits, we need men whose integrity of purpose and nobility of soul is so indelibly stamped upon their characters, that one cannot mistake them. We need men and women whose souls are moulded after the divine pattern of the Creator.

As we have said before, truth, honesty, and integrity are the great essence of a great and noble character.

We want men with such elevated purposes and such pure motives as to cause them to look down with horror and disdain upon vulgarity and dishonesty. But it is a fact too true, that there are a vast number of men and women in the world that are far below what we would term true men and women; they are by no manner of means what their Creator intended and desired that they should be. They are men without a purpose; creatures of human form, but in reality they are brutes of wild and vicious habits.

We must agree with a certain writer who once said: "The human race seems to have been much altered since the Creator first made man in his own image. When we look upon a portion of the present generation, and see instead of the man that was originally created, with fair form and mind, so many low, groveling creatures, with only human shapes, we can but wonder with whose images they are stamped. They seem to be brutes of beastly habits and instincts, who do not deserve the name they bear." Yes, we are sometimes made to wonder to what degree of degradation man would be plunged if it were not for the grand and good influence of religion and education. Religion and education are the principal elements of a pure and spotless character. They elevate the minds and shape the souls into characters of nobility and greatness.

Every child, young lady, and young gentleman should now be cultivating their minds and hearts, and molding their characters for future life. They should prepare themselves to do something and be something in the world. This should be the object of every school-boy and school-girl in the land. There are but few, very few persons in our land, with the enlightening influences of education and religion, which almost every American enjoys, who cannot with a good purpose, seconded by a noble ambition and energetic zeal, fulfill the obligations which they owe to their Master. And in order that this great accomplishment be reached, we should seek something that is lasting; something that we can carry in our souls to another world. It should be our purpose in life to secure that which will make us happy here, and save us in eternity.

We are glad to know that the grave is not the goal of life. We are glad to know that life exists throughout all eternity. We are glad to know that life is a grand ETERNAL REALITY.

"Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust shalt return.'
Was not spoken of the soul."

There are, we fear, many people in the world who consider life to be "but an empty dream," which is confined to this earthly prison-house of clay. Wretched beings they must be! We should rather believe that in reality there is no death; but that the separation of the soul and body is only a happy change; a freedom from prison.

This life, in reality, is only a beginning; it is only preparatory. We are only probationers here; only pilgrims traveling to eternity. There is a "building of God; a house not made with hands, eternal in the heavens."

"Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Beyond the clouds and beyond the tomb."

This is the home for which we should all be striving. It should ever be our "chief joy" to fulfill the purpose for which our Master has intended us. Begin now to lay the foundation for a noble character; begin now to live honest and Christian lives. Stamp truth and integrity upon your hearts. Resolve now to follow the examples of the great and good who have gone before. There is no room for discouragement; too many are the bright shining examples of noble and heroic character that glitter from the pages of history.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

CHRIST'S PERSONAL REIGN ON EARTH.

BY SAMUEL SALA.

MOSHEIM says: "The belief that Christ and his saints would personally reign a thousand years in Jerusalem, was not opposed until the 'third century,' and Justin Martyr, who lived immediately after the apostles, says 'that he and the orthodox Christians believed that Christ would reign a thousand years in Jerusalem, rebuilt and adorned as the prophets Ezekiel and Isaiah and others attest, and that a certain man among them whose name was John, in a revelation made to him, did prophesy that the faithful believers should live with Christ a thousand years in Jerusalem before the general judgment.'"

Some think it inconsistent that Christ and the glorified saints should dwell on this sin-polluted earth, but let such remember that the devil will be bound and shut up in the bottomless pit, and a seal set upon him that he shall not deceive the nations any more until the thousand years are fulfilled, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Here the saints as pilgrims can live here now, when the devil is going about like a roaring lion, seeking whom he may devour, surely they can reign here when he is bound. It is said that "on the earth" (Rev. 5: 10) may be translated "over the earth," but I see no reason for such a rendering, because when Christ and his saints reign on the earth, they will reign over it, too. And then shall "Thy will be done on earth as it is done in heaven," as Jesus taught

his disciples to pray, be fulfilled. Otherwise I cannot see how that prayer will ever be answered.

TO MY ANONYMOUS CORRESPONDENTS.

PONDENTS!

BY O. H. BALZARDON.

I have often been glad for Philp. 4: 12. The sense of emptiness is as rich in blessing as the sense of abounding in the Divine fullness. Blessed are they who feel empty, for they shall be filled. This is only a new version of the Beatitude in Matt. 5: 6. It is better to be too good for the fellowship of the world, and live in dens and caves of the mountains, than to "fare sumptuously every day," and be held in high estimation by the mockers of the cross, and be counted fools in the verdict of Heaven. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. Let me go empty and desolate and weeping through life, sooner than enjoy the world's most coveted pleasures and honors. "One thing is needful," this one thing I do." The one thing of Christ is also the one thing of Paul. "This shall be a sign unto you," ye shall find the Babe apart from Caesar's world, swaddled in the garb of poverty, and lying in a receptacle for brute accommodation! This is not only the beginning but the characteristic of Christianity. "This shall be a sign unto you"—"not of the world, even as I am not of the world." O how full of precious texts is the word of God, and how doubly precious they become through a pressing sense of need. The artificial wants of modern society should not be felt, much less gratified, by the saints of the Mor. High. It was not mere chance the incarnate Deity had not where to lay His head. Modern christendom no more resembles the Christ of God, than the latest style of reaper resembles a sickle, or an ox-cart a locomotive. In the main, so-called Christianity is not God in the flesh, ruling the flesh, but the flesh labeled with the name of Christ. Just as well write the awful inscription blazon on the High Priest's mitre on the latest style of lady's hats. The development of the Incarnation admits of vast progress, but it never advances the flesh to the office of dictator in matters of religion. That is the devil's work. God wants the little finger and the little toe as well as the heart. Whoever wears a ring on his finger is the prompting of "the lust of the eye, or the lust of the flesh, or the pride of life," stands in jeopardy of damnation. "These are not of the Father, but of the world." 1 John 2: 15, 16, 17. Christ accepts us not in parcels. He will have all or nothing. To make exceptions, to withhold the least infinitesimal heart, mind, conduct, or exterior, and avow that this is "not for Jesus' sake," is a denial of the completeness of the Incarnation and the sovereignty of God in the flesh. These are deep and mighty truths, and on them rests our eternal destiny.

It is a stern, persistent conflict the Christian has to sustain, but our greatest foe is ourself. The world cannot allure, nor the devil conquer us, so long as we say no in the deepest, finest essence of our being. The weakest soul has power to negative all the legions of hell, and all the invasions of earth. Adam blamed Eve and Eve blamed the Serpent, but a true regeneration turns the blame all back upon

ourselves. When standing naked before the soul-piercing scrutiny of the Omniscient, and before the tribunal of our own conscience, we lose all disposition to blame those who deserve blame. "I am the sinner." We are miserably ruined, rent and broken and dislocated and pulverized, but the incarnation of God can rebuild a temple for Himself out of the vilest debris of humanity. Only let God come into the flesh, and become flesh, we may be sure the flesh will get a new meaning, and be blessed with God's treasures above the estate of Angels. The reins allowed to the flesh by many of our members, and the low use they make of it, evince their blindness to the nature and end of the Divine Incarnation. If we are Christians, our flesh is the embodiment and vehicle of the Holy Ghost working into our life the very life of Jehovah-Jesus. Where this is not effected there is no salvation. There is a vociferous declaration at present of the need of reformation, and not without cause; but the reformations contemplated by the schemes in the church are not worth the snap of a finger in comparison with the deeper and more fatal ones that remain untouched. The rampancy of the flesh in forms destructive of the sublime end of our creation, and resistive of the august purpose of God in the Incarnation, loudly calls for an upward, Godward travail, beside which the so-called Progression of the day is consummate puerility. I do not despise nor hate the so-called Progressives. There are many noble souls among them, who sincerely seek to glorify God; but I would not waste a penful of ink for all that can be accomplished on the central principle of their movement. "I live, yet not I, but Christ liveth in me," cannot too press for Jesus' sake is a delusion, a hallucination," unless we fabricate an idea of life of which God has given no intimation in the whole realm of being, flooding Himself. I do hope they will take that back, take it back cordially, fully, publicly, PRACTICALLY; then I am with them, body, soul, and spirit, for they will be consistently and nobly Christian. This is to be God-born, God-developed, genuine progressives. The Christian knows whom he has believed, realizes the presence in him of a life from a higher source, and doubts not that the "single eye" is the eye of God. To live such a life, to see such an eye, to attain such an altitude, to enjoy such a beatitude, is not this Christianity? May not all this be ours without schism? Verily.

THE HARVEST IS PAST.

BY D. C. MOONAW.

THERE will be no reflection more fraught with sorrow than the remembrance of opportunities that have passed never to return. In every avenue of life are there occurring illustrations of our text. The man of business inextinguishably suffers opportunities to pass unutilized and the periodical collapse comes when he is not prepared, and leaves him a financial wreck. A little timely industry when the skies were bright would have saved him, but he now sinks to rise no more. To him "the harvest is past."

The maiden looks out on what seems to her a world of light and love. She carelessly toys with the questionable follies and sins of "the times." Her youth and charms are sacrificed in giddy flirtations and corrupting amuse-

ments and gaieties. The time for her mental, moral, and spiritual culture passes unheeded and unimproved. She recklessly assumes the sacred station of wife and mother without the preparation essential to secure God's blessing on her heart and home. She mourns when too late that the "harvest is past."

The lad goes forth from the parental roof filled with rapturous delight at the gorgeous colorings of coming triumphs. On every gate come the promises of fame and wealth. With buoyant tread he reaches forth to grasp the glittering prize, but ere he touches it, like the "Will o' the wisp," the phantom is gone, and he finds himself floating on the troubled sea of life without chart, compass or anchor. "The harvest is past." So in every walk of life men and women are illustrating the sentiment of the soul in the text. Opportunities to do good, to secure blessings, to depart from evil ways, to institute needed reforms in our daily life, are presented to us as God sees best, and our duty is to improve them. They will not always return. They are like a neglected friend, spurn them and their visits soon cease forever. Like the fowler and his prey, we must take them on the wing. They don't wait long. This world is too busy and its events are transpiring too rapidly to allow time for sluggards. The poor man comes to the door of the rich but once. That is enough to test him. The soul comes before the preacher but once. He must be warned then, or he passes on, never to return. The sinner trembles. He sees visions of flaming wrath. The muttering thunders of approaching storms break on his dull and nerveless ears. His knees smite together and his blood stands ebullient in his veins. He waits. It is all past. The next awakening will be when the judgment is set. He will cry then. So did Esau. Esau cries now, but it is all vain. So at death, so at the judgment, so in the fiery lake, there will be none to hear cries, and the cry will be, "The harvest is past."

Poor sinner, poor backslider, will you not come now! Oh! hear Mercy and Love calling to come to you now. Thousands mourn for neglected opportunities; none mourn for improved opportunities. Millions weep and wail forever because they will not hear and live. Will you take your place with the wailing millions? Don't do it, let me entreat you, as you value an eternity of joy don't do it.

Think of the poor erring boy who sold his birthright for a mess of pottage. See how he weeps! How sad and dejected he looks! But it is too late forever, and weeping does no good. Will you do as he did? I pray you in Christ's stead, be you reconciled to God.

THE SUNDAY-SCHOOL THE NURSERY OF THE CHURCH.

BY MOSES FRANK.

Bro. Neff, in B. AT W., No. 38, page 5, in regard to Sunday-schools, says: "Could not the Brotherhood for the sake of peace, harmony, love and union, lay it down by the side of the Convention, nevermore to be resurrected?" Now, dear brother, though a stranger in the flesh, yet we both have the same faith and hope in Christ, and knowing that the Brotherhood is much in favor of Sunday-schools, let me plead for the following: viz., that A. M. lay down rules governing the exercises of all our Sunday-schools; and we

suggest that there be no chorister. But let the same liberty be extended to any member to lead in singing, just as we do in church services. Use our church hymn book, church tunes, and by such a practice those who join the church will be able to learn and to lead in church music, and thus the Sunday-school will become the nursery of the church. Let the church choose, by private vote, the officers of the Sunday-school, then it will be God's work through the church, and not man's. Let all officers and teachers be brethren and sisters, so that we may have believers teaching the unconverted, and not an unconverted man or woman teaching a believer as we have witnessed on certain occasions. We have known of instances where men have been chosen as Superintendents, (who did not believe the Gospel), because of their talent. In view of that and the abuse of the cause, I sometimes thought as my dear brother Neff, of Roann, Ind., better abolish the Sunday-school. But if we can, as above intimated, come to one general practice, common as our worship in church, then we believe God will be pleased, and the Sunday-school will be the nursery of the church.

Goshen, Ind.

MANUSCRIPT COPIES OF THE NEW TESTAMENT.

THE Revised Version has awakened an unusual interest in the sources from which the New Testament text is derived. The most important source is the ancient manuscript copies of the books; the two other chief sources are the ancient versions and the works of the Christian fathers.

The New Testament authors wrote in the Greek language. It is possible that Matthew wrote his Gospel in the Hebrew also. The original copies penned by the sacred writers are not known, nor supposed to be existent.

They were doubtless written on the brittle papyrus then in common use, and all the originals were probably early worn out by constant use in the churches (see Col. 4: 15), and perished or were lost in the persecutions which fell upon the early Christians. Vellum or strong parchment was in occasional use in the apostolic age, but the cheaper Egyptian papyrus was chiefly employed. There are no ancient manuscripts of the New Testament in the form of rolls known to be in existence, as in the case of the Old Testament. At a later period, certainly in the third and fourth centuries, copies of the New Testament books were written upon parchment made from the skins of sheep, goats, or calves. Sometimes these sheets have been used a second time, the first writing having been erased and another work written over the first. These are called palimpsests. Paper made from cotton came into use about the 10th century, and linen paper about two centuries later. No autograph copy of a New Testament book is mentioned in the works of the early Christian writers, but this by no means makes it certain that the early Christian fathers had not seen the original copies. Only mere fragments of their works have reached us, and some of these fragments have been preserved by other and later writers only. As their sacred books, like themselves, were often eagerly desired for destruction, they would be careful to not needlessly expose their treasures by too frequent mention of them. Like other ancient works, the books of the New Testa-

ment were preserved by making written copies of the originals, and these were multiplied again and again by copyists for fourteen or fifteen centuries, until the invention of printing. Many copies would be required as Christians and churches multiplied, and many would be worn by the faithful reading, perhaps daily, as the Bereans searched the Scriptures to be assured of the truth.—Rev. Edwin W. Rice in Sunday-School World.

SHALL WE LIVE AGAIN?

BY HARRIET RIDGE.

DEAR friends, shall we live again? To the thinking mind, to the one who has a heart that loves, this must be a question of momentous importance. What if eternal life beyond the grave is nothing but a myth? What if we shall never awake from death? The creation, nature and surroundings of man, would be a miracle of mockery and inconsistency. Man having been brought into existence without any consultation on his part, he had no choice in his existence; yet he finds indelibly written within his very nature an overwhelming desire to live beyond the grave, and that desire was implanted by an unseen hand. Why was it thus stamped? It is very evident that our Creator gave man this desire, with the view of giving him pleasure in its gratification. Yes, we shall live again. After a while the mists of death will fall upon us, and we shall sleep; whether that sleep be a minute or a million of years it will but a moment to the sleeper. Jesus will come to us and with his own hands touch our inward being and there shall be a coming forth. May we so live in this life that we may meet beyond the Jordan of death and enjoy eternal happiness, is our prayer.

Lacona, Ill.

"The question of 'Woman's Rights' is not settled," writes a missionary of the American Sunday-school Union in Minnesota, "but her marked ability and superiority in the Sunday-school work, in some places at least, is generally acknowledged. A young lady who had been superintendent of one of my Union schools married and moved to another place, where she walks two and one half miles every Sunday to manage another school. In another neighborhood a noble woman walks with her little girls every Sunday to superintend a school in a little log school-house; while her husband, of his own choice, cares for the baby at home. In a little railroad village in this county, the Sunday-school is superintended by the wife of the hotel keeper, a woman of rare ability, devotion and grace. This school, over which she has presided for three years, was never so prosperous before. It is a Union school, held in a Lutheran church, largely composed of Scandinavians, than whom there are no better scholars. I have recently visited twelve of our schools in Douglas and the adjoining counties, and almost without exception found them progressing, and in better condition than for years past."

TRIALS and crosses are part of your daily portion; but God promises you strength according to your day, therefore expect strength in every trying season.

A MAN who strives earnestly and perseveringly to convince others, at least convinces us that he is convinced himself.

BRETHREN AT WORK.

Published Weekly.

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David Myers, S. S. Ely, S. T. Doremus.

YOUR PAPER.

The date after your name on your paper shows to what time you have paid. If you have not a receipt and a request for payment "I don't know," shows that the paper has been paid for up to that time. "I don't know," shows that the time will then expire.

NOTE: If paper reaches too late, please advise within TWO or THREE WEEKS from date of payment, unless you are OFFICE.

PLEASE DON'T forget October 21st. Let us all pull together.

Bro. Wm. Snavely, of Hudson, Ill., gave us a pleasant call last week.

A STROKE, steady pull for the St. Louis meeting-house. Everybody pull.

ONE was received into the Pine Creek congregation by baptism last Sunday.

BRO. K. Heckman, of Odell, Ill., has changed his address to Cornell, the same State.

"To know, is as positive and keen a want of the mind as hunger of the body, or grace of the guilty soul."

IN Alabama, nineteen out of the sixty-six counties are now under strict prohibitory laws—about one-half of the population of the State.

BRO. S. O. Larkin, of Virginia, is now in the vicinity of Lanark with his family. He thinks some of looting in that part of the State.

ARE you getting that time ready to send to Bro. John Metzger, for the St. Louis meeting-house? Don't forget it. Oct. 21st is the day. Let everybody send ten cents.

By mistake, we print on the third page of this issue, an article that was in the paper a few weeks ago. It will, however, do you good to read the article a second time.

THE Feast in the Eight Mile church, Kan., has been changed from Oct. 21st and 22nd, to Oct. 18th and 19th. The notice read as just one day too late for insertion last week.

THE Independent wisely says: The pulpit of the land need have no panic about infidelity if they will faithfully preach Christ as the power of God unto salvation to every one that believeth.

AFTER reading all the good church news in this issue, we predict that our readers will feel much better than if they had seen some journal that contained all the bad news that could be collected.

WE have just received a basket of the Mayflower tomato from Bro. A. M. Snyder, De Graff, Ohio. We pronounce them most delicious. They are as smooth and round as a California plum.

THE October number of the *Vindicator* is on our desk. We have not yet had time to examine the contents very fully, but we are safe in saying that it is not so full of church trouble as it has been heretofore. "Blessed are the peacemakers," ought to be the motto of each of us.

THE *Christian*, published at St. Louis, and the *Evangelist*, of Chicago have been consolidated, and the new paper, somewhat enlarged, now comes to us as *The Christian Evangelist*. We count this paper among the best of our exchanges, and greatly admire its soundness and good common sense way of instructing and edifying its readers.

A LEARNED gentleman recently read before the Society of Biblical Archaeology a paper in which he endeavored to prove that the Pharaoh under whom Joseph ruled during the seven years' famine, was identical with the one known to modern Egyptologists as Amenhotep IV., who is chiefly famous as a disbeliever in the worship of gods. He was a religious zealot, who ruled at the close of the eighteenth dynasty. The gentleman showed a cast of the head of this interesting personage, which he had obtained from a tomb discovered by himself at Thebes.

Our correspondents are boring things much their own way this week. They fill the two last pages, and came near taking the editorial department from us. Of course it is all right. Our readers enjoy church news, especially when it is short and to the point. We hope our correspondents will continue sending in good news.

WALDO Messers is a Greek gentleman who presides over the Northern Presbyterian Church of Philadelphia so ably that he has acquired the title of "The Theological Demonstrate." He speaks eight languages, has crowded the church every Sunday, lifted an indehensibility of \$18,000, and has never taken a theological holiday.

WE learn that Bro. Emanuel Newcomer, of Mt. Morris, has purchased a farm near Pittsburg, Mo. He pays \$30.00 per acre for land less productive than that which sells for \$75.00 there. There is some good land West of Missouri, but most of those who pass hastily over that State for something better beyond, "jump over bundles to pick up straws."

TAKE this postboard, out the size of an envelope. Cut out a hole the size of a ten cent piece; place the ten cent piece in the hole, and paste a little strip of paper on each side of the opening to hold the money to its place. Place the postboard in an envelope, seal wide; address it to John Metzger, Carro Gordo, Ill.; and drop in the post-office. Do not fail to put a stamp on the envelope.

OUR readers will please excuse us for not giving the editorial department more attention this week. We have been so occupied in moving our family to Lanark to this place, that we could not spend but a few hours in the office. Not feeling well is another little hindrance. Our correspondents, however, came in our aid just in the right time, so that the paper is none the less interesting.—J. S. M.

WITH this issue we send a neatly printed prospectus to each of our subscribers. There are but one or two papers going to a post-office. We would like to have each of them renew as early as possible that the dates to the right of their names may be changed before the rush commences at the end of the year. With a little effort each one may secure new subscribers, all of whom will get the paper free to the end of the year by subscribing now.

THE Western Book Exchange business has been removed to Lanark, from which point it will hereafter be conducted by the proprietor, Bro. A. W. Vaniman, who moved his office and family last week. In connection with his book business, Bro. Vaniman is also publishing a spy like monthly, entitled the *Literary Visitor*, the first No. of which is on our desk. We regret to part with him, but he surely will prove an efficient worker in the church and Sunday-school at Lanark.

MANY faster themselves that they are doing great service for religion in expounding the errors of creeds and churches, and, if they engaged could be detected, would be found engaged in no better business than abusive infidels. Some things need pulling down, but the better work for Christians to engage in is building up. Instead of being forever telling others where they are wrong, show them a more excellent way of thinking. Fault-finding is a poor business to follow.

Ten Methodist Episcopal ministers of Kentucky have pledged themselves to work vigorously to secure a more judicious election by whom attempts to gain nomination in election by the use of money or liquor. This is making worldly officers bow in humble submission to the mandates of the M. E. ministers. Well, if they can put a stop to the use of fraud and liquor in elections, they will certainly deserve the thanks of the people. But they need to be careful how they handle the serpent.

THE Democratic State Convention of Illinois nominated Germans for both State offices that are to be filled this Fall. Of the candidate for Governor, the first name on the list is Henry Reiss, a paper published in the country where he resides, and we believe of the same party, says: "We do not believe the nomination of Mr. Reiss was a wise one for the party to make. The people never have elected, and will not now elect a man of his name. The Superintendent of Public Instruction in the State of Illinois who denies the realities of the Christian religion." It looks rather discouraging for our country when infidels must stand at the head of our educational interests.

A LEARNING business man of central New York finding that he had reached the close of his life, called his two sons to his bedside, told them that he had arranged his affairs so that they would have a million each, and begged them to do nothing but live like gentlemen on the income from their possessions. Then he died; and his two sons, in pursuance of their father's last request, proceeded to do nothing else but live like gentlemen. In twelve months the life of a gentleman finished one of the sons, and another year completed the earthly career of the other. Both fell drunkards' graves, and they own the graves.

WE are now sending our large prospectus to our agents, and if any have been misused, we hope to be informed immediately, that we may be supplied. We will also send agents' outfit and sample copies to all who desire to work up lists. We hope our agents will get into the income from their work as fast as possible.

Call on anybody that you can get to be a Christian and get the name of the BATTENING AT WORK; tell its claims, and in that way hundreds may be induced to subscribe who are not taking the paper. Tell all new subscribers that if they subscribe now, they will get the paper free to the end of the year.

BROTHER Quinter's article on the first of this issue calls the attention of our Brethren to the importance of greater efforts in behalf of the St. Louis meeting-house project. We heartily approve of his suggestion, saw that we recommended the giving of more than ten cents, which most of our members can easily afford to do, and perhaps gladly will do, it called upon. If some one, in each congregation would take an interest in the work, the full amount might be collected in a short time. THE BRETHREN AT WORK will gladly receive and acknowledge all money sent to this office, but for their suggestions, we must send Bro. John Metzger as much as possible. His address is Carro Gordo, Pitt Co., Ill.

A TAUTUMING writer wittily says: "It seems to be a sort of general belief that the people ought to be treated by the rule of courtesy, and supplied with everything they desire, and they do not want. When they are asked, they give it sermons, and when it is hungry, spiritual advice, but when the sick is starving, scholars feed it with Latin and metaphysics, common people offer it pork and potatoes, or perhaps a new bonnet, and too often religiously give it creeds and formulas and life, instead of the bread and water of life; and when the mind is hungry, they give it no such; when thirst they give it no drink; when sick and in prison they minister not unto it, because they cannot comprehend the perishing need."

THE London *Times* gives the following description of an Irish home: that of the man Jore, recently assassinated: "His home was a building about twelve feet square, absolutely destitute of anything that could be called furniture. A hole in the wall served as our chimney, window and ventilator. The fire was made by burning peat on the floor. In this miserable den lived six human beings, or, when all was at home, seven. Their sustenance was derived from a bit of land for which they paid a rent of 60 cents an acre, together with the right of grazing a couple of cows upon a mountain side." No wonder that Irishmen emigrate in the United States; no wonder, either, that their women in the first generation do not compare favorably with those of the descendants of the Puritans.

A STRIKING instance of the occasional profit of unbelief has lately come to light in the case of Lieutenant William Young, a son of the late Mormon leader. He is a teacher of engineering at West Point, and when the litigation over his father's estate, his agents wrote him to know what they should do in regard to his interests. He replied that he did not want to take part in unseemly wrangle over the accumulations of his dead father; that he was able to get his living by his profession, and that they could see how his unbelief had benefited him. He simply received a lot of railroad stock supposed to be nearly worthless, which he accepted without grumbling. The later development of the territory has unexpectedly advanced the value of his stock, so that he is now one of the rich. John Zuck, stating that the first in Cedar Co. who will be held in the Brethren's church-house, four miles west of Tipton, Oct. 28th and 29th, commencing at 8 o'clock. Those coming by rail should give notice to A. M. Zuck, Tipton, Iowa.

SATURDAY NIGHT.

Disappointed Love.

YEARS ago, while living among the hills in Case Co., this State, a young man, whose son farming on the Pacific coast, called late one Sunday evening, and said there was a poor sick woman down among the hills that he ought to see. It took him a moment to get ready and we were soon among the hills and trees. The night was dark, the pathway lonely, and something seemed to say, "It is your duty." Onward we journeyed, over the hills and through the timber, and finally a dark, hilly appeared just a short distance in advance. We went on, and as we went, we saw light-house, that stood alone in the woods. My friend rapped on the door. A voice from within said, "Come in." The door was opened—I followed my friend as he entered. Two broken chairs were given to us by a man who was seated near the fire-place when we entered. Glancing around the room, I saw one that I saw in poverty furnished. To my left was a large, roughly constructed fire-place, on which was a bright fire. Just opposite, sat a healthy, strong, careless looking man, then in the prime of life. Back of him was a small bed in which were two sleeping children; innocent creatures they knew not of the troubles and sorrows of life. Not far from this stood another low bed on which I noticed the form of a woman, but could not see her face. Presently she raised herself in bed, snatching me to see her full in the face. She gave me the most distressing sight I have ever seen. Her face was wasted, her eyes were large and black; her forehead as white as shapless; you could find one in a thousand. Her features indicated that she was once a woman of more than ordinary talent, and susceptible of rare culture and attainments. Practically, but unfortunately, she had tied herself to the front of the hills. After a short time she returned to her bed again. During this time her husband never stirred from his place, nor did he speak a word to her.

Hard-hearted man! Here was a woman, with proper culture, and a little encouragement might have been an ornament to any society; but she was a woman who had tied herself to the front of the hills. After a short time she returned to her bed again. During this time her husband never stirred from his place, nor did he speak a word to her.

Near midnight we left the gloomy abode, the innocent children, a broken-hearted wife, and a husband without feelings for the one that should have received his constant care and respect. Perhaps this world is dotted all over with similar misfortunes. Tender-hearted women, full of the tenderest sympathies, are seen in the burning frowns of once cherished love, all the welcomed breath of death sisters that their selves forever.

But few words passed between my friend and I as we walked to our homes. For days that midnight tramp and sad scenes seemed as a dream. Years have since passed away, but the memory of that night is as fresh as the poor, and speak the greater part of our time the busy walks of life, but never, while life lasts, shall we forget that sad picture of disappointed love.

The husband, perhaps, is still on earth, and for aught we know, may have received ministrations the life of another tender-hearted woman. But where is the wife? Motherless children, lying dead to guide their footsteps, or train their tender hearts for the great duties of life? They were left alone in that dark room, far off in the lone forsaken woods. What could be a sadder sight than a broken-hearted mother, sitting a lot, long farewell look their children, and then, in the dark corner of the room, the step of earthly hope, and then the rise the step of remorse—O, it is too much.

We are just in receipt of a letter from Bro. John Zuck, stating that the first in Cedar Co. who will be held in the Brethren's church-house, four miles west of Tipton, Oct. 28th and 29th, commencing at 8 o'clock. Those coming by rail should give notice to A. M. Zuck, Tipton, Iowa.

Correspondence.

—We say that those who look upon others as their equals are not only wrong in their view, but also in their conduct. We are written below in this, that those who look upon others as their equals are not only wrong in their view, but also in their conduct.

Our Western Trip.

NUMBER VI.

Dear Brethren:—After we closed our meetings at Salsheba, during which time we made our visit to the States, of which we spoke in our last, we went to what is called the Pony Creek church, a distance of about ten or twelve miles from Salsheba. Brother W. J. H. is a man of about 40 years of age and considered rather an able man, and what is still better, has so far as we could learn, the prosperity of the church at present. There are several other ministers in this church besides Brother Bauman, namely, Brothers Dyer and Warner, both of them being able and influential men.

This church for years used to be under the charge of elder Jonathan J. Lichtig, now deceased. Brother Lichtig formerly was from Somerset county, Pa. We remember him very distinctly when he had a little boy, his having been one of the ministers of the church where we were raised and finally came into the church. We visited the spot in the graveyard, which is right by the meeting house, where brother Lichtig is buried. It was indeed a pleasant spot to us, made sacred because of past memories. Our heart and eyes would involuntarily fill up as we stood by the grave and called to mind the many happy days we spent there. The church was old and the grave, how silent! But the picture did not last long. It was only a temporary sadness we experienced while standing by the grave of the dear, dear dead. The "rest" did not sleep, "come" came into our mind, we instead of alone hanging over the dead, the bright halo of hope took the place, and then we thought of a time to come, when, if we continue faithful, we may meet again. Sister Lichtig, wife of our deceased brother, is still living and has her home with her brother. He is a brother in the church, and would glad to say takes quite an interest in the church.

While in the Pony Creek church we tried to seek some for the brethren. It was partly through the kindness of this church that we met Mr. Knapp, they proposing to pay some to take our expenses. The meeting was very interesting, to us at least, and are largely attended. The frequent rains, however, interfered considerably with our meetings, sometimes raining so that no one would be expected to turn out.

On the 27th of May the brethren in the Pony Creek church held a love-feast, which we had opportunity to enjoy, and which was indeed a enjoyable and refreshing season to us. A number of ministers from adjoining churches were present, brethren with whom there had a desire to meet for a number of years. Amongst the number of ministers were Brothers Christian and Williams, elders of the Falls City church, Neb., of which we also expected to make a note in our paper soon after. Other ministering brethren besides were present whose names we do not now remember. Though raining at the time the love-feast was held, yet the brethren came in great numbers, and the service was quite a distance. We must say that the love-feast in this Pony Creek church was about the most enjoyable one we have ever attended, enjoying no doubt the best of meetings by many brethren and sisters with whom we met for the first time.

Through the kindness of brother Jacob J. Eyles and others, we get around considerably to the Pony Creek church, not so much, however, as we desired, owing to our child, who is considerable of a cold at the time. The other also was very capriciously, windy and rainy, thus making it impossible to change our mind. We feel especially indebted to the brethren and sisters of the Pony Creek church for being so kind to us. In the time we worshipped and visited with the brethren and sisters of this church we became quite acquainted with them. Our prayer is that we may all be united and finally meet in heaven.

J. T. MYERS.

To be Continued.

From Monroe Church, Iowa.

Dear Brethren:—Our Communion season is now one of the things of the past. It was truly a feast of the all present, which, in the condition of

the Brethren today is a thing greatly to be desired. The meeting was held in a tent which is something new to many of the younger members. The tent was a success. The ministry was represented by brethren John Thomas, M. Myers and H. R. Taylor, who presented the Word in the most convincing manner, and of power, and especially on Sunday, the words, "Woman, behold thy sin," were discussed very intelligently and ably by Bro. Thomas.

We were pleased to see our old Elder, who walks with trembling steps, seated at the table; and also Sister Tyrrel who is the oldest of our young ladies and has seen her children to the fourth generation.

We felt to try and "grow in grace and in the knowledge of our Lord, and to press toward the mark for the prize of the high calling, endeavoring to keep the unity of the Spirit in the bond of peace," and the exhortation of the Spirit and the Word of God to err. How well we ought to heed our ways lest we become entangled with the things of this world. Humanity seems to be prone to sin as the sparks fly upward, although the spirit is striving to hold even communion with his Maker. "The spirit, indeed, is willing, but the flesh is weak." The spirit, indeed, does not discourage any one, for we all have an Advocate who is a present helper in every time of need. Relying upon the promises of Matt. 18: 19 and James 5: 16, we ask all who are interested in the salvation of souls and the prosperity of Zion to wait frequent prayers to lead us in behalf of us.

ISAAH H. MILLER.

Atty. Gen.

From Monument City Ind., Oct. 2.

Dear Brethren:—

Our Communion is now past, and we trust many have made stronger and better able to tread onward through life's tarmoring journey. Ministers from abroad were Eld. Samuel Murray, W. R. Deiter, and J. C. Murray of Huntington, Mo. was also present. Eld. Abraham Shepherd was also among us during some of our meetings which continued over Sunday. We feel quite thankful to these brethren for their assistance which was so willingly and ably granted.

A choice was made on Saturday after services for two sessions which resulted in the choosing of brethren Henry Croll and Daniel Leedy both of them well respected, both in and out of the church. May God abundantly bless them to the fitting and qualifying for the responsible duties enjoined upon them. Brother Deiter remained with us over Sunday, holding forth the Word in his usual plain, comprehensible, and able manner. We trust he may be permitted to be with us again in the near future.

Yours Fraternally,

J. W. SOUTHWOOD.

From Andrews, Ind., Oct. 1.

Dear Brethren:—

Our Communion is now past. The weather being somewhat inclement, there were not as many present as would have been under more favorable circumstances. The service was held in the hall, and the order excellent. Doubtless it was a feast to the soul to those who partook of the emblems of the Lord's body. On the following day the church held an election for deacons, which resulted in the choice of Brethren Henry Croll and Daniel Leedy. May the Lord lead us to be faithful in the discharge of their duties.

The Brethren with us were Elders W. R. Deiter of Milford Ind., A. Shepherd of Pa., Samuel Murray of the Salamanca church and J. C. Murray of the Hannington church.

Their labors were acceptable—

J. R. LATIN.

From Greendale, W. Va.—Sept. 25.

Dear Brethren:—

Our Love-feast at Knobley was Sept. 23rd and 24th. We had a good meeting. The ministers from abroad were Brethren D. B. Arnold, N. Leatherman and James Lillie. On Saturday morning Bro. G. Arnold commenced on Luke 14: 1-15. This was a great deal of ground on many very important subjects. Bro. Arnold though a young man, has a good talent, is a deep thinker and gave us a grand, interesting and impressive lesson. On Saturday evening, Eld. D. B. Arnold delivered a very interesting and appropriate sermon from Phil. 1: 1-11.

During the Communion, while the members were trying to observe the ordinances of God's house, the entire audience showed great respect by their profound silence and marked attention while the Brethren labored to show what they thus kept their commands of God. On Sun-

day morning Eld. D. B. Arnold preached a funeral sermon from James 4: 14. We believe the meeting made many good impressions on the minds of the people. Saints were very much strengthened and encouraged, and sinners were moved and invited to turn to God. Two applicants for baptism.

Brother, I have a query in my mind; will some one please reply? It is this: At Communion, while observing the ordinances, it is customary for the brethren to speak on some subjects, and I sometimes hear and wonder what cause or what speaker might give the opportunity some occasion to "speak evil of the good." For instance, we sometimes hear expressions like, "We are going to pour water into a basin, as did the Savior," and "we are going to step down and wash our brethren's feet, as did He," in a type or token of our humility, or we are going to "salute our brethren with a holy kiss," as a token of our love, etc., and likewise also with all of the ordinances. Now, while I am in favor of the brethren speaking on these subjects on such occasions, I think good sound judgment should be exercised, lest "occasion" may be given to us, "to discuss," and thus "Our good be evil spoken of." We must not what we speak, but how we speak it. Beware lest we become somewhat like the "boasting Pharisee."

I think there might be some danger here if we are not careful. I have mentioned this as a warning, and hope to hear the mind of some of our brethren on this subject. Brethren, watch.

WM. M. LYON.

From Allen A. Oberlin.

For the satisfaction of those of our Brethren and others also friends who may now and then think of us, we write these few lines.

We live in Madison Co., Ill., nine miles from the city, where the harmony of steam-whistles of boats on one side and cars on the other, great our ears continually. Three railway lines pass us, side by side, within three miles, at a station called Long Lake. There is not a brother or sister in the county, but through the kind information of brethren of Bond and Macoupin counties, we are directed to some in St. Louis, on Brooklyn St., where there is preaching every two weeks. We scarcely know as to how we like it yet, as we are not yet acquainted with any church, having lived here only about three weeks.

This region is somewhat malarious, due to the overflow in July, though we are enjoying reasonably good health, for which, as all other blessings we thank our God. Our love to all in Israel.

Venice, Ill.

From Madison, Kan.—Sept. 25.

Dear Brethren:—

Our Love-feast is among the things of the past. We truly had a joyful time together. Six ministers were present from a distance. Brethren Isaac and Jesse Stadelbaker and Isaac Crist came to our church on the sixth and held forth the pure word of grace, in Madison, on Wednesday evening the 12th night to large and overflowing congregations. Brethren Bear and Pluck arrived on Friday evening. The Brethren again preached under the tent to an appreciative congregation. We met again at 2 o'clock on Saturday for public worship. Bro. Crist proclaimed the glad tidings of salvation, and he and I went to participate in the ordinances of God's house. The tent was crowded to its utmost capacity with spectators.

It appeared to be a solemn occasion to them. The Brethren spoke considerable on the institutions of God's house, as the Brethren were preaching them. I tried to make a lasting impression on their minds. Perfect order was observed; the best I ever saw at a Communion. Bro. Bear preached in a large congregation at 10 o'clock Sunday. Bro. Reynolds held forth the Word in the evening. Brethren Bear and Reynolds remained with us till Wednesday morning. Since our last report we had four additional baptisms on Sunday before our Communion and three the Sunday after. We have one more applicant; the good work continues to move on in our midst.

You that are crowded with ministers in the East, send them out West. The Lord hath people in the West, and there is a great work here to do.

CHAS. M. YEAGERT.

From Iowa, Kan.—Sept. 28.

Dear Brethren:—

Our feast is now over; we had a pleasant time, in the fear of the Lord and the hope of an immortal crown. Brethren M. E. Holt, Mrs. Holt and Austin were with us and gave us much food for the soul. Saints were made

to rejoice, and sinners to feel the need of a Savior. Most of all we were made to rejoice to see those come back who had gone off with the Miami movement. We ask the prayers of the church, that we may set a proper light before them, that they may see their error and return ere it is too late.

Yours Fraternally,

JACOB SHEPHERD.

From Lower Stillwater Church, O.—Oct. 2.

Dear Brethren:—

Through a merciful Providence we are blessed with good health and good crops, for which we should all feel to bless God for his continued goodness. Yesterday was our regular meeting-day. The congregation was very large and order good. Prospect is good for an ingathering and we intend to make many more water-drops, where baptism was administered. Five more precious souls were gathered into the fold, which makes thirteen in all, recently baptized in this arm of the church.

All the members here seem strong in the general principle of the church. I hope their hearts and conduct will induce many more to come to the church that Christ built upon the rock.

MOSES MILLER.

From Romeville, Ill.—Oct. 3.

Dear Brethren:—

The Love-feast at Spring Run church, Falls Church, Ill., was a very enjoyable one. It was held Sept. 1 and Oct. 3. Bro. John Pool was ordained to the eldership and Bro. Dietrich elected deacon. These worthy brethren have the confidence of the church. Eld. Elmer Negly, David Zook, J. L. Meyer, Samuel Tamm and the writer were the visiting ministers. We were in Woodstock, Mo., to hold some meetings and attended Love-feast. D. B. GIBSON.

From Dunkirk, O.—Sept. 3.

Dear Brethren:—

Our Sunday-school in Dunkirk closed its 15th year last Sunday with an average attendance of 38. General good feeling prevails. Church work plenty.

Yours Fraternally,

S. T. BOESERMAN.

District-Meeting in Kansas.

In connection with what has been written about the District-meeting in the Pleasant Grove church, Douglas Co., Kan., eight miles south of Lawrence, Oct. 20th, we would say, all the Brethren coming to the same will find condescension by the Brethren to place of meetings, serving as a model to the Brethren, that there will be no sin. Please give us good representation by the different churches in the States of Missouri, Nebraska and Kansas.

J. C. METZGER.

From Milford, Ind.—Sept. 27.

Dear Brethren:—

I have just returned home from a feast of love held in the Union Center congregation, Elkhardt Co., Ind. Truly the feast was enjoyable; the ministerial force was strong; twenty-one speakers being present on the occasion. Amongst those who spoke were Eld. Geo. W. Cripe, Isaac and Jesse Stadelbaker, and Truly, and the meeting was a good one, and many good impressions were made. Bro. Cripe officiated. In the morning they held a choice for speaker, the lot falling on John R. Miller, Locks, Ind. He was installed into office with deep solemnity. Oh, how solemn the occasion and truly, the meeting was to the hearts of all present. They had agreed, if the brother selected was taken out of the visit, they would at once fill the vacancy. After the installation the church agreed to have the work done while the brethren were present, and proceeded at once. The lot fell on brethren Henry Nell and Franklin Anglemeyer.

This church seems to be in good working order. There are several reasons for it.

1. They are all children together and are willing to take council of each other.

2. They have a well-organized Sabbath-school with Frank Anglemeyer as their Superintendent.

3. They are all alive in the cause and active workers.

4. Bro. John Anglemeyer their Elder, with the assistance of Bro. Daniel Nell, also an elder,

claim a good Sabbath-school; it prepares them for usefulness and develops their talent;

Religious Essays.

Editors.—We write on other things into you, this what you send or acknowledge, and I cannot pass in knowledge over to the end.—C. C. 112

THE PROTECTED TRAVELER.

BY S. F. RAISINER.

The traveler with his day's work spent,
Beneath the forest shade has pitched his tent;
He and his household soon are fast asleep,
Their toilsome journey makes their slumbers deep;
Above their heads the stars are glowing bright,
Like diamonds, sparkling on the breast of night.
This is the signal for the savage beast
To roam the forest for his bloody feast,
Leopards and lions round the tent now crouch,
And wake the woodman with their fearful howl;
The traveler, startled at the dreadful sound,
A blazing fire soon kindles all around;
The monsters seek and wither at the roar,
Rush through the thicket and appear no more.
As when Elisha, "mid the Syrian band,
Saw sword and spear arrayed on every hand,
In gracious answer to the prophet's prayer,
Angelic banners dashed upon the air;
Jehovah's armies round about him came
With blazing chariots and with heralds' name;
And clothed his path with a fiery shield,
And kept him safely from the Syrian's wrath.
Piousness, Close, J. 101.

THE CLOSE OF SUMMER PRESENTS US WITH IMAGES OF DEATH.

BY H. W. STRICKLER.

As I have been unable to work for the past six weeks, I can only meditate and observe the surroundings, and as I now have a small bunch of very fragrant flowers lying before me, which I have just gathered from the garden, they bring to me the thought, that a few weeks ago when we were walking in the same garden, we were surrounded with the most beautiful and pleasing objects, and everything raised emotions of joy in our hearts, but now everything diminishes the number of pleasing objects or renders their appearances more uniform. The greatest part of the flowers, which then beautified our gardens, has disappeared, and we begin to have only faint traces of the once-charming scenes which so refreshed our senses. The volutions in nature may be very useful to us; there is a period in our lives in which all the charms of Spring make gay and happy our moments that swiftly glide away, while we are beloved and caressed by fond parents, strongly solicitous for our welfare, and anxiously expecting from our future conduct the rich fruit of all their tender cares. But how often is this deceived? Many a sweet flower falls before the blossom expands. Sickness withers our charms and nips our opening beauties, and an early death changes our fond hope into the gloom of despondency. We have seen Spring flowers which bloomed till Summer; then perished in a few hours; indeed a very striking emblem of death. And scarcely a day passes in which some human being is not unexpectedly, and without warning, met by the unsparring messenger. David in his exhortation to bless God, says: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103: 15, 16.

We have just passed through the season in which the fervent rays of the sun induced us oft to seek repose in the refreshing shades of the groves. These cool sequestered retreats have been favorable for serious reflections, and our

thoughts have there oftentimes been directed to the awful solemnity of the grave, where that just will be received as into a safe harbor, from the tossings and dangers of a life of care and trouble. The reaper has already prepared to cut down his corn. The sickle levels the small and the great, and leaves behind it the fields empty and deserted. This to me is a just emblem of life. "All flesh is as grass," and all the glory, all the honors and duration of life "as the flowers of the field." Like these, man flourishes for a while, and when the Lord of the harvest ordereth, he falls under the scythe of time. As the industrious bee is ever busy collecting its honey from every opening flower that scents the air, so may we be ever amassing those treasures of wisdom and virtue, which will be our delight when old age presses heavily upon us, and our great consolation in the final separation of the soul from the body. The husbandmen are already collecting the fruits of the earth, deposit their grain in their granaries. The days of harvest are the most important of any in the year; but how much more solemn and momentous will be that great day when the great Creator of the universe shall himself collect the harvest of the world! When the graves shall deliver up their dead; when the supreme Judge of the nations shall say to His angels, "gather the tares into bundles to be burned, but gather the wheat into my garner." Upon this day of awful solemnity, the righteous may meditate with joy and reverence. Here they labor and toil in weeping, sow their seed in the ground, but the joyful day will come when they carry their abundant harvest to the altars of God, with songs of joy and gladness. Then, to meditate upon death is to make this happy season more useful and beneficial when we consider death in its true point of view, far from regarding it as the enemy of our pleasure, we must acknowledge that its contemplation ennobles our ideas, and increases our felicity. When the image of death is frequently presented to our minds, we deliver ourselves up to riot and excess, or can we make an improper use of the gifts which God gives us, if we continually remember that the hour must come when we are to give an account of our stewardship to Him whom no one can deceive? Would the blessings of this life possess our affections if we consider how soon everything must perish? If we considered that the evening would arrive and bring us ease and repose, should we murmur and repine at the burdens we bear through the heat of the day, or the sufferings to which we are subjected? Or, if we frequently meditate upon that better world, and those purer and more exalted pleasures in which the souls of the righteous shall find a sure resting place, should we imagine that our chief happiness consists in the enjoyments of this world, with all the giddy pleasures it can afford?

Let us then meditate upon the future and all its riches, which God has promised, and fill our minds and hearts with His praise, so that when He comes we may not be found lacking, but rather laden with sheaves, flowers and garlands to throw down at his feet.

Lorraine, Ill.

There is nothing that has so much authority, and is entitled to so little, as custom. It rules all the fools with a rod of iron, and threatens even the wise.

CHURCH PROPERTY.

BY JAS. R. GIST.

There are divisions among us; whether it will be for the better or for the worse, when our race is all run, I will not stop to answer. Nevertheless, at present the indications are not as favorable as we would like to see; for while the Gospel does teach us "to speak evil of no man," and again, "speak not evil one of another, brethren, lest ye be consumed one of another," I am sometimes astonished at some that make the high claim of Gospel, nothing but the Gospel, when I read their articles and behold the abuse and misrepresentations that they publish to the world without qualification or a correct explanation of the reason of things; and some ask, why are not these things answered?

The plain reasons are these:

1. It would be contrary to the Gospel, "for when ye are reviled, revile not again;" "for where envying and strife are, there is confusion and every evil work." "For the fruit of the spirit is love, joy, peace, etc.,"—while the works of the flesh are, hatred, variance, emulations, wrath, strifes, seditions, heresies, and they that do such things, shall not inherit the kingdom of God.

2. It would fill all our papers with contentions, back-bittings, confusion and evil, work, even enough to shame politicians; and in the end perhaps all are made worse, and none bettered.

3. The general character of the Brotherhood is known to the world. Their life, conduct and dealings have gone before to judgment. So all the self-praise that we could give ourselves would not help us; for if we have been unfaithful, have deceived our friends, neglected to pay our just debts, and at the same time have kept our neighbor's property, or have been unfaithful to our contracts, either with the world or the church, we justly deserve the censure they mete to us.

4. It is at least presumable that every man and woman of talent would never join a church without learning its practices and principles. And I am very sure that no other church in my acquaintance takes so much pains to instruct their applicants for membership, as the Brethren. Thus if any members violate that covenant that they make with God and the church, it is their fault, and they virtually depart from the church, and separate themselves from the Brotherhood. It is well known that if some had been honest and told us what they intended to do, and what course they would pursue, they would have never got into the Brotherhood, to cause so much trouble, hard feelings and confusion; neither could they have deceived the Brotherhood. And I do not think the Brethren try to deceive anyone from the pains they take to instruct their applicants; but if any have been taken into the church that did not understand what they were doing, I claim they have a right to withdraw from the church peaceably, and write with any other church where they can do better for their salvation; or even start another church if that will better their spiritual condition. But to go out, or stay in, and attempt to remodel or overturn the order and usages of the church which have stood the test for years, and introduce a new line of things that is noticed by us as a people, such as putting away our plain order in dress, would expose us to the ravages of

fashion, lust and pride. There is not a church on earth that abandoned its plain order that has not been swallowed up by pride and fashion. And instead of a free ministry, as has been so long tried by us, we must now have a salaried ministry, with its parsonages, fine churches, with their ornamentation and organs. Instead of plain Sunday-schools to read and teach the New Testament, we must add conventions and picnics with their accompaniments, and many more such things that have been tried by us as a people. I for one, regard them as dangerous to us and to the simplicity of the Gospel.

Therefore I am unwilling to make the leap into the dark. I am afraid to risk it, but if any have talent and clearness of perception sufficient to penetrate the gloom, and see where they will light when they leap, I have no quarrel with them; all I say is, please excuse me, as I have not tried that way. But, when I see these things tried and am convinced that they are better, and show a better light to the world, and more salt to the earth, then I will try the experiment too. As much as we may regret the divisions that have obtained amongst us, there is one thing certain and that is, they do the best, will be the best when the great day of judgment comes. Then, Brethren, let us all try to do the best, let us try to be more like our divine Master and teacher who taught that if any will take away thy goods, ask them not again.

Let us never go to law about church property, there is a better way. There is a way that is just and right; where there is division—let parties buy or sell. Value the property, and then give their party their due, and the proportion that they have paid towards it. That would be nearly, it would be brotherly, it would be godly, it would be right. And don't forget that when we do right, we are right; when we do wrong we are wrong; whether "Old Order," "New Order," or Conservative, and it can never be right to hold any property, whether church or college, without paying back whatever part it interest the other party may have in it. Let us do right, buy or sell, keep our title clear. Some may say, the law will give it to us. Well, do right, law is no law; justice before law. I hope next A. M., will set that right, and if any will not give us what is ours in justice and equity, let them take it, and let that have been wronged, are not able to sustain the loss, then let the general Brotherhood stand by them and help them to bear the loss. And if the general Brotherhood holds any church property, or any other property for which they have not paid, pay for it. Right is right. Peace on earth, and good will to men.

Roanoke, Ill.

WOMAN'S INFLUENCE.

SELECTED BY GRANVILLE NEMOER.

GUTHRIE said, he would have shot President Garfield some two weeks before he did, if it had not been for the presence of Mrs. Garfield. This is only one of the many instances where woman wields an influence over her sternest mate. That influence may be good or bad. If she possesses those gentler graces, so peculiar to her winning nature and performs (with fidelity) her calling in society, as daughter, wife or mother, she wields an influence, that will be felt by generations yet unborn.

On the other hand, if she should be immoral or profligate, she would but add fuel to the flame in driving man onward in his course of degradation and sin. As she is the very heart of society, no sin could be more wide-spread in its course, more degrading in its character, damning in its influence than that of corrupt motherhood. I have reticence, of course, to her position in society in this land of Bibles and civilization. Go into heathen lands, where Christ has never shed His bright and liberating beams of light—where ignorance and superstition hold despotic sway over the minds of the people, and where woman is looked upon as little better than a brute, and is treated as a slave; under such circumstances her influence is dwarfed, and her mind never rises above the daily routine of drudgery; and her spirit never longs for anything but to serve her tyrant husband.

Thus we see that the Bible and its refining influence must pave the way for woman's noble calling by placing her in her right sphere. And while the mothers of this land of liberty have very great privileges when compared with those in heathendom, yet this places a greater responsibility on her that she may guide this fair land to the desired haven.

FRANCIS MOUNT, Ill.

TRACTS.

BY LOTTE KETRING.

SOME persons have a very poor opinion of tracts. They appear to think all of them are made to order. Nevertheless that is all a mistake. They are the pure fruit of the piety of the age. Those particularly which have been made instrumental in bringing souls to Christ, and their names have become familiar, have seemed to be the offspring almost of inspiration. It requires a gift to do this work well. A very talented man once made the confession that he had twice tried to produce a tract and it had been rejected by the committee. When we examine these little sheets, they have more piety than many volumes that lie sleeping in libraries. Richard Baxter's father gave to his son a tract, purchasing it from a peddler. It converted him and made him pastor of Kidderminster. The father's prayer and zeal went into that tract and filled it with life. Then Baxter wrote a tract that converted Doddridge. In his turn Doddridge wrote "Rise and Progress." Wilberforce, a very aristocratic man read that book and became a Christian. Then he wrote his "Practical View," and Leigh Richmond came into possession of it, and it made him a changed and regenerated man, bringing him to the feet of Jesus.

Some of you may wonder who Leigh Richmond is. He is the author of the "Annals of the Poor," a very interesting book. He became a minister of a church in a village in England, and in that church he laid the foundation of all the fame he produced. He labored among these village people for many years and was instrumental in bringing many souls to the church. He was not even a converted man when he began preaching. His new life came to him through a series of providences, and the most remarkable is, that all these were in the line of tract making. Immediately his career underwent an alteration. His sermons, his duty, all showed that a revolution had taken place in his character. Henceforth he

became a changed man. It is not to be wondered that the use of his pen ceased to be under that instrumentality, and so it flowed out into some channel of effort in tract-making. These tracts gathered in to themselves during their making and their use, the religious faith and favor of those who use them. We are often made to believe that many souls could be converted to Christ through the instrumentality of tracts. And if any of us can write a tract that will be the means of bringing souls to Christ, let us be engaged in the work, but if we become so good and think that our brethren and sisters are all badness, and we write tracts and publish their faults before the world, I think it advisable to lay aside our pens and not write tracts to injure our brethren.

SALVATION.

BY GEO. W. GRADY.

THERE can be no subject more important than this. Whenever there is an appearance of danger, it is the first thing we think of when our life's safety, or property is taken into consideration. If a house is on fire, the first thing thought of, is to save it; if this cannot be done, the next effort is made to save the most valuable property. But when the soul, that eternal part of man is threatened with an awful doom—an endless death, instead of being alarmed on account of it, we seem entirely indifferent about the matter. Oh! when will the time come that the people will think, think, think? When we have been led to think we have made a good start for the Kingdom of Heaven. But it is so hard, it seems, to make this start. If we as ministers of the Gospel, can only succeed in getting men to reach this one important point, we have done the most that we can do. If the teacher cannot succeed in inspiring in his pupils a love of the beauties of thought, his work in the school-room must inevitably result in but little good; and it is equally true with the ministry. You might as well go into the forest, and preach to the broad spreading branches of the oak, as to preach to an unthinking congregation. Then it is necessary first, to teach them to think, second, what to think.

When the sinner sees the error of his way, when he sees that he is dashing violently down the turbulent stream of time, and that before him is a terrible foaming cataract, but at what distance he knows not, and expects every moment to be plunged in the dreadful chasm below; if his thoughts are actively engaged in this direction: he becomes alarmed, and the very first inquiry is, "How shall I be saved?" The young lawyer said to the Savior, "Good Master, what must I do that I may inherit eternal life?"

On the day of Pentecost, those who were convinced of sin, exclaimed, "Men and Brethren, what must we do?" The Philippian jailor, when he saw himself undone, inquired, "What must I do to be saved?" And it is the same question, that is asked by the contrite sinner, to-day. Therefore it is my object in penning these lines to answer this all-important question.

In order to get the matter before the mind of the reader, it will be necessary to examine as to what we are. God formed man out of the dust of the earth, and man became a human creature. "God breathed into his nostrils the breath of life, and man became a liv-

ing soul," and implanted within him part of his divine essence, and thus he became a compound being, consisting of human and spiritual parts. The human part being of the earthly tendency, and the spiritual part tended Heavenly. Man was placed in the Garden of Eden. The serpent beguiled Eve, and she ate of the forbidden fruit. Now, the reader will readily see that Satan induced her to eat through the mind, or the will, which is the spiritual part, and then she carried out the transgression by the means of the body, which is the human part. By this transgression, mankind fell, and thus affected both the human and spiritual parts.

In the flesh, we suffer by the fall, afflictions and death. By it, we are subject to spiritual death. God promised an atonement. This atonement had to be made through the same principles. The Son of God, high up in glory shared equally with the Father, in power and infinite goodness, left His shining courts, and took upon himself human flesh, and thus became also a compound being, being both human and divine. With the nature of humanity he sleeps in the ship, with human organs of speech he commands the waters, and with the power of conscience, he stills the tempest. With human effort he enters the river Jordan; and with the mind of a God, he fulfills all righteousness. With human apprehension he suffers at death, and in his prayer in Gethsemane, His agony is so intense, that it forces the perspiration from his sacred temple, in drops, like great drops of blood. These were the shrankings of nature. He crosses over the brook Kedron, is betrayed by a kiss, is seized by the officers, and when Peter smote off the ear of the servant of the high Priest with a sword, He by human hands, replaced the ear, and with the power of God, He healed it. Following further, we find that he continued to suffer in both body and spirit, until the human could bear it no longer, when the spirit left its tenement, and He gave up the ghost.

All the types and shadows of the Old Testament, carry with them this universal affinity. And so all the commands of the New Testament, embody the same characteristics.

Therefore, if we would be saved, we must set in obedience to every command given to the Gospel. The Savior told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." And again, "Except a man be born of the water and spirit, he cannot see the kingdom of God." Now, it is evident from this, that a thorough regeneration is requisite. This includes repentance, which is brought about by a godly sorrow for sin, and consists in a breaking up of the very heart, and yielding up every idol and darling sin, and making sacrifice of everything pertaining to sin, a leaving off of all wickedness, and evil habit, and an asking of God for pardon of sins. Next, faith; it is a moral impossibility for an individual to repent without having first believed that Jesus Christ was truly the Son of God, and that he has wrought a redemption, whereby man may be saved by complying with the Gospel. But now that he has repented, that is another kind of faith, which now but the truly repentant can feel. It consists in a confident trusting in God and knowing that God's promise will be fulfilled. This is a *living faith*. And thirdly, baptism, this is submitting the body in obedience to God, to be im-

mersed beneath the wave, "in the name of the Father and of the Son, and of the Holy Ghost." This is regeneration and genuine conversion, but to be saved, we are required to observe all other ordinances, and duties commanded in the Gospel. God does require obedience in the spirit. The whole soul, the mind, the will, must be in the work or all that our hands can do, will prove futile. If we "do these things," without having a hungering for righteousness, making duty to seem a load, or worship to prove a task, our work is altogether from human effort, and is not consistent with the divine plan. Look out, kind reader, whenever that "I can't" comes before some divine injunction, we are trying to work without the spirit. And when we catch ourselves trying to set aside any of the outward form of religion, we are trying to do something that disagrees with the whole system of God's plan of salvation. Then let us obey with the spirit, through the hands, the feet, the head, the lips, the tongue and the teeth, whatsoever he says unto us, and "glorify him in our bodies, and in our spirits which are his."

Mt. Freedom, W. Va.

TEACHING.

THE following is a good answer to the question—"Ought one who is not a Christian to be a teacher in our common day-schools and Sunday-schools?"

"I don't ask you to stop teaching because you have an unholy heart. But I do ask you no longer to be so basely ungrateful as cherish such a heart. You profess to teach the child what you do not understand; you try to make him love what you do not love yourself; you profess by the art of teaching, to show the child that his soul's salvation is the great object of life, when you are indifferent about your own. This is wrong every way. Would the child pray? Your example is against him. Would he work out his own salvation with fear and trembling? Your example shows him that it is not necessary. Would he weep in secret places over his sins and a bad heart? He is afraid to tell his feelings to you, knowing that you are a stranger to them."

Says the same writer, "As a father seeking the best, the eternal welfare of my children, I could not commit it into hands which were not guided by a pure heart." How, then, can we invite those who have no Christian parental care into the leadership of unhalloved teachers?—*Well Spring.*

A MINISTER had this text repeated to him: "Lord, thou knowest all things. Thou knowest that I love thee; I said unto Peter, Best my sheep." "Nai! Nai! said the preacher, you are mistaken my brother. He said feed my sheep." "Nai! did he?" said the man, with a searching look, "I thought maybe you read it, Best my sheep."

He who cannot find time to consult his Bible, will one day find time to be sick; he who has no time to pray, must find time to die; he who can't find time to reflect, is more likely to find time to sin; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail; he who can not find time to work for others, may find an eternity in which to suffer for himself.—*Hannah Moore.*

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper page will tell you how long you have been a reader. If you have not received a paper for a week, it is because you have not paid for it. If you have not paid for it, it is because you have not paid for it. If you have not paid for it, it is because you have not paid for it.

UNUSUAL NEWS All new subscribers to the Brethren at Work, for one year, will receive the Paper FREE to the end of the present year.

Let those who have sinned, sin no more.

It is hard to keep sin under control, when it once enters the heart.

Six may first strike the eye, then the heart, and at last the conduct.

The *Progressive reports* 110 students at the Ashtabula College Fall.

THREE were added to the church, during the late fast at Walkerton, Ind.

Bro. Samuel Utery's address is now changed from Pymont, Ind., to Camden, Carroll Co., Md.

Bro. Amick returned to Waterloo, Iowa, last week, expecting to remain and preach for the Brethren several days.

Bro. Isaac H. Crist, of Olathe, Kansas, reports one addition to the church there, by confession and baptism, Oct. 14th.

It is remarkable that most of those who write and speak so hard against leaders, would like to become leaders themselves.

Did you send ten cents to Bro. John Metzgar last week? If you did not, remember, better late than never. Send it immediately.

Most of us may know something of mercy separate from justice, but it is for God alone to understand the meaning of mercy and justice combined.

Bro. I. N. Crosswhite, now living at Dwight, Dakota, says, he would like it much better in Dakota, if he had never lived in Oregon. He thinks of moving to Oregon.

Two were baptized at the Pine Creek church last Thursday. One of them was Edmund Forney's daughter; she is quite young, but not too young to serve her Master.

One Elijah one time thought that he was the only righteous man left, but the Lord gave him to understand that there were still seven thousand just as good as he was.

At a meeting lately held in Huntington, Pa., brethren D. Emmert and J. B. Brumbaugh were elected deacons, brother J. W. Swigart forwarded to the second degree of the ministry.

A NEWSPAPER may become a father as well as a person. We generally read such papers for the evil they report, not for the good. If they report no evil, their mission seems to fail.

The price of the *Primitive Christian* and *Brethren at Work* to the same address for the coming year will be \$2.50. By sending this amount to this office both papers will be sent to you one year.

If you wish to find a prudent ruler, select the man who thinks there are other good people in the world besides himself. But when you find one who thinks that everybody else is wrong, you may depend upon it, that you have a bad one on hand.

When Elijah looked at the three men yet seven thousand men just as good as he was, he at once ceased his complaining about the wickedness of others, and went on about the Lord's business. If some of those who are lamenting so much over the faults and errors of others would do likewise, the Lord's cause might prosper much more than it now does.

"The stream is calmest when it flows the tide, And dreams are sweetest at the twilight hour. And buds are sweetest at the close of day, And minds are wisest when they go away."

MANY would-be reformers are like a comet; brilliant for a time, when the excitement is intense, but soon disappear, leaving not one simple trace of their usefulness.

The members of the Cherry Grove church, three miles north of Laurel, are putting a basement story under their large meeting-house. They expect to have it completed soon.

Bro. F. C. Meyers, of St. Louis, Mo., writes that Bro. J. Whitmore, of Center View, Mo., has been doing some good preaching for them, and that the cause was much strengthened by his coming.

The 40th anniversary of Martin Luther's birthday will occur on the 21st of November, 1888. A Lutheran synod in this country has already begun to prepare for a suitable celebration of the day.

Bro. M. M. Robinson writes that he is holding meetings, at evenings, in Washington, Kansas. His health is good. He goes to the District meeting, near Lawrence, as a delegate from Washington Co.

The Hungarian Prime Minister announces that the whole power of the State will be used to suppress the outrages against the Jews. Six hundred Jewish families have left Pressburg on account of the recent riots.

Dr. Ray Palmer, who stands at the head of American hymn-writers, now resides with his wife and two invalid daughters at Newark, New Jersey. He is nearly seventy-four years old, and will soon have been married fifty years.

DESPISING men often labor to place themselves in the front ranks by defaming the characters of those better than themselves. Instead of raising their condition to the proper level, they aim to pull the standard down to their level.

The following notices were sent too late for insertion in the proper place, where we give them room here. Love-fest at Sam's Creek, Carroll Co., Md., Oct. 14, P. M.; Branch Meeting, Oct. 20, P. M.; Woodbury, Nov. 11. All on the Pipe Creek church, Md.

The Woodbury church, Pa., has recently had an addition of eight members. Its now numbers two hundred and ninety-eight. It is a strong church under the care of Eld. Jacob Kniesly, who is aided in the ministry by J. B. Hopple, J. G. Snyder and John Holshouer—*Primitives*.

We wondered what business Bro. Sharp could have in Chicago last week, but when the following was laid on our desk, it seemed all satisfactory.

Oct. 12th, 1888, at the residence of the bride's parents, Walter I. Pratt, to Emma Kniesly, wife of Eld. J. C. Kniesly, by Eld. John Kniesly, assisted by Bro. S. Z. Sharp.

THERE is a freethinkers' town in Missouri which boasts that it has no church, no God, and no devil, and has stolen a prophet, who would have said to the citizens, "I am the noted Methodist money raiser, secured money at the Cincinnati Conference to build a Methodist chapel in this infidel stronghold and he and a brother preacher propose to test the question whether free thought and free worship are suppressed by free-thinkers."

The Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending their name and address with a three-cent stamp will receive a copy by return mail, by applying to PERCY L. LOWELL, General Passenger Agent, Chicago, Illinois.

At the recent meeting of the British Association for the advancement of science, Prof. W. Boyd Dawkins delivered an address on the primal man. The conclusion that he reached, based wholly upon scientific grounds, is that we have a man who believes in the reality of the Christian religion. Since the time of the apostles, the cause of education has been mainly led by the advocates of Christianity, and we regret to see it pass into other hands. We again repeat that if Mr. Dawkins is a believer in the reality of the Christian religion, we will thank any one for the information.

TARNS ought not to grow with the wheat; that is true; but we see no use in tramping down a wide plantation of wheat for the sake of destroying a few tarms.

MANY of the church festivals are simply a silly method of getting the devil to help pay the church expenses. Sinners in abundance are invited and the money taken with a sort of a sanctified smile.

In answer to inquiries we state that the *Brethren's* Oct. General page is not published by J. M. Snyder, Grandy Center, Iowa. — Price \$1.00 per annum. If you read German, do not fail to send for a sample copy.

It is a common thing to hear a preacher say that he feels his inability to do justice to the subject, but just let some of the members tell him he is not able to do justice to his subject and he will become so offended that it will take weeks for him to get over it. Verily, man is a curious creature.

"THERE is no greater mistake," says Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to test the world in its own way, but it is to stand apart and above it, and to produce the impression of a holy and separate life. This only can give us a true Christian power."

Bro. Balaugh's article on the first page of this issue, will be read with considerable interest. It is to us very new light on that subject, our readers would thank him for it. Furthermore, we would be pleased to have him write a number of carefully prepared articles on the different ordinances of the church. We promise him that they will be greatly appreciated. His article this week will do good.

ONE of the signs of progress in Philadelphia is the forbidding of cigar-smoking in the cars of one of the prominent lines of street railway. Some of the smoke-inclined passengers mean over this an infringement of their personal liberty. They even go so far as to say that their wives and mothers will let them smoke at home, and their employers and customers won't allow it in their place of business; and now they are shut off from being a nuisance on street cars.

We are inclined to think that Darwin's faith in the origin of man was very strong. In one of his famous unpublished letters, which appeared in the *New York Sun*, he says in response to an inquirer:

"Sir: I am very busy and an old man, in delicate health, and have not time to answer your questions fully, even answering that they are capable of being answered only by Science and Christ have nothing to do with such matters. With regard to the future life, every man must draw his own conclusions."

On Saturday, October 14, we spent a few hours in Chicago on business, and while there, called on Bro. Holsell, who is engaged in the clothing business. He showed us through his rooms, and permitted us to examine much of his ready-made clothing, cut in the order of the Brethren. If you can purchase suits in the order just as cheaply as fashionable suits can be purchased in other stores, so that our people may have no excuse for not wearing a good quality of dress. If our clothing is well made, plain, and ought to be on the counters of all merchants patronized by Brethren. Send to him for samples and price list. Address, B. A. Haddell, 211 and 213 Monroe St., Chicago, Ill.

THE BRETHREN AT WORK has been caused for intimating last week, that Mr. Henry Rush, candidate for the office of Superintendent of Public Instruction, in this State, denies the reality of the Christian religion. If we were mistaken we will thank any one for reliable information to that effect that we may make the necessary correction. The statement we published was taken from one of our exchanges, and to our knowledge has not yet been denied by any public journal. About Mr. Rush's politics we are in no way concerned, believing that a Superintendent of Public Instruction should in his work, rise above party and personal considerations. We would like to see in him a man who believes in the reality of the Christian religion. Since the time of the apostles, the cause of education has been mainly led by the advocates of Christianity, and we regret to see it pass into other hands. We again repeat that if Mr. Rush is a believer in the reality of the Christian religion, we will thank any one for the information.

WE would like to have the names of all the members in the Brotherhood who are not taking the *Brethren at Work*, that we may send them stamps and they will not come out in each congregation look after this matter. Send the names as soon as possible.

Bro. S. Z. Sharp preached a very acceptable sermon in the Lutheran church Sunday morning, Oct. 14th. His theme was, "Friendship, using Prov. 18:24. 'There is one that seeketh closer than a brother.' Some of his expressions were very pathetic, and produced a good effect."

For over one year James Chrystal, author of the "History of the Modes of Baptism," W. W. Reddick, President of Bethany College, Va., have been carrying a written column on Infant Baptism, through the columns of the *Christian Standard*. The debate has been deprived of much of its interest by the long intervals between the appearance of its several parts; but it is now closed, having come to an end last week.

We suggest a careful reading of Bro. J. R. Gibb's article on the second page of this issue, especially the last half. We like his idea of each element trying to show to the world its best light. We should provoke each other to do good works, and in that way we can show the world of God. Remember that if we have not the spirit of Christ we are none of his; let us therefore pay less attention to the faults of others, and more to the mending of our own; and by so doing we may convince the world that we are true Christians; and let others speak hard of us, and publish bad things concerning us, it will be well to remember that Christ and the apostles fared far worse. If the different elements cannot agree to walk together in union, let them part in peace, will resolved to pray for each other's salvation. It would be better for them to quarrel, or to even trouble over their property. We predict that the ones that exercises the most Christian judgment and prudence will be the ones to accomplish the most good in the long run.

It is a maxim of the Supreme Court, that we should be so contracted or interpreted, so that it may appear unjust. It is to be assumed that the intention of the law is just, and that object should always be kept in view when any one is to be made of it. While this is true of civil law, it should apply with equal force and propriety to divine law in all its parts. No individual is to be allowed to make it will make the divine requirements appear unjust or absurd in any of their application. The expression, "Salute no man by the way," is sometimes very unwise applied, and used as an excuse for not speaking to a fellow-traveler on the highway. Such an interpretation would certainly be very unwise. We will take the instance where the guest had not yet wedding garment on. It would make it particularly absurd to apply that lesson to a particular kind of garment that we are to wear, and if we do not wear that particular cut, we are to be cast out of the kingdom. Such an interpretation would certainly be very unwise. The Scriptures teach the necessary plainness, but the form of that plainness cannot be denied from the wedding garment referred to. May other instances might be referred to, but we will let this suffice for the present.

We are in receipt of an article addressed to the Brethren of a certain county, strongly urging them to vote the Anti-sectarian ticket at the coming election. The writer looks that it is the duty of the Brethren to take their stand on the Lord's side by voting as he suggests. It is well known that our people are opposed to the doctrine of a certain county, strongly urging them to vote the Anti-sectarian ticket at the coming election. The writer looks that it is the duty of the Brethren to take their stand on the Lord's side by voting as he suggests. It is well known that our people are opposed to the doctrine of a certain county, strongly urging them to vote the Anti-sectarian ticket at the coming election. The writer looks that it is the duty of the Brethren to take their stand on the Lord's side by voting as he suggests. It is well known that our people are opposed to the doctrine of a certain county, strongly urging them to vote the Anti-sectarian ticket at the coming election. 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Home and Family.

Worship—the fruit of righteousness is seen in peace that makes peace. —James 3:18.

A Hymn of Praise.

Almighty Father, gracious King,
Accept the tribute that we bring;
Be pleased to hear the singing of praise
Which from a grateful heart we raise.

In deep affliction, weakness, pain,
Where every earthly trust was vain,
Thou didst in condescending love
Send help and comfort from above.

Thy arms of love; thy arms of power,
Uplifted as in the trying hour,
And when thy wisdom saw it best,
Our suffering ceased and we found rest.

Returning strength, increasing days,
Oill for a song of joyous praise,
Ever Thy Lord, above us near,
And loud his acts of grace proclaim.

The Lord is great, a mighty tower,
In every dark and shining hour,
Let all his saints in hymns of praise,
And praise his name with glad voice.

JOHN SCOTT.

By the Wayside.

As we walked out into the country
The other day, we saw two leaves
Are already turning yellow, and sink to
the earth, carpeting the ground in manifold
colors. A sudden gust of wind may
scatter them higher and farther, but at
last they repute quietly on the bosom of
Mother Earth.

Look at the birds that have made joy-
ful the inhabitants of earth by their
sweet melodies! They have of late
been migrating to the south, to the
fairer climes, and while our northern
homes are surrounded by snow and ice,
the sweet songsters are journeying in
the "sunny South," enjoying a milder
climate and waiting for the opening of Spring
with its loquacity.

Did I learn a lesson from the falling
leaves? By looking closely, we can see
a great similarity between the leaves
and the souls of men. We enter the
world, and, like the leaves, we have a
mission to fulfill. Whether we be like
the towering oak or the humble shrub—
contrasting is denominated of all of us.
We behave as we do it with all our
power.

And the birds—what do they teach?
They tell us that, like them, they should
look forward to the time when we must
leave our present field of action, and
join the innumerable throng that has
gone before. This world, beautiful as
it is, cannot always be our home; we
must be preparing for a higher life. And,
always, we can reach that higher life
through "much tribulation" only, how
important that nothing impedes our
flight! O that we might watch! Too
often the things of this earth hold us
fast, and then we cannot reach the goal.

At other times the destructive power
of sin consumes our vitality, and we lack
strength to reach our heavenly home. O
that God himself might give us strength
in every time of need!

Well, the world would give, and the
darkness gradually enveloped the earth,
admonished me to go home. And as I
wended my way homeward, I thought of
the leaves and the birds, the lesson
they taught me, looking forward to that
brighter home where all is joy. That we
might all meet there, in the wish of your
fellow-worker,

L. A. F.

Mount Morris, Ill.

The Credit of Good Nature.

It is not of less suitability to be good-
natured in the few and rare moments of
severity when all humankind is troubled
than to be unkind. It is the man who
can endure the storm of adversity, and
remain cheerful, that is the most useful
to those around him; who, when oppressed
by cares, has yet an encouraging word
for his brother, when disappointed him-
self, has the disposition to point out
to others the star of hope; who, in his
sorrow, who may be most confidently de-
scribed as a most amiable man.

To His Son.

"My son, and an old head bent
Bowed to his hopeful knee," be sure to face
every enterprise that is proposed.
By this means you will gain the support
of all friends. But mark me, my son!
Be sure, in every case to oppose the
policy for carrying out the proposed en-
terprise, in this way you gain the support
of all enemies.

Moreover, it will be for the comfort
of your conscience that you face all good
enterprises; and it will be to the credit
of your judgment that you object to all
unwise plans.

And mark this, my son; that nothing
is easier than to find good objectionable
points in any plan or method ever pro-
posed by human beings. It is to be for-
tunate that, my son, that we can thus
avoid our own lives in the right, while
at the same time we can keep free from
complexion, and legitimately excuse
ourselves from all troublesome tasks,
and also keep our pockets from leaking.
So and the old dead-head Baptist, and
the devil and Aves.—E. T.

There is some promise in your Bible
exactly adapted to every trying hour.

Platrimonial.

STUDEBAKER—CLYDE—Near West-
phalia, Kansas, Oct. 10, 1882; by the
designer, J. T. Studenaker to Annie
Clyde.

BRICKER—GRABLE—At the bride's
home, in the Newcomb church, New-
comb, Kan., Mar. 29, 1883; by the
designer, J. T. Studenaker to Sarah
Grable, formerly from Washington
Co., Pa. M. O. HODGREN.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

GUTH—In Maryville, Mo., Sept. 21,
in his 65th year, Wm. Guth, Esq.,
of the Methodist church for 41 years.
Funeral discourse by Bro. Joseph
Glick. GEO. A. STAMMERSON.

MILLER—At his residence in Laporte
Co., Ind., Oct. 2, 1883, Isaac Miller, aged
61 years, 10 months and 8 days.

He was a member of the church from
1836; was called to the ministry in
1837. As a brother and minister he was
much respected and beloved, and the
church will feel a loss in his death. As
a father, husband and citizen he was
held in high esteem—two sons and one daughter
survive him.

The funeral services were conducted
at the Hall Hill M. E. church by the
writer, from 11 to 12 o'clock.

G. C. WINTER.

HOY—In the Yellow Creek congrega-
tion, Carroll Co., Ill., Oct. 3, from the
effects of a carbuncle on his neck.
William Hoy, aged 37 years, 7 months
and 12 days.

Deceased was a kind, affectionate
man; he left a sorrowing wife (a sister),
and three little children and many
friends to mourn their loss. Services to
be held on Sunday at 10 o'clock.

J. E. ELLERY.

ELDER—Sept. 27th, in Washington
congregation, Kossuth Co., Iowa, El-
der Athanasius Elder, wife of John Elder,
aged 10 years, 9 months and 10 days.

She went to bed as well as usual on
Thursday evening; on Friday morning
Bro. Elder arose, made a fire and then
called the sister, getting no response.
He went to her, and found her silent in
death.

Catharine Elder was born in Wayne
Co., Ohio. When four years of age, she
was removed with her parents to Rich-
land Co., O., and was there married to John
Elder, Oct. 18, 1852. She died, the latter part
of November, 1883, when she remained un-
der the death, having lived with her hus-
band 30 years, 11 months and 14 days.

She was the mother of seven children,
three of whom preceded her to the spir-
it world. She was a devoted member of
the German Baptist church for many
years. She was a kind and motherly
woman to all. In her departure her
husband has lost a kind and devoted
wife, her children have lost a kind and
loving mother, and the church has lost
one of its best members.

The church and the neighbors deeply
sympathize with the bereaved family,
and hope to see all meet again in that
new bright world, where all will be
well.

The funeral was preached by David
Younger, at Oak Grove church, Oct. 1,
from Philip 3: 20, to a very large audi-
ence.

JAMES CALVERT.

PETTY—In the Blue Ridge congrega-
tion, Clinchburg, Co., Va., Sept. 27, 1883;
by the designer, J. T. Studenaker to
Harriet E. Petty, wife of Bro. Newton
Petty, aged 37 years, 9 months and 22
days.

JOHN BARRETT.

Announcements.

Love-Singers.

Oct. 27, at 4 P. M., Sugar Grove, Wells
Oct. 27, at 10 A. M., Pittsburgh, O.
Oct. 27, at 8 P. M., Nettie Creek church,
near Ringwood, Wayne Co., Ind.
Oct. 28, at 10 A. M., Tyrone, Carroll Co.,
Ind.

Oct. 28 and 29, at 10 A. M., Nilesch
church, 4 miles south of Nilesch,
Kan.

Oct. 28 and 29, at 4 P. M., Salem church, Marion
Co., Oregon.

Oct. 28 and 29, 29, Milline church, Platt
Co., Neb.

Oct. 28 and 29, at 10 A. M., Anielian
church, Franklin Co., Pa.

Oct. 28 and 29, at 10 A. M., Vernon, Augusta
Co., Va.

Oct. 28, 29, at 4 P. M., Macungie church,
Montgomery Co., Pa.

Oct. 28, 29, at 10 A. M., Hudson church, Ill.
Oct. 28, 29, at 4 P. M., Greenbush
church, Maryland, Greenbush, Md.

Oct. 28 and 29, at 10 A. M., Grant Co.,
Ind. Stop at Indianapolis.

Nov. 4, at 4 P. M., Loraine, Ill.
Nov. 4 and 5, at 10 A. M., Astoria church,
Ark.

Nov. 4, at 4 P. M., South Brothers church,
seven miles south-west of Madison, Dage
Co., Ga.

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What eyes unborn will see thy flaming orb,
Till in the humming ring thy rays absorb,
What wondering eyes behold the Morning Star,
Triumphal Advent on thy Orient Car!

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M. Morris, Jr.,
Editor.

VOL. VII.

MT. MORRIS, ILL., OCTOBER 31, 1882.

NO. 43.

NEVER MIND WHAT "THEY" SAY.

Don't worry or fret
About what people think
Of your ways or your aims,
Of your foot or your hand,
If you know you're doing
Your best every day,
With the right on your side,
Never mind what "they" say.
Lay out in the morning
Your plan for each day,
And never forget
That Old Time is power.
That's the motto
"Men's truths old and new,
The world is to say
That's the motto."
Then come the minutes
That mark the hours,
And pluck in your pilgrimage
Honor's bright flowers.
Should gladness assure you
Your course will not stray,
With conscience at rest,
Never mind what "they" say.
Be not led, forgetting
The lessons of daily
That jetties us slowly
While marching along,
That forward and upward,
And make no delay,
And though people talk,
Never mind what "they" say,
—Palmer Jordan.

TO ELD. S. Z. SHARP.

BY J. S. MORRELL.

My Brother:
IN BRETHREN AT WORK, No. 30, Ches-
nut-street, under your signature I find the
following statement:

You say "The example and command
implies that the virtue lies in the washing,
as in being washed, for Peter was clean
before he was washed, and Judas was not
clean after it." (Paragraph on feet-wash-
ing.)

Dear Brother, to say that the virtue in feet-
washing lies only in the washing, will, in my
judgment, hardly bear a Scriptural or logical
investigation. It is true that the direct com-
mand of Christ is on the side of washing:
"How could there be a washing without
something to be washed?" And, is it reason-
able to suppose that Christ should select an
object to be washed without a design in the
object, and a blessing to be obtained through
the object?

In about all acts performed by me to an-
other, two phases are obtained: the *active* and
the *passive*. Thus, a person giving a drink of
water to me is that I thirstily, take the active,
and the person receiving the drink, the pas-
sive phase. The person receiving the drink
gets the immediate blessing, but the person
giving the drink will also be blessed, if he
does in the name of a disciple. "For he
that giveth a cup of water in the name of a
disciple shall in no wise lose his reward,"
and the person who thirstily takes a natural
blessing is imparted. But to return to our
subject, the object to be washed, as selected
by Christ, is the feet. Now if no virtue or
blessing is attached to the object washed, or
being washed," and only in the washing,
then Christ might as well have selected
his hands or face. The truth presses itself
home to all that believe, that the person washing
and the person washed receive a blessing.
Christ had a special design in
choosing the feet as the object to be washed,
and that no other members of our body
could answer so well to the design.

In order to get before our minds clearly
out of the Peter being clean before his feet were
washed, I will quote the paragraph in which
that term, it is necessary to refer to the
narrative. "Then came he (Christ) to Simon
Peter, and Peter saith unto him, Lord dost
thou wash my feet?" John 13:9. Here
Christ had come up to Peter, ready to wash
his feet. Peter begins to decline. "Jesus
answered and said unto him, What I do,
thou knowest not now, but thou shalt know

hereafter." John 13:7. Peter's opposition
grows stronger, and he plainly tells the
Lord, "Thou shalt never wash my feet." Je-
sus then tells him the consequence, if he
persisted in his refusal: "If I wash thee, thou
hast not peace with me." John 13:8. When
Peter realized the consequence of his
disobedience, he wanted more done than the
Master deemed necessary by saying, "Lord,
not my feet only, but also my hands and my
head." John 13:9. Christ, then follows
with the language on which I suppose you
have based your argument by saying, "He
that is washed needeth not save to wash his
feet, but is clean every whit, and ye are
clean, but not all." John 13:10.

From the connection of the narrative, it
becomes evident that when Christ said, "Ye
are clean, but not all," that all the disciples' feet
were washed, for this language follows the
ready submission of Peter to feet-wash-
ing. Again, had Peter persisted in disobe-
dience, how could he have been clean? He
would have been so clean that all his
part in Christ would have been severed.
What was true of Peter, would have been
equally true of any of the other disciples.
When Christ says, "He that is washed need-
eth not save to wash his feet," he meant to
inform Peter that it was not necessary to
wash his hands and head, as Peter had re-
quested him to do; the plain English of
which is, He that is baptized, needs no other
washing except feet-washing. Hence we can-
not see on what to base an inference, that
Peter was clean, in the sense in which Christ
was that time before his feet were washed.

Again, "Judas was unclean after his feet
were washed." This we readily admit, but
not on the ground of his feet being washed,
instead of him washing, but on the ground
of his traitorous heart. Then, if on account
of a base purpose a person remains unclean
after feet-washing, does it not follow as a
logical conclusion, that believers whose pur-
poses are good, obtain a cleansing? Would
any one suppose that if Judas had washed
some one's feet instead of being washed,
that very virtue would have
accrued to him on that account? Surely not.
Again, would any suppose that if Peter
would have washed some one's feet, but
would not have his own washed, that he
would have been clean? Surely not.

Feet-washing, to have the designed effect,
presupposes a proper state of mind and
heart. Like all other ordinances, and where
these are lacking, neither washing or being
washed, will do any good; but where these
are present, the washing will benefit both the
washer and the washed.

This is a principle that runs all through
the Gospel. Christianity in its application
and effects is eminently mutual, and rarely
terminates in itself. The administrator of the
ordinance of baptism realizes a blessing in
obeying the instructions of his Master, while
the person baptized obtains a blessing. The
washed is obedient to the ordinance of baptism,
Christ assured the apostles, that though
they would have many trials to endure, and
be brought before kings and rulers, for his
sake, and be cast into prison, and suffer per-
secution, in order to impart the blessings of
the Gospel to others, yet for all these suffer-
ings and privations they should have a reward
inward in the world to come. This same
principle obtains in charity: "It is more
blessed to give than to receive," yet both
giver and receiver are blessed.

Now, dear brother, I have written this
clearly out of a spirit of controversy, but for
the sake of peace, I might, if possible, have
written the truth. After giving these things a
careful, personal, you can follow with such remarks as
you may deem proper, and publish yours in
this B. at W. if you deem proper.

LU. DE. MO.

We are much pleased with the above
friendly criticism of our article on feet-wash-
ing, and that we agree as well as far as we

understand each other. We agree with him
in saying that there is in almost every act
commanded by Christ an active and a pas-
sive phase with a corresponding blessing at-
tached if accompanied with the right spirit.
But we hold the position that the active will
not answer for the passive but that either one
will answer for both. If a disciple washes
the feet of another in the right spirit, he re-
ceives the blessing promised by Christ, who
says, "Happy are ye if ye do these things."
He does not say, Happy are ye if these
things are done to you," but "if ye do them."
Whatever blessing may be bestowed upon
the one who is washed, he will have no right
to claim the blessing of one who washes un-
less he washes also. He who washes receives
the blessing attached to washing; he who is
washed receives the blessing that follows be-
ing washed, while he, who both washes and is
washed receives both blessings.

He who goes to a Love-feast and does not
wash another's feet, cannot go home and
say he fulfilled that part of the com-
mand which says "wash," any more than he
can go to the Lord's table, and hand the cup
to another but not drink himself, then say
he obeyed the command, "Drink ye all of it."
We can no more claim a blessing for what
we do not perform in one case
than in the other. The command, "To wash
one another's feet," is as obligatory to every
one as the command, "Drink ye all of it."
When my brother says "The direct com-
mand is on the side of washing," I think he
admits this, and I trust the day may come
when all churches see alike, and that every
one who professes to be an humble follower
of Christ may receive the blessing both of
washing and of being washed.

S. Z. SHARP.

WHAT SHALL WE BE?

BY M. N. EISELMAN.

In times of severe trial, we may truly ask,
what shall we be? Shall we be cool, calm,
sober, patient, when we are smitten and cru-
elly treated? Most assuredly, for the King
of kings declares, "Blessed are they which
are persecuted for righteousness' sake: for
theirs is the kingdom of heaven." And as if
this promise were not sufficient to make the
persecuted man rejoice, the Lord adds:
"Blessed are ye when men shall revile you,
and persecute you, and shall say all manner
of evil against you falsely for my sake. Re-
joice and be exceeding glad, for great is
your reward in heaven: for so persecuted
the prophets which were before you."

Mat. 5:10-12. This takes the reviled and
persecuted wholly under the hand of the
Lord. And when we are reviled, persecuted
and buffeted for wrong-doing we receive what
is justly due, and we should not murmur.
On the other hand, if we are reproached
and our name cast out as evil for doing our
duty, we are commended to "rejoice, and be
exceedingly glad."

Brothers, you who claim you are persecut-
ed and reproached "for righteousness' sake,"
do you rejoice, and are you glad? Or do
you throw stones, retaliate, render tooth for
tooth, sword for sword? If so, then you are
not blessed, and "your glorying is vain"—ye
are yet carnal. To claim persecution, and at
the same time use brute force, which is an
indicative of revenge, is *persecution*. A
man might claim injuries as his, but claim-
ing it does not give it to him nor prove that
he *is* as it. In these times when men's
hearts fail them—when there is a running to
and fro—when turmoils and vexations and
affairs arise, it becomes the duty of all to
"watch and pray," to meditate much upon
the Law of the Lord, which not only *controls*
the soul, but *keeps* it pure, and leads into
eternal glory. "Offences must come; and if
possible, they must be healed. To cut off an
offender, is good; to cure him, is better; but
to prevent him falling is best of all." He

who loses the spirit of Christ will diligently
prevent others from falling; will be expec-
tations in healing; and firm in retaining purity,
and in removing heedy offenders.

"Trespasses against our brethren are all
motors of aggression upon their person,
property or character. They are either pri-
vate or public. Christ's love leads us to re-
vile and personal offences, as recorded in
the eighteenth chapter of Matthew, com-
mends itself to the approbation of Jew and
Gentile all over the world. In view of these
facts, it will be *Christians*—brethren of the
faith, "lovers of God," "faithful children,"
"prince-messiahs," "sons of the living God,"
"of one mind," long-suffering, kind, patient;
swift to hear, slow to speak: all for Christ's
sake, and we shall be blessed!"

Written for the edification of the pure in
heart.

JOHN KANE AND THE BAND OF ROBBERS.

JOHN KANE was the name of a good man
who once lived in Poland, where he taught
and preached. It was his rule always to suf-
fer wrong rather than to do wrong to others.
One night when he was riding through a dark
wood, he all at once found himself at the
mercy of a band of robbers. He got down
from his horse, and said to the gang that
he would give up to them all he had about
him. He then gave them a purse filled with
silver coins, a gold chain from his neck, a
ring from his finger, and from his pocket a
book of prayer with silver leaves.

"Have you given us all?" cried the rob-
ber chief, in a stern voice. "Have you no
more money?"

The old man in his confusion, said he had
given them all the money he had; and when
he said this, they let him go. Glad to get off
so well, he quickly went home, and was as-
sured of sight. But all at once the thought
came to him that he had some gold pieces
stitched into the hem of his robe. These he
had quite forgotten, when the robbers asked
him if he had any more money.

"This is fortunate," thought John Kane;
"for if the money would have been his, he
would have been hanged, and he would not
have to beg his way, or suffer for want of
food or shelter. But John's conscience was
a tender one; and he stopped to listen to its
voice. It seemed to cry to him, in earnest
tones:

"Tell not a lie! Tell not a lie!"
These words would not let him rest.
Some men would say that such a promise,
made to thieves, need not be kept; and few
men would have been troubled after such an
escape. But John did not stop to reason. He
went back to the place where the robbers
stood, and, walking up to them, said meekly:
"I have told you what is true. I did
not mean to do so, but fear confused me; so
pardon me."

With these words, he held forth the pieces
of gold; but, to his surprise, not one of the
robbers would take them. A very strange
feeling was at work in their hearts. These
men, who had not been, could not laugh at the
pious old man.

"Then shall not steal," said a voice with-
in them.

All were deeply moved. Then, as if in-
fluenced by a common feeling, one of the robbers
gave back the old man's purse; another, his
gold chain; another, his book of prayer; and
said nothing, led up his horse and assisted
the old man to mount.

Thus all the robbers, as if quite uncon-
sciously of having thought of harming so good a man,
went up and asked his blessing. John Kane
gave it with a devout feeling, and then rode
on his way, thinking God for so strange an
escape.

Those who are so ready to criticize others,
should be sure that their words and actions
are perfect.

Religious Essays.

None.—We write our other things into you, then what you read or acknowledge; and I trust you shall acknowledge even to the end.—A. Cor. II. 15.

SUFFERING.

BY J. J. KIMBERY.

In all the mission here below
Of Christ the Son of God,
To save the creature doomed to woe,
The suffering paths he trod.

They oft with imprecations vile
Impetached his mortal name,
But all in him there is at ease,
They could not find his defence.

View him upon the mount
All might with God in prayer;
His grand anxiety record,
O save the sinner there.

His mortal suffering, Oh how great!
William Calverton,
When all these seemed him to forsake
To better agony.

A body was for him prepared,
To suffer in and die,
Upon the cross what he endured
For suffering you and I.

O let the mind that Jesus had,
To do his Father's will,
Be so to be by him led,
And follow Jesus still.

And when our suffering time shall cease,
Upon this earthly clod,
O then we'll have an endless peace,
A kindred with God.

WEEP NOT.

BY R. W. STRICKLER.

To Brother James Allen Wade and Wife:—

"Weep not for the dead." That life is transitory and the thread of existence very fragile, we have ample experience from the earliest gibberings of reason. Everything around us serves to evince the uncertainty of time. Let us consider how rapidly the days have fled and the years have elapsed, and how imperceptible their flight. If we attempt to call them to our memory, to follow their rapid course, we shall find ourselves unaided and without a hand to help us. In infancy devoted to the diversion of that tender age here fled unheeded and left us to tread beside. How often during the giddy thoughtlessness of youth when beguiled by passions and pursuing wild pleasures, you had no opportunity nor desire for reflection. And when succeeding years have rendered a change of habit necessary, some of us have thought that we would not care to become rational beings, but the cares of the world occupy our attention, and so possess our souls as to prevent our reflection upon the manner in which our hours have been passed. Our families increase, our cares and efforts to provide for their necessities likewise accumulate, old age insensibly approaches us, and perhaps there will then be an equal inability and want of leisure to reflect upon the present, or to remember what we have done and what we have neglected to do. Thus we may never know the great end for which we were designed to answer in the creation. Then let none of us defer reflecting upon this state till old age, for we can never be certain of attaining it. So delicate is the Tree of Life that with difficulty it advances to maturity; often nipped in the bud it perishes before its petals have expanded; even vigorous shoots which promise to flourish with strength and with beauty have their sap withered and die.

You she is gone to the grave; death is gone, Through sorrow and darkness encompass the lamb, The angel has passed through its portals for love, And the lamp of his love as her guide through the gloom.

To leave the language of metaphors, how many a noble youth formed in nature's fairest mold just as the virtues are beginning to open and his mind to beam, bows beneath the pale messenger death. How many of the fairest sex, with charms sweet as the morning breeze upon the opening flowers, whose attractive graces entwine the hearts of bold ones, live but to show the beauty of nature, and then, as if too refined for this sphere, wing their flight to purer regions of bliss. And how since we are permitted to pass the period of youth safely

through the many dangers which threaten us, we are still uncertain as to the continuance of another hour.

Let these reflections induce us ever so to live as if the present day was to be the last of our existence, and we shall then pass the time in employment suited to the nature of intelligent and rational beings, fitted and qualified for an upper and better kingdom where we may forever sing the songs of the redeemed who have gone before.

THE HARMONY.

S. Z. SHARP.

From *Brother's*—How do you reconcile Mark 14: 3, with Luke 7: 38.

GILFILLAN LEBER.

These Scriptures relate to the anointing of Jesus by a woman, while he sat or reclined at the table. Mark states that she anointed His head, while Luke says His feet were anointed. The attendant circumstances strongly suggest that there were two different women. The statement of Mark agrees so far with Matthew 26: 7-8, and John 12: 2, as to leave no doubt that these three allude to the anointing by Mary, the sister of Lazarus, and that it took place at Bethany, while Luke says the one anointing was "a woman who in the city was a sinner," and from the context we could hardly infer that it was at Bethany either, for "afterward he went throughout every city and village." Luke 8: 1, while the anointing mentioned by Mark 14: 3, took place two days before His crucifixion, during which time He did not leave the vicinity of Jerusalem.

S. Z. SHARP.

DUTY.

BY FLORA E. TEAGUE.

"It is to be feared that thousands, even of intelligent persons and persons who are supposed to be religious beings, have no conception of the greatness of the idea of duty, of moral accountability, of the meaning of the word *ought*. But it is certain that nothing is well done until it is done from the sense of a controlling principle of inherent and essential rightness. Duty is the child of Love, and therefore there is power in all its teaching and commands."

The above words helped to fill out a column in that excellent publication, "The Pioneering Journal," and the thought struck me during my first reading of it, how many are striving to shut the power and force of the word *ought* as it is given unto us in the inspired volume. Whenever a seemingly-hidden command is distasteful to any one, although a self-consciousness makes one feel that it is essential, every excuse that can be found is brought to prove the uselessness or necessity of doing what Jesus says we ought to do.

A good, loving and obedient child will readily obey, whether the command is *ought* or shall. And so will every Christ if we love him as we should.

Observe the worldly love we have for one another, if you please; when the soul is wrapped up in the heart's affections. Many a time is an ungodly selfish desire led and complied with. This is the desire and love we also owe to him who has redeemed us. "If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet." St. John 13: 14. How any one can profess to love Jesus, and pass over this strongly-expressed desire of our Savior without complying with it, has been dark to me, and a greater mystery yet is, that they think this ought to be attended to, and that it is right to do so, yet never make any endeavors toward that end. "If thy mother said thou be condemned." Matt. 12: 37. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17. Christ says in Matt. 23: 23 in speaking to the scribes and Pharisees, "Who unto you, scribes and Pharisees, hypocrites! for ye pay the tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Is not this very plain? If it is woe unto them for neglecting these matters when they knew better, will it not also be woe unto us when we neglect his commands? And is any one clearer or plainer than what is taught to us in St. John 13: 14? Love of prohibition cannot make us do many things; we ought to do towards our fellow-creatures. Cannot the same love prompt us to labor for Jesus? Many things we ought to do for an inherent principle of rightness, that we do not do. May the Lord strengthen us for all the duties which we ever present themselves before us, and may we love to do what he tells us to do, because we love him.

TO MOTHER SUPREME OF PHILADELPHIA.

BY C. H. BALSAROTON.

With heart and lip you can sing Psalms 126: 3. God is always doing great things for us, but because his blessings are so common, and come to us so naturally, we are prone to forget or overlook how great and wonderful they are. What a glorious gift is Light, first-born of creation, and what a profound mystery! It is visible and cannot be felt. We live in the glow of sunlight. We eat and drink it. The glory of the floral world is but a dim reflection of "the glory that excelleth," the sun in the firmament of heaven, and the Sun in the Heaven of heavens. So also of the air. Five minutes without this breath of God, and the whole world would be a cemetery. What is light? What is air? There is more of God in them than in most persons' religion. "God is light, and in Him is no darkness at all." When God commanded light to be, light was. The sun comes out of God—light of Light. Through the Son, or Logos, comes the sun, the symbol of Jehovah. The light that betimes the world and shines upon our daily path, is a stunning sermon on the character of God, and the necessity of holiness. "If we walk in the light as He is in the light," then are we saints and brethren. No church possible without a common mark that keeps every member in his place. A dreadful eclipse has fallen on the Brotherhood, we are walking too much in darkness and alienation, and self-assertion, and hence we are confused and split and rent, for he that "walketh in darkness knoweth not whither he goeth." God is sending down volumes of pure Gospel preaching in the light that shines for all, but we are busy with our little creeds and isms and ideologies, and "declaration of principles," trying to make a sun out of midnight. The light shines into darkness, but the darkness never originated light. Every sun-beam, and every sun-absorbing, sun-reflecting flower puts us to shame. "I am the light of the world" is Gospel and creed enough for all honest, trusting, God-faithful souls.

But some want to make gospels of their own, a book twelve thousand pages square, with one thousand million figures, every written every algebra thought, desire, imagination, word and act of every soul ever born, with a "thus saith the Lord" prefixed to each separate sin.

We can ask too much of God, ask unwise because it is not of faith but under the prompting of ungodly desire. The sons of Zebulun get their mother to pray foolishly in their behalf. O wind height and depth in Christ's sad, solemn answer: "can ye drink of my cup, be baptized with my baptism?" How resolutely and how ignorantly they reply, "we can." That is the photograph of thousands to-day. God speaks not when speaking means hindrance instead of guidance. His silence is as golden as his revelation. No danger that God will destroy his own work by too much talking. He says one word and means ten thousand, yet, an endless evolution of wonders. eternity will never finish the lesson in the monosyllables God, Christ, Cross, love. He gives us his life, and says *Love*, "be ye holy" live as I lived in the flesh. Who wants more creed than that? or more "mandatory"? What Christian can make use of more? Who is good and kind and divine enough to fill out these four prop-

erant monosyllables: "God—is—*ye*—FLESH." Heaven and earth do I call to witness that the ignoring of this, and this alone, is the cause of all our troubles. The infidelity of God made Adam a living soul. The infidelity of God made Eve a soul. And the duplication of this by the Spirit alone makes a Christian. All personal practical questions are settled by this fact, or not settled at all. God in the flesh is surely meant to be directive and prescriptive of the flesh. So much we must admit, or be blank infidels. Who is to tell what is signified by the flesh? The Word, with its broad, deep principle and our own conscience in its own light at the light of the Spirit. "The law is not for a righteous man, but for the lawless, the obedient," so mandatories are for the self-willed and licentious, "who walk after the flesh," and "mind not high things." Were it not for those who take the Gospel of Christ out of the region of faith, and manipulate it by carnal reason to suit the Adamic inclination, Zion would be at present. I refer not here to any smugged faction, but to a fact that is found under broad brims and red coats as easily as under the redcoat company of professed believers. Some are not subject to the cross and indeed cannot be, because the trustful self-sacrificing mind of Christ is not in them. Because the Bible mentions their particular delinquency, they assert that the Bible is their only creed, and cling to their sin. To crush such folly some that good to pass "mandatory," but as the omission of naming all sin makes the Bible as weaker, so the addition of prohibitory enactments makes it no stronger. And yet for the sake of those who seek to come up an ungodly nature under the letter of revelation, it may become imperative to give literally to the principle of the cross in revelation to sins never mentioned in the Scriptures. "Not of the Father, but of the Son" is an all-inclusive representation of sin, but how few see it in their own particular sins and attitudes and mannerisms. It is on the road to ruin. Not that the mandatories are not all in be vital concord with the essential law of Christianity, but that it indicates the absence of the self-moulding, self-directing, all-governing life of God. The precepts and commandments and institutions of the Gospel are neither brides nor spurs, but an exact mould for the essential nature of the inflexible Deity. Whether hit or miss, the mind of God in the accommodation of the doctrine of the cross to the exigency of the times, the Bible remains the same, the Book that is dear to God, whatever liberties we may take with it, punishing ten thousand sins it never mentions, and blessing ten thousand acts it never enjoins, but which grow out of the unbellying Christ as flowers and fruit come out of the sap of a tree.

There are no souls in the Brotherhood who are so willing at to such authority and so ready to do that those who have all the authority they need, and all the liberty they need, in God incarnate. If God in the flesh is not enough for the best interests of humanity, we must needs turn to atheism. Had there been no cross in the culmination of the Divine-human life, Bethlehem would be the synonym of imposition. The death of the Godman for the ransom of his creatures should burn our cheeks into cinder for very shame over our wretched monisms and misrepresentations and fabrications, and heaven and hell-distinguishing self-indications. It is contemptible and sickening to spread out to the gaze of men and angels the effluvia of the unsanctified heart, and claim for it the endorsement of him who stood before the judgment of injustice and cruelty as a lamb dumb before his shearer. How can a creature love an enemy, a persecutor, one who has not the love of God in his forehead? His spirit is in his heart. Out that we were God-minded, discerning the truth by Divine intuition, then we could not be left apart in sentiment, and in heart ever one.

God is better served in resisting a temptation to evil than in many formal prayers.

UNDERSTANDING AS WELL AS DOING.

My attention was called to the "Knolly Jewel-Tree," as reported by Wm. M. Knolly, the first time they realized in partaking to either of the ordinances of the Lord's house, and especially was I struck with a remark, that we will all do well to heed. (See R. & W., Vol. 7, No. 41.) While in the exercise of washing one another's feet, how important do we look to the motive that prompts us to stoop and wash a brother's feet. Is it the spontaneous result of the high regard we have for our brother; have we a corresponding principle of love and affection, symbolized by this act? These, and similar thoughts should occupy our minds while engaging in this work; while the eye of faith would be upon the thing significant—"If you know these things, happy are ye if ye do them." And also of the Christian salutation, the "holy kiss," any nominal Christian can administer a kiss, but it is altogether another thing to administer a "holy kiss." Any careless professor can sit at the Lord's table and partake of the emblems of our Lord's broken body and shed blood. But it is altogether another thing to discern the Lord's body. Of what is boasting then? It is excluded. It does me good to hear from real thinkers. I get more from one paragraph like Bro. Lyon's query, than from a whole page of well, I am no fault-finder.

USURY.

The following clipping from the Kansas State Journal, and addressed to the ministers of the United States, deserves a careful reading, and we predict that it will puzzle more minds than anything that has appeared in these pages for months:

We are not a theologian but we read the Bible. Recently we have found a few texts that have never before been found a minister preached. We publish and ask the clergy what they mean. Opening the book at Leviticus, 25: 35, 37, we read:

And if thy brother be weary poor, and fallen in decay with thee (become a sort of a "tramp"), then shall thou care him; you thought he is a stranger, a convert that is not very rich with thee.

Take thou no USURY of him, or increase; but fear thy God; that thy brother may live with thee.

It would not give the money upon USURY, nor lend him thy vehicle for increase.

Was the Lord that said this, the friend of the poor. He said it to Moses on Mount Sinai.

Read verse twelve, of the twenty-second chapter of Ezekiel, these words:

Is there here they take gifts to shed blood; they have taken USURY and extortion, and have forgotten the God that gave them life.

This was one of the sins of Jerusalem.

Turning to the 23rd chapter of Deuteronomy, we read, in the 19th verse, these words:

Thou shalt not lend upon USURY to thy brother; money of money, usury of usury, money of money, shall not be lent upon usury.

Turning again to the 5th chapter of Nehemiah, that man of God who built the walls of Jerusalem, with one hand while he fought his enemies with the other, we read these verses:

And there was a great cry of the people and of their wives against their brethren the Jews.

Because also there was that said, We have mortgaged our lands, vineyards, and olive trees, that we might buy corn because of the dearth.

There was also those that said, We have borrowed money for the King's tribute (taxes), and that upon our lands and vineyards.

Yet some of them said, We are brethren, and our children are their children; and to, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; rather than that we should be made to pay, for other men have our lands and vineyards.

And I was very angry when I heard these things, and I was very angry.

Then I consulted with elders, and I related the tales, and the rulers, and said unto them, ye cast USURY upon one of the brethren. And I set a great assembly against them.

And I say to leave all this USURY.

And I say to you to know, even this day, their lands, their vineyards, their olive yards, and their houses, and the households part of the money, and of the corn, the wine, and the oil that ye exact of them.

And we will read the 15th chapter of Ezekiel, where "saith the Lord God" that he

who taketh no USURY shall live, and he who taketh USURY shall die.

Now turn to the New Testament and from the 21st chapter of Matthew, 12th and 13th verses we read:

And Jesus went into the temple of God, and cast out all those that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be the house of prayer, but ye have made it a den of thieves.

We desire to ask the ministers of the United States a few questions:

Do you believe these things?

Is this the same God that you believe in to-day?

Is he the same God that you how down before in your prayers?

Is this the same Jesus that you preach to-day?

If to-day the same God stood face to face with Moses on Mount Sinai, would he utter the same words?

If to-day He should speak to the world through an angel, Ezekiel or another Nehemiah, think you that he would say the same things?

Has he changed?

Have the fundamental principles been changed by which man's nets toward his fellow-men are governed?

Were not the truths then uttered eternal and divine truths?

Do you not teach them and preach them today?

And if to-day the same Jesus, whose bare feet trod the stony roads of Jerusalem, should visit the world, and find the money-changers within the temple of God, within the church, where you preach and pray, would he not cast them out as He did nearly nineteen hundred years ago?

Do you ever stop to think of that one word USURY?

In reading the Bible, have you not discovered that USURY is classed with the sins of idolatry, murder, theft, perjury and other similar offenses?

It is useless to tell you that usury means any rate of interest, money, however small, although it is a fact that modern Christianity has accustomed itself to the pretence that usury means excess of the legal rate of interest. You know better, because you are a scholar and have studied the law, biblical and civil.

Now then let us ask you one more question:

In your whole ministerial career, have you ever preached a single sermon against USURY?

You have had the courage to face the Devil year after year, and denounce him in unmeasured terms, and yet not once have you had the courage (excuse us if we talk plainly) to stand up face to face with a banker, or mortgage holder, and denounce him for taking USURY.

Year after year upon each and every Sunday, you have stood up before a congregation of men, two-thirds of whom are either the givers or receivers of USURY, and preached from the Book wherein are contained the passages above quoted, and yet not once, no, not once have you had the courage to denounce in fitting language the sin of USURY.

Do you not know that Usury is the vampire that is today gnawing at the vitals of the Republic?

Do you not know that there is a constant and unceasing "great cry" going up from the people of this country, even as it did in the days of Nehemiah, against the "extortions of the Usurers?"

Do you not know that there are tens of thousands of men in our land to-day who have "mortgaged their lands, their vineyards (farms) and houses" for money borrowed to pay taxes (king's tribute, as it was called) and to buy bread for their wives and children?

And do you not know that it has brought their sons and daughters into servile bondage, and that they are unable to receive bond their houses and their lands?

Yet not once have you, a man of God, lifted up your voice and demanded that their lands, their vineyards, and houses should be restored to their original owners.

Not once have you threatened to say: "I was very angry when I heard their cry."

Are you afraid of offending that prominent member of your church, knowing as you do, that he lives by coupon clipping?

Which do you fear more, God who says, "Thou shalt not take Usury," or the Usurers themselves?

How would you answer these questions this night, if the Jesus who cast the money-changers out of the temple should stand at your door and knock?

If you are not afraid of offending money-mongers and usurers will you stand up in your pulpit and preach just one sermon against the sin of Usury?

Will you tell your congregation that Usury has been worse than war, pestilence, and famine, and will you tell them that the sword has never done a hundredth part as much as usury does in spreading mankind?

Will you tell them that thousands of years ago God declared that usury was wrong, and if it was wrong then it is wrong now?

We ask you to do these things because we believe, as solemnly and sincerely as you believe anything that you can read in the Bible, that usury is the Great Wrong, the Crying Evil, of the present day and generation!

We implore you aid us, because, through study of this question of usury we believe that it is threatening the liberties and welfare of the great army of bread-winners and hand-workers who do not have the time to study the question for themselves.

We beg of you to raise your voice in condemnation of the great crime against Labor, because its pernicious results are endangering the life of this great Republic, and jeopardizing the happiness and welfare of its people.

PROHIBITION.

BY JOHN KESSELEY.

Will we do God's will if we help to put away the liquor traffic? I say yes, we will. And every brother and sister should say yes.

Is there no aid to be had? Is there no cause to say yes?

The liquor traffic is one of the worst evils in the world, as it will bring many an untimely grave unprepared, which will be a greater loss than all the liquor to be saved. I believe thousands of souls would be saved if there were no intoxicating drink in the world; then put it away at once. It not only destroys souls and bodies, but robs many dear families of bread, and often causes dear mothers to be killed and dear children, also. Often children will be separated from one another on account of a drunken father, or step-father; yes, your brother, doctor, writer, had to see his dear mother abused, knocked down, and the dogs licked up the blood; she took three marks to the head; she was like a drunken man; she had to leave the house; she had to leave the liquor traffic? Of dear reader, will you stop and help to exterminate the evil?

Will you, I say, and I say younger brother, and sister older than myself, with a dear mother to die to some neighbors for refuge in the dark night. Is there not cause to try to get it away? O, how often did I wish there was no liquor in the world. And will there be no stand back, when I have the liberty to help exterminate the evil traffic? I say no, I will stand back, though I have not voted in twenty-eight years at a political election, have taken no part in politics. But, dear brethren, if we are allowed to help put away so great an evil, I do think it is time for us to do our part, and help to put it away, as we know it to be one of the greatest evils in the world. Some say it is no evil. I think so myself, if we let it alone, but there are so many who we let it alone, but there are so many who will not let it be. I might as well say I don't kill a rattlesnake or a copperhead, or don't try to get away from them, though the poison of their bite will produce death. I do think we should fear the serpent more than that will kill both soul and body than the one that can kill only the body. O, let us all help to kill the serpent that has killed its thousands, and will kill its thousands more if it is not overcome.

I once heard an old Baptist minister ask our dear old Elder Daniel Cripe, "Which can do the most harm a barrel of liquor, or a barrel of powder?" The answer was, "Neither will do harm if they are let alone." But as there are so many who will not let it alone, there are so many who will not let it alone, there is so much to be done. Yes, some say put it away from among us. I wonder if they do not put it away. I wonder if these who say so would see a man with a revolver in his

hand, going to shoot his son, and not take the weapon from him, or at least try to take it away? All say, take the revolver away from him. Now, suppose I come along and say, let him have the revolver and kill the son, all would say I was a wicked man. But, I would say, I can only kill the body, and cannot kill the soul. But, they would all say, we don't want the body killed.

Now, dear brethren, if we can get that away from man, which will destroy both soul and body. I hope we will get the best of us can, as there are so many dear children suffering for bread and clothing. I can talk from experience. When my dear mother would work to get food and raiment, it was often taken and given for liquor, and we would all sit down and weep. O dear! do help, and don't say no. If we keep sleep away from wolves, they can't kill them; so it is with the drunkard, keep liquor away from him, and he won't rob his wife and children of their earnings. Let us do all we can to exterminate the liquor traffic.

EDUCATIONAL.

BY S. Z. SHARP.

—A NUMBER of brethren and sisters paid the College a pleasant visit last week on their way to the Love-feast. We are always pleased to have the members call and see the school.

—Who are the educators of our children? Are some of their street companions instructing them in the ways of sin, telling them how to violate the laws of God, or by their example inducing them to depart from their example away? Are there any companions who hold some temptations before them, and then use Satan's favorite phrase, "There is no harm in it?"

A GLIMPSE OF THE CASSID LIBRARY.

You enter. Books to the right of you. Books to the left of you. Books are in front of you; hundreds and thousands. First on the left are fifty volumes and twenty-seven pamphlets lately presented to the library by Prof. D. J. Pinkney, former Principal of this institution. In this way the library is constantly increasing in size and value. On the lower shelf, first case, are a number of quaint old German Bibles, rare and valuable. The first we enter is dated A. D. 1708, and was printed at Frankfurt-on-the-Main. It is bound in heavy leather with thick antique links and strong brass clasps, and weighs twenty-three pounds. It is profusely illustrated, and contains Luther's Commentary entire. Another rare old Bible dated A. D. 1574, and consequently 308 years old, is on the same shelf. Further on are a number of other old Bibles, bound in thick parchment, most well preserved. How many of our modern-bound Bibles would look like these?

Next, we discover a German Encyclopedia, then a row of books by Martin Luther and other reformers. Many of these books would be hard to find anywhere else. After looking through forty-five huge volumes on the first and second shelf in this case we examine the shelf above. Here is a most exhaustive Commentary on the Old and the New Testament in German. It consists of fifteen volumes, quarto size, averaging nine hundred pages each, or about fifteen thousand pages in all. The author in his introduction mentions that in his day (1716) infidelity was prevailing, and this work was written to counteract its influence. It is certainly a very able work as well as very valuable.

Turning to Mat. 3: 9, we find it stated that "The seed is in the water, as can be seen from the words of John; *seed*, which is here used, and in meaning is the same as immersion."

In Mat. 3: 13 four reasons are given why Christ was baptized. First, to endorse the work of John; secondly, to receive the testimony of John who was to introduce Christ to the world; third, to set the example for his disciples to follow him; fourth, "to fulfill all righteousness." What we found further on, may appear in our next.

every member of the church to help the mission and many other people.

We are pleased to learn that Bro. Ebelson is so well satisfied with his new location in Washington, Kansas. His health is greatly improving, and from various sources we hear that he is doing a good work. We would gladly sympathize with him in his financial straits here, but in his behalf, and for the information of others, as well as to correct evil reports that some have been circulating in the West about him, we will here remark that he has duly rendered all the satisfaction that the church here required of him, and received a good letter to the satisfaction of the congregation.

It is rumored that England thinks of building a railroad from Selous, a little north of the British and Irish border, to the north-east along the valley of the Euphrates, to Basorah or Basra, about 100 miles from the mouth of the stream, where it empties into the Persian Gulf. The length of the contemplated road is about 1,000 miles, and its estimated cost \$40,000,000. If this road is completed, it will pass not far from the Red Sea and Ninewa country, and thus open over considerable of the route traveled by the Children of Israel when lead into captivity.

One of our exchanges says that C. H. Ferguson, the great London preacher, is still in the United States, and is on the road of his days. Though in better health than when he preached last Spring, he still bears traces of the sufferings he has undergone. His feet are greatly, and this detracts from the promptness and agility with which he ascended to the pulpit in former times, but the female members of his congregation would rise and kneel in sympathy with his sufferings. His hands are swollen and mottled with rheumatic spots so that his gesture is no longer free and unconstrained as of old, but his voice still possesses that charming variety of tone which in times past have aroused the seraphs of the most obscure.

The District Meeting near Lawrence, Kansas, had just decided that the next Annual Meeting will be held at Biemack Grove, but will not give their official report of the decision. The Committee of Arrangements hears from the A. M. Locating Committee. The Committee of Arrangements will consist of S. Mohler, Foreman; J. C. Metzger, Treasurer; M. M. Ebelson, Secretary; John Forney, and J. H. Meyer, as assistants. This committee, however, is not official, and is given only for the purpose of assisting our readers that are moving along all right in the West. We anxiously await further news from the committee when it gets in a shape to report. The Committee of Arrangements is composed of able men who will know how to conduct a thing of that kind.

Brother H. Shomber has again located in St. Louis, and expects to remain there during the winter, and expects to labor for the church there there. He says he has been there twice since A. M. at his own expense, all in all, within the last year, has spent just \$150 for the church there, and is not a member of means. One man, an ordinary operative, would do so much for the good cause. St. Louis, surely this great Brotherhood with its millions can raise enough money to build a good church house there. And now the time to do it while Brother Shomber is here, as he expresses a willingness to assist the management of building, &c. We hope the brethren everywhere will respond to the call made for that purpose at once.—*Editor.*

The present count in the Eastern sky, which can be distinctly seen by everyone at only morning, is certainly the most remarkable one of all the modern comets. Prof. Dr. Neufeld, director of the Lick Observatory, Dr. H. N. Y., states that the comet shows up so closely as to cause great disturbance, so much so that it has divided into no less than eight separate parts, all of which can be distinctly seen by a good telescope. There is only one other instance on record where a comet has divided, and that was Bro. H. H. Warner by parties who have divided these cometary offshoots, claiming the \$800 prize for each one of them. Whether the great comet will continue to produce a host of smaller comets remains to be seen.

The Indian's tree was so straight that it bent a little other way. Many professing Christians are much the same, they are so straight in their opposition to a wrong that they must lean the other way toward some other wrong. We have seen people so opposed to fine dressing that they would dress severely decent. They did not seem to think that they could serve the devil as well by dressing slovenly as they could by following the latest fashions. We want to see people keep straight; there is no necessity of leaning the other way in order to avoid a certain kind of evil.

The Silver Creek feast occurred last Tuesday and Wednesday, and was very largely attended by the members at home and from abroad. The ministerial force was unusually large, and the preaching quite edifying. The members at this meeting wishing to do good to others, also raised \$2,800 for Bro. Patton, of Wis., who had his home and contents burned some weeks ago. We think this was a commendable act, and one worthy of imitation by other congregations at their feasts. It might be a good idea for churches at their feasts to make up occasional collections for worthy purposes.

Bro. Tobias Meyers, in an interview at West Branch, says, that the Millerville church seems, as a body, to be working along harmoniously, and that their last conference passed off satisfactory. Some different elements are represented in this congregation, but by proper Christian forbearance they manage to walk together in peace, having that in time like those it is best to bear with each other, and reason together rather than separate kindred of the nearest and dearest ties. Sometimes when people stop long enough to think and consider the way they are going, they will adopt better plans than if they had acted upon the spur of the moment. So far as we know, the Millerville church is doing well, with the general order of the church, desiring to maintain and jealously respect the institutions of the Brotherhood.

OUR NEW DRESS.

It is hardly necessary for us to tell our readers that the B. W. comes out in an improved condition this week, in appearance at least. We have dressed up the entire paper in new type, selected expressly for this purpose because of its peculiar adaptation to the eyes of our class of readers. It enables us to give the paper a much better appearance, plainer print, and considerably more reading-matter than could be crowded in with the type formerly used. We hope our readers will be greatly pleased with this improvement, knowing that it is solely for their benefit that we have incurred this additional expense.

Now, since we have gone to this expense and trouble for the benefit of our readers, we shall take the liberty of asking a favor of them. Of course, we want you all to renew your subscription for another year, and thus do an additional favor, by securing at least one new subscriber, which you can do with a little effort and no expense whatever. You can then forward both names to us, or hand them to one of our agents. If, however, there is no working agent in your neighborhood consider yourself one, authorized to gather all the subscribers you can procure. If you have no prospectus and sample copies, and use our card calling for your agent's outfit, and it will be forwarded by next mail.

To our agents, we suggest that they commence work at once, using the improved condition of the paper as an additional inducement for those who are not taking the paper to subscribe now, and for the old ones to renew at once.

As to the character of our paper we would not promise more than what we can fulfill. Our aim is to make the contents better in the future than they have been in the past, and also improve the tone of the paper as much as possible. This one promise, however, we will make—we will do our very best to give you just such a paper as you need for yourself and family. You have no need of knowledge of our work, its past, and will therefore know about what to expect in the future.

THE PROOF READER.

The proof reader in the Baptist *Plan* office seems a little irritated. He says just what most proof readers would like to say if the editors would let them. Here is what he says to the Baptist sermons:

We have recently had a few complaints about proof. We must say a word or two. In almost every instance the copy has been sent in in a very poor condition. You have been appealed to by all reasonable means to take pains, write with pen and ink, and punctuate, and spell everything correctly. Yet, after all this, we have a few who write on both sides of the paper, some with pencil, abbreviate words, and your proof reader has to guess at the meaning, and if he fails, here you come, please. If he had a way he would say all his work is marred copy done down the waste basket. If you will refuse to comply with the rules of our office, repeated again and again, don't grumble, even if you are made to say foolish and unmeaning things. *FEAR READER.*

DEBATES.

The Christian *Evangelist* speaking of debates, and after naming some of the objections to them in our country, says:

"These and many other objections are urged with much plausibility, that we sometimes hang about to the point of the question, which might have been had a place among Christians. And yet, when we look back to the primitive times, we find that a public debate was held in the Jerusalem church before it decided whether or not to receive the Gentiles. It was not the expressed approval of the twelve apostles. That debate did not end as pleasantly as some do now. There was no shaking of heads at the close, no compliments passed between the disputants, with the least of the expressed approval of the disputants. It is true, that it broke up in a row, and that the defeated party gazed at the victor with indignation, yet there is not a word in the sacred record to indicate that debates were afterwards disapproved because of the strife which they stirred up. On the contrary, Paul, who was one of the defeated party on that occasion, rose so much good a work done by Stephen, that he was ever afterwards much given to disputation."

LOGIC AND POETRY.

It is not often that logic is thrown into poetic form, but the following is a remarkable instance of the successful performance of such a feat. Dr. Summers, in his tract "Why I am not a Campbellite," draws an argument in favor of infant baptism, from the fact that infants, as well as grown people passed through the Red Sea with Moses, and puts his arguments in verse as follows:

Infant's young ones, when of old,
Were drowned in water,
Then they were saved,
Let the children also do so.

In his review of the tract, Isaac Errett,—editor of the *Christian Standard*, replies to this argument in the same style, as follows:

"Infant's cattle, when of old,
Pharaoh's horses to withhold,
Then they were saved,
Let the children also do so.
"Cattle baptism here hath proof:
"Leave behind thee not an hoof."
We dare leave the cattle out?"

FEET-WASHING.

The Love-feast session may be too near past for this article to have any effect this year, but while the matter is fresh on the minds of hundreds, it is to be hoped that it may furnish food for reflection in the future, and pave the way for some improvements.

In most congregations where we have attended feasts, it is customary for the ministers to have their feet washed, and either wash the feet of others, or it happens to be in their other congregations. We have seen a whole bunch full of preachers here their feet washed and wiped by two brethren, and not one of them take part in the washing and wiping exercises. This kind of work ought not to be allowed, as it requires a few to do that which ought to be done by many. But most of all, it sets a poor example before the members. When elders and preachers take no part in the washing exercises they may expect a desire upon the part of others to do likewise, and thus leave the work of washing to a few only. Every congregation ought to adopt a system of feet-washing that will not only persist, but make it necessary for every member to take part in the washing and wiping exercises. Recently we saw two deacons wash and wipe the feet of two preachers. Now that was not the right way to do. Then some seem to think that the one who

officials in the exercises ought not to wash feet. Christ officiated in the first Love-feast instituted on earth, and he washed feet before He broke bread. Do you suppose that we are any better, or more refined than He was? There is such a thing as being "more nice than wise."

ONE CENTRAL IDEA.

Bro. Bulsbaugh has well written out the one great truth of Christianity, the life of Christ, living in the Christian. God Incarnate made the Savior; the life Incarnate makes the Christian. That life is the central idea in all Christian actions.

The Pope with his infallibility, is the central idea of Catholicism. Election is the central idea of Calvinism; means, the central idea of Arminianism. The central idea of a Republic, is the equality of all men. The central idea of a Monarchy, is the royalty of the king.

When one central idea stands against another, out of this difference will grow a thousand points of divergence. While the central idea stands antagonistic against all contrary to it continues in every thing the central idea reaches. Some central ideas may be found in every form of government, political, religious or social. These central ideas control men in all their actions. The central idea of Christianity, is Christ, with all things by Him, to Him and for Him. The central idea of living for, and doing things by His glory and in His name is continual antagonism with the world, and against every other power or influence that rises up to control human action. All is to be mortified and bent and tuned by the one great truth, that it is for Christ. His cause, His glory, as the object, and from Him as the source.

When the life and spirit of Christ governs the whole man, he will be right; but when a host of other powers under the name of taste, preference, choice, might, liberty, custom, tradition, and many other similar little powers, come up with their inducements to control our actions, by the time all these little powers are done worrying him with their influences, he is likely to be wrong. Were it not for these, the church would be all peace to-day. We need the life and spirit of Christ in us to put down all other powers that have too much influence over our actions, and give us peace by "Jesus Christ," reconciled to one another, and reconciled to God by His blood.

With one person the central idea and influence in their taste, they consult that in all they do, so much as to be controlled by it.

With another, the central idea is pleasure, they are controlled by it as the power that influences their actions. With another, his own knowledge or understanding of the Gospel and everything else is the central idea. He looks to his own preference and judgment in everything; he does not know what self-denial or self-sacrifice are, the one central idea of having his own way, concerning everything else. With another, the central idea is to make money, and everything that will tend in that direction is well marked, while everything that does not, is neglected. In opposition to these, the life and spirit of Christ who gave himself for the church, and all His life for its good, should be the central principle in us. A life and spirit turning all our actions to the honor and glory of God, and the good of the church. We should look to Christ and His church, making every day to them permanent; letting no carnal and selfish influences get a place in control over our lives. Let the Christian life be the preparation and training for eternal life, the eternal things that infest this life, and would control it, do not reach the spirit world, they should be crucified in this. Here Christ died, and here the carnal nature of man must die. Over there the spiritual life is all, and it must be the central idea, the controlling influence over our life here, to prepare us for a Heaven over there, and give us a fair taste of it here.

B. E. M.

The meeting-house in Denmark has been completed at all dedicated. The cost of the house is not yet reported.

Correspondence.

given. When they had found the Lord upon their own way to the westward and had it, and a book of repentance was written before him for those that turned to the Lord, and that those upon his way. — *Salathiel H. M.*

List of Monies Received.

FOR THE DANISH MISSION.	
P. Wirt, Lewistown, Minn.,	\$ 8 85
A. Ogg, Bristol, Minn.,	60
(Catherine) Supplee, Philadelphia,	1 00
S. Hendricks, Shuler's Mills, O.,	50
J. H. Miller, for Bethel church, Mo.,	5 00
W. K. Kephart, Altoona, Pa.,	2 50
Ernest Young, Vincent, Pa.,	50
M. S. Leota, Herring, O.,	10 00
John Lutz, near Wadsworth, Ohio,	25 00
John Taylor, for Pope Creek church,	25 00
May A. Fisher, Potlowska, Pa.,	1 00
P. M. G. Sanger, Virginia, Pa.,	2 00
J. S. Snowberger, York, Neb.,	1 00
Daniel Baer, Friedens, Pa.,	70
James Q. Reed, Blacksville, Va.,	25
M. W. Reed,	75
E. K. Schaeffer, for Ephrata church,	25 00
James H. Higgs, for Ind. Ch. ch.,	7 00
Samuel Shannon, Bellefontaine, O.,	5 00
S. R. Stutzman, for Maconin Creek church, Ill.,	2 05
G. W. Bowser, Ardmore, Ind.,	5 05
FOR GENERAL MISSIONARY WORK.	
Samuel Miller, Green Springs, Pa.,	1 10
J. W. Letherman, for Beaver Run church, W. Va.,	5 00
L. P. Clark, Elderton, Pa.,	1 50
Engle Newcomer, Warrenburg, Mo.,	1 50
Adrian Hoover, Chatham Center, O.,	1 00
T. J. Smith, Martinsburg, Pa.,	1 00
Thomas H. Higgs, for Indian Creek church, Ind.,	7 00
Simon Hetrick, for Elkheart Valley ch., Maryland,	2 80
S. R. Stutzman, for Maconin Creek, Illinois,	2 05

JAMES QUINTER, TREAS.

Notice.

Dear Brethren.—The Mission Board of the North-western district of Ohio requests all those interested in the Home Mission to send in their subscription, as soon as they get them in time to have them filled.

All correspondence relative to mission to be addressed as below.

JOHN DRISHONG, Secretary.
Wilmettsville, Ohio.

Important to Invalids.

Dear Brethren.—Persons in feeble health, from any cause, and especially those suffering from a tendency to lung troubles, ought by all means to spend the Winter in Colorado, away from the rigors of a cold, changeable and damp climate, such as is common to the States east of Colorado, and the arid climate, bordering on the Rocky Mountains, and as a pleasant home for all such, among brethren and sisters of the Brethren's faith, the HYGIENIC HOME, offers facilities and advantages not to be found elsewhere, and at very reasonable rates. For further particulars address: HYGIENIC HOME, LONGMONT, COLO.

From Cherokee Co., Kan.,—Oct. 15.

Dear Brethren.—

Our Love-feast of Oct. 6th and 7th is among the things of the past, and an enjoyable meeting it was indeed, being the first Love-feast ever held by the brethren and sisters, who, for a number of years had not the privilege to be seated around the Lord's table. Deep solemnity seemed to prevail; we met in such good order as before in our Life's Love-feast by outsiders.

Our ministerial aid from a distance was M. T. Bear, from Barton Co., this State and G. W. Long, from Iowa Co., Mich. Our dear brethren labored faithfully while with us—may God's blessing rest on them.

We would say to our Brethren who come here during the season, come and see our part of the country. We think this is a good place,—a rolling prairie with plenty of streams of water and timber; also an abundance of coal for fuel. We have good water everywhere except in the coal districts, where it is not so good. Any of the Brethren desiring to come and look at this part of Kan-

sas, will do well to look at Cherokee County. Those desiring further information concerning this part of the country, can drop me a card and I will freely do all I can. Address as below. Fraternally,

JACOB APPELMAN.

McCur, Kan.

From Oswakee, Kan.,—Oct. 17.

Dear Brethren.—

This evening held our series of meetings, conducted by our much esteemed brother E. M. Eschelman, whom we learned to love long before we had the happy privilege of meeting him face to face. He came to us on the 12th of November, having just returned from all eleven sessions, one being the funeral of one of my own dear brothers, who died with consumption. So we again realized joy and sorrow mingled. While in sorrow we witnessed our brother hurried to return to that, with joy we also witnessed five souls buried with Christ by baptism and two reclaimed from all evil ways.

We praise God for his goodness and bid our dear brother God-speed in the glorious work he is doing. May others follow his example and deal out the Bread of Life to thousands who are starving for want of spiritual nourishment. In the morning, the Lord willing, we in company with Bro. Eschelman and his brethren, expect to start for Pleasant Grove, place of D. M., from whence Bro. Eschelman expects to return home; the Lord be with him, is our prayer.

Fraternally, J. A. ROSE.

From Cerro Gordo, Ill.,—Oct. 19.

Dear Brethren.—

I met with the brethren and sisters at Mt. Vernon, Jefferson Co., Ill., the 14th ult. Had two meetings on Sunday; good attention and good order. Baptized four and started for home Monday morning. There are fifteen members at this place and prospects good for more. They need a minister there. Hope some minister will move to Mt. Vernon, Ill. The country is good and the climate mild and pleasant and very good for fruit of all kinds; land is cheap. I think it is a good time now for Brethren from the East to take a look at the country. Bro. F. E. Ely lives only two miles north of Mt. Vernon.

JOHN METZGER.

From Longmont, Colo.

Dear Brethren.—

To fulfill my promise to several, and especially the editors, I now write a few lines for your paper, "as good news from a far country" as is cold waters to the thirsty soul.

From 25-26.

I left home on the morning of the 10th, in company with my companion, and son D. B. and, after traveling through 24 miles, we took a farewell; they going East to Pennsylvania and Michigan, and I west to Longmont, Colo. via Dixon, Omaha and Cheyenne, arriving at Longmont on the evening of the 12th. Remained in town all night with our dear brother George Kessler, one of the home ministers, who next day brought me to the Hygienic Home, where I was made to feel welcome and at home; for it is certainly well calculated, with all its idle and congenial proprietors, managers and servants, with seven or eight capable and cheerful invalids, and the beautiful country and especially the grand and sublime mountain scenery, with their perpetual snowy peaks, which meet the eye from the west side of the plain but substantial building so admirably arranged and adapted to the purpose designed, and the religious influence connected with it—to make a very desirable home for those who desire to spend the winter in this country, and especially for health-seekers, since the pure, healthy atmosphere from the Colorado mountains, and the hygienic and healthy manner of treatment and living are all in perfect harmony with God's perfect natural law of health; it cannot fail to relieve suffering humanity, to a very great extent, and to give every invalid the advantages. Taking everything into consideration, we bespeak success to the institution. Send for circular and learn and try. Address, Eld. J. S. Flory, Longmont, or Hygienic Home, Longmont, Col.

The feast on the 14th was a very enjoyable one, because of its quietness and the good attention to the Word preached. This church

numbers about eighty-five members, but as many of them live quite a distance off, there were only about sixty communicants. The members, so far as it has been our privilege to ascertain, are in love and union, with a moderate share of troubles and difficulties, such as are incident to this life. One was added to the church by baptism at the Feast; no minister from a distance was the writer. There is good home ministerial talent, however, numbering four. They have preaching and Sunday-school every Sunday in their church-house, three-fourths of a mile from the Home. They also preach at two other points regularly. The meetings are being conducted in such a manner as the Feast with good interest. More news.

Our address at least till the first of November will be Longmont, Col.

ENOSH EBY.

Our Western Trip.

NUMBER VII.

FROM MERRILL we went to Falls City, Neb., a distance of perhaps eight miles. We were taken there by private conveyance by Jonathan Warner, one of the Pony Creek ministers, who lives only about four miles from Falls City. A number of members live in this town, and we made it a point to make our first stop at the first few days of our visit amongst the brethren and sisters of the Falls City church.

Falls City is quite an active little town. We don't just now remember the number of its inhabitants, but should judge it to be not less than about five thousand. It has quite a number of very nice residences, and its stores and business houses are its main streets indicate thrift and enterprise. The town is built on rather elevated ground, and gives a person a fine view of the surrounding country, which is a grand one, indeed, especially in the spring and summer season of the year. We were informed before making this town a visit that it was one of the best of its kind, first place, aristocratic, etc. This may be so when compared with other western towns, but it did not impress us as being so very much out of the way in this respect. Indeed we formed a rather favorable opinion of Falls City. But there is, undoubtedly, more rank and avowed skepticism and infidelity in the town of Falls City than in many other towns of similar size. This seems to be the case with most of the western towns, more so than in the East, and is owing, no doubt, to the fact that the apostles of infidelity views are making more of an effort to spread their views in the West than in the East. Then, too, there is more of a centralization of the different elements, foreign, of course, in the West, which is largely made up of that class of thinkers. But taking all things into consideration, Falls City is rather a nice and desirable place to live in.

The Falls City church has a membership of perhaps two hundred. The meeting-house is about four miles out of town, only recently built and will seat five hundred or more. It is none modernized than our meeting-houses generally are, but not too much so for comfort and general respectability. We are not at all favorable to building fine churches for the worship of God, but we do hold that our church edifices ought to be built comfortable and respectable. To build poor meeting-houses to worship God in, when we have plenty of money to build good ones, is a sad commentary indeed upon our regard for God and his worship.

The ministerial force of the Falls City church is pretty strong, too, consisting of Christian Forney, Samuel Stamp, and Wm. Forney. All of these brethren are able and energetic ministers. Brother Christian Forney is the presiding elder, and is a well-qualified for the position, being an amiable and intelligent man—a man who sends forth a halo of Christian sunshine and happiness wherever he goes. Brother Stamp we did not have the pleasure of meeting, he having been away at the time. We spent the greater part of two weeks with the brethren and sisters of the Falls City church, during which time we tried to preach some in their meeting-houses, and also in the town. The brethren have as yet no piece of worship of their own in town, and hence what meetings we did have in town, were held in the English Baptist church. All of these meetings were well attended. We tried to preach on the subject of the church, for which purpose the brethren engaged the open house, leaving

the church we had held our meetings in would not hold all the people. It seemed rather a strange place to worship God in, but we think enough of His people were there at least to have the Master present. We found the brethren and sisters of the Falls City church to be kind and sociable, willing to listen, to cultivate the Christian graces, as commended by the apostles. We feel that we have nothing but good to say of the brethren and sisters of this church, and while we do not feel as though we could or did do them much good in our official labors with them and otherwise, we do feel, however, to thank them heartily for their kindness to us, and pray the Lord to bless them for the same.

J. T. MYERS.

(To be continued.)

From Bridgewater, Va.

Dear Brethren.—

It was my pleasure to attend the Communion meeting at Beaver Creek, three miles and a half from Bridgewater, Va. Here is one of the largest meeting-houses in the Brotherhood,—well filled with members, the sisters as usual being largely predominating. The interest and behavior were praiseworthy. Many kind hearts pulsate along the many streams of the Beaver Creek church. God has greatly blessed her labors in days past. May her sun never set, but continue to shine with increased ardor, until it rises in glory in the height beyond.

Fraternally,

DANIEL HAYS.

An Extract From a Private Letter from Brother Hope.

The 27th of August the meeting-house at Sinal was dedicated and the hall was well filled with people. The three times we had meetings two persons were baptized. In the middle of the day we had to stop meetings, as it was the middle of harvest and the weather very unfavorable.

The 28th I attended a funeral soath of Hocking where one of our sisters was bereft of her husband. A severe battle alone in a cruel world. May God give her grace to stand all trials.

The 26th I met two Lutheran priests south of Fredericksburgh, where ten Lutheran members desired to hear our defence on several doctrinal points. The priest took the subject of baptism, and in a long studied speech showed all Baptists lacked apostolic succession, and that either had to accept sprinkling or be illegally baptized. I proved to him the Lutheran church had no succession of ordination to the apostles, and as long as they had not, they should not throw stones with such tricks that were not worth a penny in the question in consideration, as they claimed we had valid baptism through their own church, and furthermore, we had no need of their own practice to admit that our return to trine immersion was valid baptism performed by lay members in their church to one another, and hence, was really nothing but a reformatory move to primitive practices which they claimed their church had abandoned, and hence they were to be regarded as less than men, and they ought to be the last ones to bring such a claim up against us, as they could not do it unless they themselves condemned their own baptism and church order.

The priest tried to evade this by claiming, Luther was ordained as priest, and there was a difference in baptism and ordination; the one was a sacrament, the other a holy ordinance only.

I said: I know Luther was ordained as priest, but I had and he lacked ordination as Bishop, and that was a fact. I admitted there is a difference on baptism and ordination, yet the definition they had advanced amounted to little as the word sacrament means a holy ordinance, and they had claimed ordination to be the same thing.

They then admitted Luther never was ordained as a bishop, but claimed all believers were priests, and hence had a right to ordain others not being ordained themselves. I thought them, for this claim declared me to partly believe us they, in cases of urgent necessity, but their logic would empower a priest of this sort to administer baptism as well as ordination, and they had proven to me that such a claim by the brethren was more lawful in their estimation.

They then got very friendly and dropped this subject and turned to some claims on regeneration in baptism, which, when met by Bible language, were dropped too. They closed by a public acknowledgment that they after this, considered me to be an earnest and faithful Christian, and that God's blessing to follow our work in converting sinners all over the land.

The 31st I had to meet at Simla in order to have the meeting-house insured. As the law of the country demands this, we submit to the higher authorities in this matter, thinking none will fault us when they know we are completely by law. The building was valued at \$500 kroner, as nearly as I now remember. Have not yet got the papers.

I visited some of the members; found all faithful and glad for the new house, which is not yet finished in the upper room, as brother Eskildsen asks for a little time in order to meet other obligations. Owing to the completion by law, the building will cost well over \$1000 kroner more than I have calculated. Our building fund, 4550 kroner, is used up, and I had to furnish 300 kroner more on my last trip and will perhaps have to add as much more yet, before it is fully done. I have all hills gathered and will, as soon as possible, commence to order an itemized account for the Brethrenhood.

A Conference Meeting.

On the 13th of October I attended the Mennonite Indiana Conference, held in the Hudsonian meeting-house, near Wakarusa, Ind. The meeting opened about 10 A. M. The 12th chapter of Romans was then read, followed by an exhortation by each bishop present, which was unanimously accepted by each minister and deacon in a short speech passed by each of them, as they were called upon.

About every one of them confessed that they had not been as zealous in the cause as they should have been, but promised from hereafter to double their diligence and put forth stronger efforts than ever to win souls to Christ.

The editor of the *Herald of Truth* said that never before in the history of the world was it as necessary for the true minister of the Gospel to put forth his utmost endeavors in spreading the truth as now.

The first business before the meeting was about having property insured in worldly situations or insurance companies. It was thought not prudent to forbid members to insure in these companies, unless the church had something better for them.

Something similar to the following was then submitted:

"Each church shall appoint a committee, who shall carefully register and keep a book, the net value of the property of each member of their district, a copy of which is to be sent to the committee of each local church. Then, in case of a fire, the committee of the church in which the fire occurs, shall assess the damages, by the percentage and inform the committee of the respective districts of the amount expected from them."

A minister from Canada said that they have had an arrangement like this in use for over twenty years, and that he had not known of a single instance of dissatisfaction. The proposition was accepted.

The next was a proposition to make an effort to be received reconciled to a body of members called the Whitesides, who had left their church some years ago. The plan was to have the ministers of the two parties first meet and agree upon the terms of reconciliation, then submit their conclusion to their respective churches, and if accepted by them, then to be brought before the different conferences, which had been offered by the secession. This was unanimously accepted.

Another was, whether a member of the church can be allowed to teach a high school. One of the bishops said, "Whoever is highly educated among men is an abomination in the sight of God." The subject was then dropped.*

*Note—Who have wondered why the same clause in our new apostle that passage of Scripture against false work, good harvest and home, well improved farms, and plenty of money? I thought highly of it, and thought we were to have it. But when the Spirit made use of the language referred to in the speaking of it, and not high schools, men who were to be made wise and not the ignorant, it was obvious to me. Let them apply it against money and then they will use it in the same sense the Savior did. See Luke 16: 13—15.

The question of having musical instruments in their houses, received a passing notice. One of the bishops said that in some conferences musical instruments were made a test of fellowship, while in others they were allowed. I thought they were wrong and should not be allowed at all. The chairman of the meeting then took occasion to say that he had always been, and still was in favor of a general conference, where such troubles might be adjusted.

Humility, love and forbearance seemed to characterize the meeting throughout. As a plain, honest, non-resistant and humble body of believers, the Mennonites, perhaps stand second to none in the world; however a little more system in conducting their conference meetings, would perhaps do no harm.

The meeting closed about four o'clock with the best of feeling. SAMUEL SALA, Wakarusa, Ind.

To Waterloo and Back.

On the 19th of October, in pursuance to a call from the Board of the South Waterloo church, Iowa, I left home for the purpose of accompanying Bro. Jos. Amick of the BRETHREN AT WORK, to the above named church,—the purpose being to hold some meetings with the Brethren there.

On the 20th I boarded the early train West and found Bro. Amick on the way, promptly on time. Thus we pleasantly journeyed together, arriving at Waterloo about noon. Here we were promptly met by Bro. Wm. Eikenberry and conveyed to his pleasant home.

In the evening we met at the Brethren's large church-house, in the South Waterloo township, where quite a goodly number of brethren and friends met with us for public worship. This is one of the largest meeting-houses of the Brethren that we have ever preached in. As Bro. Amick had traveled all night, having lost sleep and rest and not feeling well, we reluctantly took the work of presenting the "Christian Race," 2nd Tim. 2: 5 to the people. Formed the acquaintance of Bro. D. Fike of Pa., as well as a number of other dear, faithful servants of the Lord and of the cause of Christ. I was present and at his post.

On Saturday evening we again met for worship and Bro. Amick addressed the congregation upon the "Christian warfare," 1 Pet. 4: 1. The subject was well handled and I think by the attention and interest manifested by the audience, it was well received. After services the brethren took Bro. Amick over to the Strayer meeting-house, where their regular worship was on Sunday, which I was not permitted to attend.

We met again at 10:30 A. M., on Sunday at the large church, where a large congregation had assembled, to whom we tried to hold up, "Christ the Light of the world," Eph. 5: 14. Formed the acquaintance of Eld. Jacob Murray and others. At seven in the evening we met again for worship, when we tried to make edifying the subject of "Brethrenly Care," Gen. 4: 9, followed by some appropriate remarks by Eld. Peter Forney. Spent Monday in visiting members, and in the evening came together for worship. Bro. Amick having returned, he addressed us on the subject of "Our Heavenly Home," Rev. 21: 14. Its size, material, height, attractions, chambers, and sanctuaries, and sanctuaries, along with "The Way" by which we are to reach that "heavenly home, so bright and fair," was discussed upon acceptably to all present, by all.

Tuesday evening we met again, and as this was the last meeting we expected to hold with the Brethren of the South Waterloo church, we accompanied with the support of encouraging the Brethren to diligence and steadfastness, by presenting the subject of "Christian Confidence," as found in Heb. 10: 24-26, followed by Bro. Amick.

During these meetings we had very pleasant weather, good meals and the attendance all that could be desired. The Brethren seemed to take quite an interest in the meetings, and we think the church was encouraged and revived, and we hope that the message of encouraging the Brethren to diligence and steadfastness, by presenting the subject of "Christian Confidence," as found in Heb. 10: 24-26, followed by Bro. Amick.

As this was our first visit to the Waterloo church, we formed many pleasant acquaintances, which, during the short stay with them, and enjoying their "brotherly

kindness" have won our confidence in them as the children of God.

On Wednesday we spent part of the day in visiting in the city of Waterloo, its places of business and some of the brethren, forming and enjoying some very pleasant associations, which we hope may be renewed in the future.

In the evening at 7:30 we met at the Brethren's church, where quite a number of brethren, sisters and friends had assembled for worship. Bro. Amick addressed us on Matt. 13: 15 on the subject of "Conversion." And now we take the parting hand,—reluctantly, saying, fare you well!

CHURCH, IOWA. JOHN ZUCK.

From Mt. Vernon, Ill.—Oct. 19.

Dear Brethren—

As you frequently ask for church news, I would be a great pleasure to me if I could give you some from a church at Mt. Vernon, but we are a few scattered members here, isolated from the main body of the church, unrecognized but nevertheless we have our regular meetings, though no regular preaching. But, thanks be to the Lord, there is no dearth of men in Mt. Vernon, and we can make it suit, and is always ready to come when we have occasion to call on him.

This was the case last week, as we had an applicant for baptism. Bro. Metzger made his appearance last Saturday morning and preached for us on Sunday, and, instead of our usual church meeting, we had a path of sin and walk in the path of righteousness. This, however, added but three to our number, as one has already gone home. We now number fifteen members in Jefferson County.

Bro. Metzger left an appointment to preach for us on the first Sunday in November, may I send him good land and keep him in good health, good land and good health. We can raise everything here that is necessary to sustain life and make money. All we want is energetic farmers to make this a number one country. I was told before coming here that nothing could be raised here in a wet season. I found it otherwise. We had very wet weather, especially in the forepart of the season, when we were making some corn in low bottomed suffered very much from wet weather, and yet this county has a good average crop of corn. Oats and grass were good and yielded a very good yield, from fifteen to thirty-five bushels per acre, owing to the farming.

I cannot deny and why there is such a main for Kansas and Nebraska, when good land can be bought in Southern Illinois just as cheap and cheaper, and a better climate, as we are not troubled with those hot winds neither other winds.

This is also a good country for fruit; Good Water apples sell readily at fifty cents per bushel out of the orchard.

We invite all that are seeking homes, to come and see this country. Put away all prejudice against this country and come and see it. I have not found it sickly as feared. I claim it is fully as healthy here as in the northern part of the State and a much pleasanter climate. D. F. EBY.

From Ashland, O.—Oct. 24.

Dear Brethren—

The spirit of God, the love of Jesus and his power to save, are still felt in the churches of N. E. O. Four previous souls were added to the church by baptism last Sabbath in the Maple Grove territory north of Ashland, and one dear sister came into the fold of the Master, while we were with the Mennonite church, Mahoning Co., Ohio, a few days last week. Though the roar of the enemy which has been heard long and loud, is still heard in the camp, yet it cannot drown the sweet whisperings of Jesus to the soul that will trust Him. Safety and inward peace are the enjoyment of all the true and tried followers of the Lamb. Encouraging words came from the various parts of the district and we think we can see light in the dim vista of the future. It may be far off, but, we know it is there, for, "In the evening time it shall be light" if not before. The feast in the Mahoning church was a soul-reviving one to the many members in attendance. The

meeting of the children and Sunday-school workers on Sunday at 9 A. M. was largely attended and no less pleasing and instructive. May God bless the lambs of the fold. The church has two schools,—both very interesting; one is an "evergreen." The church numbers about sixty members, and being much scattered, must labor under great disadvantages. The recent church trouble will not affect them much, if any.

Sister Kurtz, who is now in her 82nd year, was able to attend the feast. Had a pleasant interview with her, and learned much about the work and spirit of the Brethren in the early history of the church. She thinks the Elders and A. M. are much more lenient than they used to be in the matter of the opposers as charged against them. May the Lord keep us near the cross, is our prayer. I. D. PARKER.

From Farmersville, O.—Oct. 24.

Dear Brethren—

The Love-feast at Wheatfield church, Preble Co. of this State, was held on Friday, the 20th, with a fair attendance, a very good feeling being manifested by all present. Preaching in the church till Sunday at 10 A. M. and then at New Enterprise.

There have been in this part, division and

blunders committed by many, but the feeling now shows a improvement.

LANDON WEST.

From Andrews, Ind.—Oct. 18.

Dear Brethren—

PLEASE make the following corrections at once as they are of importance. In B. at W. No. 41, current volume, "Report of Orphan's Home Meeting of March 1887," I made me say that Upper Deer Creek and Santa Fe churches, assigned to W. S. Long, it should be W. S. "Toby." Camden church assigned to John Snowberger is omitted. The next meeting is Nov. 9th, 1882, not 1883. Please take notice.

Fraternally,

J. B. LAIN, Secy.

From North Bend Church, Knox Co., O.

Dear Brethren—

Our feast was held the 19th of October, and is now over. A choice was made for two deacons. The lot fell on Barnet Workman and John Armstrong. May they ever prove faithful to their calling. Ministering brethren in attendance from a distance were Marvin Gorkland, Kansas and Breakwater, Ohio, whose names I did not learn. They administered to us the Word of Life in a very acceptable manner. May the Lord bless them. We had a very good meeting.

LAURA DIEHL.

From Millford, Ind.—Oct. 21.

Dear Brethren—

We have just closed our Communion season, and indeed it was a feast long to be remembered. There were about 350 communicants, a good ministerial force, and the best of order, for all of which we feel to praise the Lord.

Bro. John Zuck, officiated; our church-house is 40 by 70, but with all this space we could not accommodate all of the members. The factions that are pulling off, seemingly do not affect us in the least. Our brotherhood in Northern Indiana is stronger now than it has been for many years. The church is in a prosperous condition; in the last month we have received five by baptism; two reclaimed and two by letter, one from a recent and others near the kingdom. The church today is like the large oak-tree standing in a field,—the more it is shaken by the storm, the firmer the roots are clinging and grasping into the earth. The church is shaken by an adverse power, but the more this continues the more she becomes united on the principles of truth. J. H. MILLER.

From Romeck, Ill.—Oct. 24.

THE first of the fall at Romeck, Ill., was indeed a feast of love; all seemed much encouraged. Quite a strong force of ministers present, among whom were Messrs. D. Lyon, J. N. Galt, C. Barnhart. The meeting is still in progress; six united with the church by baptism; more are counting the cost.

J. W. GINN.

HOPE.

BY JOHN DENNIS.

Hope is the anchor of the soul,
That's cast within the vail;
Hope, love and faith will make us whole,
When other means will fail.

'Tis hope that keeps the Christian up,
In days of dark distress;

When we in Christ can feast and sup,
And lean on Jesus' breast,
Near whom we live and love and love,

With faith and hope combined;
'Tis there true Christian work is found—
There, where God's Spirit dwells and reigns,
And His love shines in every vein.

Hope looks beyond the bounds of time,
To fairer worlds above.

Where loved ones live in worlds sublime;
Where all the air is love.

Our conflicts here below,
Oft fills our souls with perfect love—

SEEING JESUS

BY C. H. BALSBRATH

My apprehension of your significant hint in No. 37, was correct, but your apprehension of my remarks is "slightly" at fault. I was fully aware that you called for a clear exhibition of Christ's thought and feeling by your contributors, and my reflections had special reference to that fact. It is as easy to overlook saintliness as to overlook fact in the personal life. Canonization is a process, and the saints are the products of it. The "first love" lost with the "first joy" is a familiar thing. To keep the feelings fresh, and the religious life ever aglow with the inspiration of nobility, is a sublime secret which few have found. We have an instinctive hunger for the new and the startling, and this lies at the root of all true religious experience, as well as of all that is false, and of all the vain show there is in religion. It is this which so many of our members have captivated and lost. The "first joy" is the joy after wonders move, low and unassuming, and the "first love" is the love of the noble and grand and startling impulses there, without a Divine object or Divine guide. To find all novelty and variety and grandeur and satisfaction in a single object—this is the marvel and uniqueness of the Christian Religion. This is the beauty and beauty and perfection of the Divine Mystery, and the "looking unto Jesus" comprehends the whole religion. It is the "looking unto Him" in His divinity all the fulness of the Gospel, and His divinity, and is stands before us as our Model, our Ideal, our Inspiration. He is the Saint, the Alpha and Omega. To him the soul is united, and in him we lose our life, our name, our personality, and live His life, bear His name, and manifest His peculiarities. To see Jesus is to see the ultimatum of human nature and our own nature, and the joy and joy sublimated in Immunity from the Source and the end of the world, and the substance in His own variety and beyond it.

Only one class can recognize Him. *He loved me the pure in heart, for they shall see God.*" He has now and here. This is why we know Him when portrayed on paper. He is a reality, life. How can a person see the Christ in the face of a man? He is the Father, have a vision of God? As well described the beauty of the most ravishing picture of the most spiritualized artist with your eyes full of dirt. Spots, ill-will, unkindly feeling, rancor, and the devil's trick which he means into the eyes of the world, they cry out, "They would see Jesus." He stands before them unrecognized. At the utter death, the fearful *freedom*, the painful *tristation*—here is where the natural man shrinks back, and the soul is battered for a sense of postage. The Infinite remains, and drives us to other things and other people. It is a quest of Infinite Selflessness. No general, no malicious soul, no spiteful soul, no individual soul, no flesh-pleasing, lust-indulging soul, no better, unchangeable, unforgetting soul, can pass

bly see Jesus, or pass through the Gates of Pearl. We may fill our intellect with all the most beautiful thoughts about Jesus, we yet seem not, because we are not like-hearted with Him. In these times of schism and perversity and blindness and misrepresentation and calumny and brother-bate and brother-minder, how few maintain a spiritual state in which a vision of Jehovah-Jesus is possible! Let us all prostrate ourselves in the dust, and pray honestly and earnestly for the fulfillment of Eph. 4:29-32, and we need not wait long for the Beatific Vision, and the blessed fruits of it.

GROWING AS THE LILLY

BY M. M. ESHELMAN.

Who ever made a lily grow by beating it, or trampling upon it? Are not God's storms enough for it? Or must other lillies turn and shake it that it may grow? "He shall grow as the lily, and cast forth his roots as Lebanon," saith the Lord God. No lily can grow without being rooted. Neither can it arrive at maturity and bloom without nourishment. So can no born saint develop in mind and heart without the Bread of Life. It is piteous; let every mouth be opened and it shall be filled.

We find lillies wherever we go. Some are sorely tried; some are finely nourished, and others are withering. So much depends upon the gardener. If he is holy, temperate, just, firm, kind, good, and gentle, the lillies do well; if otherwise, then they bloom with a sickliness anaemic to all.

church of Christ.
 I just come from Oswego, Jefferson Co.,
 Kan., and I saw so many little churches
 hold my pen. When I arrived among them
 I was not worried with the recital of difficulties
 and faults which in most cases are more imagi-
 nary than real. I was not annoyed with tales of
 distress or the bitterness of jealousy. There
 are four elders there, and four others in the
 ministry. Elders Win. Gish and David Priddy
 have both passed their three score and ten.
 Bro. Gish is noted for his straight forward man-
 ner, and his willingness to sound the true note,
 not giving way to the feelings of his hearers.
 Bro. Priddy is equally firm and kind, and
 the integrity of the Master's cause is main-
 tained. Brethren John A. Root and Albert Pier-
 cell are in the prime of life. The elder breth-
 ren foresee that the younger should be prepared
 for the work, hence had the younger ordained.
 And now while there are four bishops in the
 Jefferson church, they are as lovely and peace-
 able as if but one ruled there. They work to-
 gether. No wonder that the church is prosper-
 ing, and the saints are thriving. All the min-
 istries manifest the truest regard for each
 other. And the Bible is given, read and
 preached, and order, good will and holiness
 are there.

I attended one council meeting, and commend the brethren and sisters for their business way of doing church work. There was love; yet transgressors were shown that they could not with impunity compel the church to yield to them. Those who love the society of the world more than the brethren, are objects of pity and prayer; but all the prayers in the church will not avail when the object prayed for is stubborn and unyielding. All the lilies may be destroyed by false charity. One lily left the other lilies and went and joined itself to the briars. And this made the growing lilies sorrowful.

And I must not forget the life-like manner of opening and closing meetings at Osawkee. It has proven anisus for evangelists to do all the work in protracted meetings. Let the home ministers *help*, and the results will be better. But we commend those growing lilies for not preaching a sermon at the opening of service and another at the close. Much talk often destroys. Promptness in opening, and a few well-directed remarks, will generally prove beneficial and when the Word has been spoken, a wise con-

clusion of services will avail much. Study the best manner, and God will bless.

At the close of our meetings it seemed good to me that I should comfort the ministers by telling them that no doubt they had long sown the seed,—had been Paulian planters,—that an humble water came along, and then God gave the increase. To God to the glory and the honor. Often the ingathering of souls is attributed to the evangelist, and the home ministers get no credit. I believe too little honor is given to those who from year to year declare the truth in their neighborhood. The Gospel says some plant, others water, and God gives the increase. Do not say God does it all; man is his instrument, and if the instrument be now even here to speak.

As many are seeking my services to help water the plantings, I lay down the following, hoping those among whom I may preach "the unsearchable riches of Christ" will remember, so that good will follow:

2. Let peace and love prevail.
3. If there are any old sours, do not open them for me to look at. I do not want to see them.
4. If there be any jealousy among the preachers, root it out before I come.
5. Do not fear the "strange preacher." He is only a man. Make yourselves known.
6. Give him only common food. He is nothing on sweet-cakes. Rather make him glad by good conversation concerning the Kingdom of Christ, than with dainties.
7. Be prayerful and earnest. Never let your real zeal abate, but make worshipping God your first labor.
8. If you will observe these suggestions, and *keep with me in the Gospel*, when among you, the Lord will no doubt greatly bless you in the work and give you precious souls. Let the stitiles erode!

THANKSGIVING PROCLAMATION

THE following proclamation has been issued by the President of the United States :

In conformity with the custom of annual observance, which is justly held in honor by the people, I, Chester A. Arthur, President of the United States, hereby set apart Thursday, the 30th day of November next, as a day of public thanksgiving. The blessings demanding our grateful remembrance are numerous and varied. For peace and amity which have prevailed in this republic since the close of the late civil war; for the freedom and all nations of the world; for the increasing fraternal concord and violence; for the increasing friendships between the different sections of the Union; for the devotion of the people to our free institutions and their cheerful obedience to the laws; for the constantly increasing strength of the Republic, while extending its privileges to the fellow-men who came to us; for the increasing fraternal internal communication and the increased facilities of intercourse with other nations; for the general prevailing peace and order; for the general prevailing prosperity and cheer; for the prosperity of all other industries; for the liberal return for the mechanic's tools, for a market for the abundant harvest of the husbandman; for the preservation of the national faith and credit; for a wise and generous provision to avert the intellectual and moral erosion of our government; for the influence upon the conscience of restraining and transmuting religion, and for the joys of home; for the many and other blessings we should give thanks for.

Therefore, I recommend the day above designated be observed throughout the country as a day of national thanksgiving and prayer, and that the people, ceasing from their daily labors and meeting in accordance with their several forms of worship, draw near the throne of Almighty God, offering Him praise and gratitude for the manifold goodness He has vouchsafed to them, and praying that His mercies may be continued.

And I do further recommend that the day thus designated be made a special occasion for deeds of kindness and charity to the suffering and needy so that all who dwell within the land may rejoice and be glad in this season of national thanksgiving.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this twentieth day of October, in the year of our Lord one thousand eight hundred and eighty-two, and of the independence of the United States the one hundred and seventh.

By the President,
CHESTER A. ARTHUR.
FREDERICK T. FRELINGHUYSEN,
Secretary of State.

TRUTH.

BY S. T. DOSSERMAN.

Is all our investigations in religious literature to be made with but one object in view; to attain for but one thing; to see but one central figure before us, and with a steady look and continuous moving onward, with outstretched arms grasp the object of attraction, and with a true devotedness follow the light and truth—the result of investigation. Our central figure and object of attraction is Christ. With a three-fold path we approach him and take upon us his nature and assimilation of character. We become like him.

In all these *resurces* for truth we bear but the one voice, "I am the way, the truth and the life," which clearly denotes the one object, the one *Christ*, and the one result of becoming like Christ. *Peace* being the way, denotes a unity and union of travel, hence all must agree. He being the truth, all have the *sound* instruction guiding them in and on the way. Christ being the life, all receive the same vigorous life-growth, and hence all bear a semblance of the parent stock, and as a result, all produce the same fruit, the names of which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. As a Christian body, is this the result of our investigations after truth? A *fraternal* over our fraternity—does it crance the *fraternal* we all accept Christ on the author and finished work of our faith? My God help us to walk in the same way; accept the same truth, and receive from the same life, and as a result, to be one and the same body.

"*As are God's building.*" And yet the church to which this was said was far from perfect. Its members were as yet largely under the dominion of the flesh, and walking unbecomingly *begun* a work but was not yet completed. How comforting to know that the church is a spiritual edifice where God Himself is the Architect! He who paints the clouds sunset, and fills the gates of the morning, will color the church and adorn the fair face of true—what I will call—the *Living Spiritual*—? Imperfections there may be, on account of the imperfect material to be used, but these are to yield to the skill of the great builder, and it is yet to stand forth complete in every part, the glory of its Architect and the glory and admiration of all celestial intelligences.

With Christ as the glorious and sure foundation, and man, such as the living temple, "this spiritual house" is to grow into a temple of the Lord, filled with the praises and crowned with the glory of the living God.

THIS unelstom attracts more notice than the
set fountain; a comet draws more attention
than the steady star; but it is better to be the
unelstom than the unelstom, and star than
set, following out the sphere and orbit of
set usefulness in which God places us.—JOHN

paper, and proceeded to the hotel a mile away. But to our utter surprise, when we had arrived there, we found our cake of sand hardened into a rock, and now it is among our specimens of travel, as hard as granite. Scientists would want at least 3,000 years to change this hardening process. And so these men of learning find themselves compelled to change their "suppositions." Now we never believed Moses was inspired to teach geology; but we believe that an objective and real inspiration preserved him from teaching anything which geology can brand as error in his account of the creation. Thus far, the Bible has stood all the scientific tests to which criticism has subjected it. Researches in history, and archaeology, discoveries in astronomy and geology, so far as these proved to be discoveries rather than guesses, have silently and unobtrusively affirmed themselves on the side of the Bible. Hence we are forced to believe that a recent scientist "offered the truth when he publicly said: "Our science of nature, half-stated, half-worked-out sums on a slate, and we are kept as busy with the sponge as with the pencil." Not so does the Divine Word deal with the phenomena of natural history of man.—*Zion's Watchman, Albany, N. Y.*

THE KINGDOM OF THIS WORLD AND THE KINGDOM OF CHRIST.

BY SIMON MONTA.

NUMBER I.

1. THE people in the kingdom of this world born of the flesh are fleshly and earthly-minded, and aspire to honor in the world; but this is not the people from God they seek out. John 5: 44: "the people in Christ's kingdom are born again into the Holy Spirit, live after the Spirit, are spiritually minded, and seek to lay up treasure above and the honor that is with God." (See Rom. 6th chapter.)

2. Again, the people require an eye for an eye, a tooth for a tooth, and hate their enemies, and arm themselves against them with deadly weapons, such as rifles, bayonets and powder for combat. The people of Christ's kingdom love their enemies, do good to those who hate them, and through meekness and patience overcome evil with good. (Matt. 5: 46, Rom. 12: 21.) They are equipped with spiritual weapons, the armor of God, the shield of faith, and the sword of the spirit for combat against the devil, the world and the flesh, together with all that opposes God, and His word. (See Eph. 6th chapter; please read the whole chapter, or rather the whole book.)

3. The people of this world strive for an earthly kingdom and a corruptible crown. (1 Cor. 9: 25); while the people of Christ's kingdom strive for a heavenly kingdom and a feedless crown that is invisible to fleshly eyes. 2 Timothy 4: 7-8. James, 1: 12.

4. The people of this world seek dominion in all and rule and conquer with might. Matt. 20: 25; while the people in Christ's kingdom are willing to serve and conquer, not by might or dominion, but by suffering. (Matt. 26: 28-41) and through patience at all times they have overcome, and have risen superior to or above the world, and thus have won the martyr's crown. They have suffered consistently with their Lord's example, who brought them from the earth, and recovered them into the tabernacle of peace, and put them partakers of the divine nature. (2 Pet. 1: 4) and fashioned them after His own image. Therefore they love their enemies, do good to those that hate them, and pray for those that spitefully use them; (Matt. 5: 44) and when they are persecuted in one city, they flee to another. Matt. 10: 23. Nevertheless they acknowledge the powers that be, servants or ministers of God who have provided for Him a hireling servitude to rule and keep the world in order, to protect the good and punish the evil. Rom. 13. For this reason it is incumbent on them to submit to all the laws that are not opposed to the Lord's command or Word; but when this is the case, they hearken unto God the Judge of all, rather than to men, (Acts 5: 29.)

and are always prepared to "render tribute to whom tribute is due, and custom to whom custom is due: fear to whom fear; honor to whom honor." They are servants and ministers of God in the household of this world, and if they are faithful to their duty, they will not be defrauded of their wages, and with labor obtain the promise that their empire shall increase and be established. Gen. 21: 18.

Paul calls them ministers of God for the reason above stated; viz: they have received a hireling service from God to keep the household of this world in order, and within bounds, for which cause we are to thank God and pray for their welfare, that we may lend peaceable and quiet lives in all honesty and godliness. 1 Tim. 2: 2. We should be ready at all times to pay tribute where it is due, but as we are the Lord's, even his workmanship created in Christ Jesus to good works; therefore if the governments of this world would command us to take vengeance on our enemies with the sword, contrary to the doctrine of Christ, then we could not obey them, but they our King and Savior and love our enemies, and punish less destroy them. As disciples of Jesus we cannot, in this world, rule over others, but should rather be persecuted and flee from the wolves. As true disciples of the Master we feel ourselves constrained through love for our Savior to renounce all and follow him under the cross, and serve Him in all His Word requires, following peace with all men, seeking holiness, without which no man shall see the Lord. Heb. 12: 14.

The children of Christ's kingdom have not received a servile spirit, but childlike spirit whereby they cry "Abba, Father," and the same spirit bears witness that they are God's children, and if children, then they are heirs of God and joint-heirs with Jesus Christ. They are born not after the flesh, but after the spirit, and as Isaac was, they are children of the promise. Gal. 4: 28. Their heirship came from the bond-servant who was born after the flesh of the bond-servant, and was cast out from the house of Abraham, and Isaac the born of the spirit, the true heir, obtained the blessing and the promise of the inheritance. Neither can the children of this world inherit with the children in the kingdom of God, for the children in the kingdom of this world are of the bond-servant, fleshly, born of man's will; but the children of Christ's kingdom are of "Jerusalem above" which is their mother. They are spiritually born after God's will, consequently are opposite of the children of this world and can have no communion or heirship together.

In order to have common heirship, the citizens or children of this world must be born of the spirit from above, and become obedient to the doctrine of Christ, and possess the mind that was in Christ. Philippi 2: 4. They must resist evil no more, nor take revenge with the sword, but love their enemies, and with Christ under suffering, pray for them.

THOUGHTS BY THE WAY.

BY H. SHOMBER.

After spending a few weeks by the bedside of an afflicted sister in Cerro Gordo, Ill., I stopped aboard the train for St. Louis. And as the train is gliding along at almost a lightning speed, I take pencil and paper to pen a few thoughts for the B. at W. Very few minutes passed, till along comes the Conductor calling for tickets. I know what that indicates. I, however, fail safe, because I had pronounced it genuine, and a bridge ticket which would pass me across the Mississippi river. He has charge of the train till it reaches that place, when another Conductor takes charge of it, and conducts it across the river into the Union Depot.

Now and then the train stops, and I see some getting off and others getting on. Just now a lady stepped on, took a seat, looking through the window, weeping. What meant this? Why, there were some standing without who were near and dear to her; she

had to leave them behind. She looks at them for the last time as the train moves off. Soon the Conductor comes around again, but this time he does not ask me for a ticket, because I have his check and I kept it in sight. Now I see something else that is of some importance; he does not require any tickets of small children. The rules of this road permit such children to ride free.

We are now high the river. The train stops; another engine and engineer are put on. Ourselves we move again. Here comes another Conductor calling for bridge tickets. There! I see one traveler who has no ticket. The Conductor says, I cannot pass you over, please step off at the left. He is pleading for mercy, but the Conductor says, "it's too late; get off," and off he goes. There is no landing there, an awful place to step off; it's too bad that he did not see to getting it changed. All of a sudden there was darkness in part. The train was crossing the bridge. But soon there was complete darkness, caused by the train passing through a tunnel. But soon we reached the other end, and again light prevailed and seemed more brilliant than before. Darkness came, and now I am at my journey's end in the City.

This makes me think of the traveler's journey from earth to heaven. Since there is but one way that leads to the City of God, and that way is truth and life, how careful the traveler ought to be in starting in the way. Let us, for a moment, look to the end of that journey. We start in the way, prepare a passport by doing the works which the will of God into the way as Jesus says, and not as man says. After having faith in him, as the way, and genuine repentance, and being baptized for the remission of sins, God now accepts it as a genuine ticket, and gives us his personal check which is his Holy Spirit, to carry us, not only to the river of death, but across the river, and land us in the City of God. And thus we journey till we come to the river of death; and here comes the Conductor, our Jesus to conduct us across. He lends his gentle hand in that dark hour, and it will be dark only for a few moments. And as we reach the other side, the rays of heavenly light break forth from the City of God. Yes, the light is brighter than the light that vanished as we crossed the river. Now we are safe in the everlasting City, but while we were traveling we often looked out and wept because some, who were near and dear to us, would not go with us to that City. But our weeping is all over. We look far off and see some in torment. What meant this? Those are some who were traveling another way; and when they reached the river of death, they had no pass, and could not be admitted to the City. The poor traveler pleads for mercy; he pleads sincerely, but the Conductor says, "Our law is steadfast."

Travelers, seek for the way of truth and life, the many ways puzzle the people. There are so many self-ordained Conductors, calling people to travel in their way, and it will be all right. Now to be certain as to which is the right way, take the oldest way, which is over 1800 years old. All the ways that have been laid out since Christ became the way, are not genuine, and will only lead to the river of death. Let every traveler take warning. "I am the way, and the truth, and the life, no man cometh to the Father but by me," says Jesus.

St. Louis, Mo., Oct. 19th.

WORTH REMEMBERING.

WHEREVER the speech is corrupted, so is the mind.

Silence is the best course for any man to adopt who distrusts himself.

It is a glorious thing to resist temptations, but it is no shame to avoid them.

Gratitude is the music of the heart, when its chords are swept by a faithful.

When you dispute with a fool, he is very certain to be similarly employed.

Flow deep will shagbards and keep, you will have your own soil and keep.

Man without religion is the creature of circumstances; religion is above all circumstances, and will lift him up above them.

EDUCATIONAL.

BY A. Z. SHARP.

—PROF. JAMES D. DANA, the great American Geologist says: "The record in the Bible is profoundly philosophical in the scheme of creation, which it presents. It is both true and divine."

—THE READING ROOM.—Among the advantages enjoyed by the students at the College, in addition to the "Cassel Library," is a comfortable reading-room well warmed, carpeted and supplied with the necessary furniture.—On the newspaper files we find the Chicago daily; New York and Chicago weeklies, a number of county papers, which are like letters from home to many students; the *Tenth's Companion*, that excellent periodical for the younger pupils, while the New York *Friday Witness* and the Brethren's papers afford the current religious news. On the tables lie our best American Magazines, of which we may mention: *Our Countrymen*, *Lives of the Living*, *The Nation*, *Popular Science Monthly*, *International Review*, *The Century*, *Harper's Monthly*, *North American Review*, etc. Students can enter this room only at proper and stated times, and are governed by suitable regulations.

—THE UPPER ROOM.—The dearest spot on earth to us, outside of the family circle, is the "upper room" in the college building, where teacher and pupils, ministers and laymen lay aside every distinction and all try to feel as children of the same great and good Father. A spiritual subject is announced a week in advance for all to meditate upon and some one selected to open the meeting in proper order, read a short portion of Scripture, announce the subject, make a few remarks, then "give way" to the rest to speak a word for Jesus. Last Thursday the subject was, "Confess your faults one to another, and pray for one another, that ye may be healed." James 5: 16. We noticed some things that impressed us deeply:

1. Short and pointed remarks are the best.
2. The words of those just beginning the service of Christ are generally the most acceptable.
3. Giving advice to others at prayer-meeting is not always as edifying and inspiring to others as to ask it.
4. I was surprised to find some whose lives I thought were so nearly perfect, and who never found fault with others, could find so much fault with themselves.
5. I wondered whether those who write and speak so much about the faults of their brethren, and never seem to confess their own, could have really resolved, if present, to say no more about others' faults and confess more of their own. Let us all try this.

—THE PROFESSORS OF MATHEMATICS, SCIENCE and Language are not the only ones that give good instruction in Mt. Morris College. Last Sunday at our regular church services, our elder D. E. Price preached a clear and forcible sermon on what our students might choose to call, "Our relation to Civil Government." We can assure our readers that the sermon was thoroughly timely. The speaker took for his text: "If my kingdom were of this world, then would my servants fight."—John 18: 36. He remarked that on this question as on most others there are extreme views entertained. Some contend that Christ's reign on earth is past, others put it all in the future; but he would take an intermediate position; that the Kingdom of God is here, and that Christ has a safe ground. He contended that Christ has a people on earth now, in whose hearts he reigns. "They which have not the spirit of Christ, are none of his." Rom. 8: 9. While he found no fault with those who are yet earnestly-united to use the carnal sword in defense of their kingdom, he took strong grounds that those who are led by Christ's spirit, can only fight with the "sword of the spirit," as the Savior says in the text.

A man who strives earnestly and perseveringly to convince others, at least convinces us that he is convinced himself; and, if he is engaged in a good cause, he will never lack friends to uphold him.

BRETHREN'S ALMANAC FOR 1883.

We are now ready to receive orders for the Brethren's Almanac for 1883. We have given considerable time and labor to its compilation, and, as far as possible, corrected the "ministerial list." The reading matter is interesting and instructive, and, on the whole, it is just such an almanac as should be in every Christian family. We offer it on the following terms: Single copy, 10 cts; twelve copies, \$1.00; fifty copies, \$4.00; one hundred copies, \$7.00. Address this office.

AS AVOINED INFIDEL AND ATHEIST.

We do not care a copper about politicians—we have none ourselves—but we do care for religion and its influences. Few before last called that Henry Bush, candidate for State Superintendent of Public Instruction, was called to believe in the reality of the Christian religion, for which statement we were severely criticised. Last week we promised to take all risk if proof could be produced to the contrary.

After waiting our work no proof came.

Now to show our readers that we were right, we quote the following from the *Weekly Chicago Journal*:

Henry Bush, of Belleville, where the Democrats of Illinois are making no candidate for State Superintendent of Public Instruction, is an avowed infidel and atheist. He is the only man in the State who has been elected to the office of the State. He is a man to be looked up by the entire generation as an example? It is also probable that the people will prefer Mr. Bush to the Republican candidate for that office, who is a man of no education and an accomplished liar, a Christian in faith and practice.

As before stated, we do not care for politics for we never vote at political elections, but we do think that an "avowed infidel and atheist" should not be intrusted with the educational work of any State.

A DOMINEERING SPIRIT.

People may honestly differ about what it takes to constitute a self-will, or domineering spirit, but if some of our old gray-headed bishops, who are members of the Standing Committee, were to conduct their meetings, away from home, as series of meetings are conducted by some ministers, they would be denounced from one end of the fraternity to the other, for being domineering and selfish.

For instance, a minister is called to hold a series of meetings. He goes, commences meeting, and soon gives the people, officials, including the elder and all, to distinctly understand that HE is running that meeting, and that the people may go as he says; for he is to and to conducting meetings of that kind, and therefore knows just how it ought to be done. He opens the services, preaches, does, calls for the converts, takes his own course about receiving them, does the baptizing, makes all the announcements, in fact makes himself a kind of general superintendent of affairs generally. He consults no one, especially does not the housekeeper, and does not even common courtesy towards other ministers who may chance to be present. Now, if some old, gray-headed fathers would do the like, what would the people say? In our judgment it is a species of self-will, or domineering spirit that ought not to be tolerated in any one.

When a minister is invited to hold a series of meetings, he ought to show at least common courtesy towards the ministers of that congregation, and especially ought to show the respect to the housekeeper, who has the oversight of the flock. He ought to remember that these men are his co-laborers in the Word, and that, though he may be an elder minister than any of them, he nevertheless should treat them as his equals, and not esteem himself too highly.

A minister can so conduct himself as to take it appear to all sound, thinking people that he thinks himself the most important personage in that meeting, and labor to show his importance by becoming the head and backbone of the whole affair. This is not weakness; it is not humility in any sense, but merely a display of self-will, self-importance and self-esteem.

We have never doubted the propriety or utility of a minister having charge of the meeting he is called to conduct, for past ex-

perience proves that to be the most successful way of conducting a series of meetings, and it is certainly unchristian, as well as unchristian, for him, on his own individual responsibility, to assume so much authority, when he knows it is contrary to the wishes of the ministers in the congregation who are as good as he is by nature, and perhaps better by practice. A prudent evangelist will always consult the housekeeper in regard to the work, and consent to be a servant rather than a master to lord it over God's heritage, bishops, officials and all. If he is the right kind of man, he will be quick to assume a domineering spirit, and trample under foot the prerogatives of his superiors in office.

And yet on the other hand we caution housekeeper and officials in regard to the spirit they manifest towards those who are called to conduct meetings for them. Do not turn a cold shoulder to them, and try to throw cold water on their work, but ever be ready to lend all possible assistance. If there is something about the minister that is not just right, privately admonish him, and in that way do him good instead of trying to lessen his influence.

J. H. M.

CHURCH PROPERTY.

We have no desire to enter a personal combat with any journal, especially when bitter terms and harsh expressions are used, but to notice in a Christian manner, a position set forth by another paper, we think is in perfect accord with all that can be justly claimed for our religious principles. With this mind we refer to an article in a late number of the *Progressive* that should have received attention two weeks ago, but we were too busy to any more than read the article referred to.

Some months ago some of the progressive members placed in the hands of a prominent Dayton (Ohio) lawyer, the Minutes, Brethren's Encyclopedia, Mack's writings, Miami Resolutions, Progressive Declaration of Principles, and a statement of the condition of affairs, prepared by J. H. Worst and J. W. Beer, with a request for his decision regarding the ownership of church property. The lawyer's statement is a little lengthy; clear on some points but leaves the essential point untouched. It should be remembered that all church property virtually belongs to the Conference and not to individuals who contributed towards it. This point is not brought forward in the decision made by the judges. The other statements in the decision, so far as the law of Ohio is concerned, go to show that all church property virtually belongs to the Brotherhood, and not to the factions that have gone off; hence we pronounce the judge's decision right favorable; but his sympathies seem to be in the interest of those who have gone off from us, so that part of his document is not so favorable; still that has nothing to do with the meaning of law.

But we see no use of that part of the lawyer's statement concerning the meaning of law. True, the law guarantees the property to the Brotherhood, yet our people should have much respect for the reputation of the church and the good cause to ever think of going to law. It is her duty to care for the property and make the proper use of it, and exercise her judgment about letting others have the use of it. If both parties will do what is right, there will be no difficulty about this or any other similar matter. We further add, that it is generally presumed that when a faction withdraws from a General Conference they also withdraw from all church property claims and church property privileges. This is the decision of the Supreme Court of the United States, and we know of two instances where it has been in that way applied.

We present these remarks to assist some who may be influenced by the comments made concerning the judge's decision instead of the decision itself. As said old Bro. John Metzger one time said, the best point in law is to keep out of it. So our Brethren can go on with their regular worship, showing violence to no one, or to any property, and if persecuted, endure it. If deprived of prop-

erty, suffer for Christ's sake, and in all instances aim to do right toward others, consenting to buy or sell rather than cause trouble, knowing that it is our duty to live peaceably with all men so far as lie in our power. J. H. M.

THE MISSIONARY CAUSE.

One reason why the missionary cause in the Brotherhood has not done more and been better sustained, is, it needs a little improvement in its operations. We notice it has been, and now is, a complete success in some of the districts under the "district plan," adopted by Annual Meeting. The work is established permanently in some districts because it is sustained. It is sustained because the brethren see its results. Men do not long work in any cause if they cannot see some results from their labor and expenditures of money. This is a principle indispensable in the missionary work; brethren must see the good it is doing before they will long continue its support. To be effective, missionary work must be located. There must be an arrangement to continue the work in the right way, at the right place, and by the right man. Our Missionary Board was gotten up with an eye to concentration. It must be changed to the idea of distribution. One committee in the center of the Brotherhood cannot well know the condition and wants of every isolated band of brethren scattered over the outskirts where missionary labor is needed. The condition and wants of such brethren, and favorable localities for the work are best known by the brethren near by. The amount of preaching, and the kind of preachers, are best known by those nearest the locality. Some preachers are doctrinal, while others Apollos-like—powerful in proselyting. Those living near the missionary field know best which is needed most, and when. And those living near by, if they have equal judgment, can manage the work better than those living far away.

Another point to notice is, that sending preachers a long distance is expensive. To send a preacher from Pennsylvania to Kansas, at a cost of fifty dollars for travel, and two dollars per day for board, when there are in and near Kansas equally competent ministers is expensive; yet it costs them \$2 per day for their time, saving the expense of fifty dollars for traveling expenses, which would secure some poor preacher for twenty-five days, laboring near his own home? That is not all; Kansas and other new countries want preachers that are not looking for fine parlors, fine churches, fine beds and fine tables; finding fault with the country, complaining of the people and their hard living. They want preachers that look to the cause of Christ, the interest of the church, the salvation of souls, so much that the common living among the poor is richer enough, if the cause of Christ is there. They want a preacher in sympathy with them, with their conditions, with their people, and their church. Such preachers are much more likely to be found near by, than far away.

Another thing of importance in missionary work is, that it is lost if it is not continued. The isolated brethren not only want preachers to come, but they want some arrangements made to have them come often, and the success of the cause demands that the work be continued from year to year. Those who are favorably disposed will not likely join the church when there is no prospect for continuing the work. We make these observations to show that the Mission Board would do more and better work, to not undertake the disbursement of all the funds themselves, but work in harmony with the districts, and give the poorer districts help out of the general fund. To illustrate our view of the case, suppose the Board give one hundred dollars to the Southern District of Kansas, to use for missionary work. The district elects the missionaries, and sends them as it deems best, regarding time and place; the district reporting its work, that all may see how the means have been spent. The question is, cannot the district do the work cheaper, and better, and more satisfactorily than any one else is likely to do. This will give

less work, and less responsibility to the Mission Board, and it will be turning the work of the Board in a direction or channel that has been tried and proven, while it will also be an encouragement to the weaker and frontier districts. This, too, will give the general mission work more confidence in the Brotherhood, and accepted by all. That is sustaining the missionary cause through the districts.

R. H. M.

HELPING TO BUILD MEETING-HOUSES.

While there is so much said about helping to build meeting-houses, we will ask attention to a call for help that is not less worthy than the St. Louis, Arkansas, or any other, which is the old Beaver Dam church, in Maryland, where some expelled members took the meeting-house, and went with what is called the "old order." These expelled members were tried by a committee sent by Annual Meeting, and then report was made to A. M., and accepted by it, and the committee was sent back to call them off if they would not submit, which they refused to do, and they took the meeting-house, and that in a very harsh and unfriendly manner. It left less than one hundred members loyal to the Brotherhood without any meeting-house. They could have recovered the house by law, but this course would have been contrary to the rules of our church, and they concluded to try to build one, though they were not well able to do so. It has left them about four hundred dollars in debt, after all their efforts to cancel the same. A single sister who makes her living by teaching school, subscribed fifty dollars, which is only a sample of the effort they have made to get a house.

Now in such a case where loyal members have lost their house of worship, by being true to our principles, and have such zeal for the cause, yet are too poor to build a house without the help of the Brotherhood, we think it a case which deserves the sympathy and help of all our brethren. It is a matter of equal, if not more importance, to keep and help those we have, than to help to build prospectively. We would have presented this claim at A. M., but cells seemed to swallow up all the sympathy, and run its charity in one direction, giving all its help in one place. We believe the old Beaver Dam church, in Maryland, deserves help as much, and as is worthy of it, and as is loyal to all our principles as any church in the Brotherhood, and as faithful to the order of the church as any. We have not a word to say against helping to build a house in St. Louis, or in any other place where the brethren need help, but we do think this claim in the Beaver Dam church should be heeded, because it was through severe trials, and submitted itself into the hands of A. M., and stood faithful, while all its preachers went, and took the house, leaving nearly a hundred members dependent on other churches for help in the ministry, and help to build a house.

Many brethren in the Western States, who have emigrated from Maryland, and know all about their condition; who have been blessed with means that they could help them and not miss the charity in a financial view, would feel amply rewarded by knowing it was gone to help faithful and deserving brethren where it will be fully appreciated, and thankfully received.

Any brethren or friends who will send to us or to Wm. Gabler, at Union Bridge, Md., any donation for Beaver Dam church, will have the receipt of some acknowledged by postal card.

Our hope the time is not far distant when we will have a building fund made permanent to give help where it is needed, but till that time comes we must do the best we can to get the wants of churches before the Brotherhood, hoping there will be some help given.

R. H. MILLER,
North Manchester, Ind.

AND NOW SHADEB FRITH, HOPE AND CLARITY.

prominent position in the future history of the church as in the past, and that S. D. of Illinois will firmly adhere to the decisions of A. M. so long as they are in harmony with the Gospel; and that we will not compromise with self-determined opposition to the past usages of our fraternity, but favor submission on all points (where the Gospel is not defeated) to the INTERPRETATION of the Gospel set us defined by Annual Conference.

By tall consent of the South-eastern District of Missouri, the care of the 1st church of St. Louis was transferred, and the membership annexed to the Southern District of Illinois.

On the evening of the second day's meeting, a night session was held, in which the "Orphan's Home" of the S. D. of Ill. was taken up. Much was said "pro" and "con," counsel asked and advice given by the Trustees and members of the meeting. Features were developed at this meeting, not before thought of, and much information gained as to the best mode or plan of conducting the institution in the most approved way, in order that the most good might result.

There was also a call made to the churches in the Southern District of Illinois for additional means to enlarge the present building so as to accommodate more inmates, etc.; this session was quite instructive.

The closing hours of the session were devoted to the missionary cause and it was determined that greater efforts should be made in the prosecution of the plan of 1882, and that souls might be won to Christ and his kingdom on earth enlarged, and God glorified. After devotional exercises the time for parting came, during which many, "May the Lord bless you," were heard.

In conclusion we feel to say, that great praise is due the members of the Okaw Falls church for their kindness and hospitality, and for making all comfortable and happy. May the good Lord guide us through life, and with the redeemed, save us all. Amen.

BESS J. WATKINS.

Panama, Ill.

From St. Martin's, Mo.—Oct. 28.

Dear Brethren:

Our church, the Maroon Creek, is in peace and working order. Six were baptized during the Summer; two in April and three at our feast in September; also one last Sunday. Others are near the kingdom. No division here; all for Christ.

Yours in Love,

DAVID BOWMAN.

From Maxville, W. Va.—Oct. 30.

Dear Brethren:

Our Feast, Oct. 28 and 29, passed off pleasantly; we had a good meeting. Asa Harmon and Geo. Arnold from our own State and Abram Gucker from Va., were the ministering brethren from abroad and did some very acceptable preaching. The members are much built up and encouraged. Bro. Wm. M. Lyon, your regular correspondent, was elected to the ministry. Many tears were shed during the installation services, and we all parted, feeling that the Lord was with us during the meeting.

Fraternally,

DENNIS CLARK.

From Ashland, O.—Oct. 13.

Dear Brethren:

It will afford you pleasure to know that the West Nimishillen church, Stark Co., O., still stands solid for the general Brotherhood. Last Saturday, Oct. 28th, was the time of their Love-feast, and wife and I were present with them by invitation. A number of ministers and others from adjoining congregations were also present. Meeting was attended with much love manifested among the members. With a large and thickly populated territory, two good houses of worship and about 125 faithful, exemplary workers, under the leadership of Jesus and the Gospel, we can see no reason why they should not prosper. Their elders and trustees decide to go with the Old Order party, but the work of the church still goes on. And why should it not do so? Jesus never built his church upon any man or set of men. They have three ministers; but no two are young in the work, nearly all the preaching falls on our much esteemed brother, Samuel

Sparkle. We are glad to say, he is both able and willing for the needed labor.

May God bless them all in their work, and especially for their kindness to us.

I. D. PARKER.

From Huntington Co., Ind.—Oct. 27.

Dear Brethren:

Our protracted meeting and Love-feast in the Solomon church closed on the evening of Oct. 24th. About 2500 commuted; a very large crowd of people present. Not a few all could get in the house, which is 50 by 80 feet. Order pretty good, considering the large crowd of people. Good attendance through the course of protracted meeting; three were added to the church by baptism.

SAMUEL MURRAY.

From Cerro Gordo, Ill.—Oct. 30.

Dear Brethren:

Home again; wife has returned from Dr. Sturge's camp improved. I am in Bro. J. Metzger's office. Oh, the postage stamp! one's, two's, three's, five's, six's, ten's. Don't send any but 3-cent stamps. He must dispose of them as best he can, but keep them coming all the time. A number had better by together and send large or small bills. Bro. John pays a great deal of extra postage on insufficiently paid letters; especially is this the case with letters containing coin.

Fraternally,

D. B. GIBSON.

From Milford, Ind.—Oct. 28.

Dear Brethren:

Have just returned home from a Communion meeting held in Union congregation, Marshall Co., Ind. Eld. John Kinsley has charge of this church. The meeting was a good one. A large number of communicants and very good order. The ministerial force was strong. Of late I have noticed more zeal and love among the Brethren than has been the case for many years. The few that were dissatisfied and contentious have left and formed bodies of their own. Now the church has rest and moves along smoothly. The members in Union congregation are strong for the Gospel and the order of God's house. As far as I know, every district in Northern Indiana is united on the ordinances of the church. Our late A. M. has strengthened the members here very much.

J. H. MILLER.

From Osceola, Mo.—Oct. 28.

Dear Brethren:

Our Communion is now numbered among the things of the past; had a good attendance and good order, but no additions. We have gained some here, notwithstanding the troubles in the church here. We are about as strong in numbers as ever. Since our meeting, we received two by baptism and ten by letter, and still expect more.

Bro. N. C. Workman has located here among us, and will labor in this part of the field. Brethren, call us you pass through this neighborhood and encourage us.

Fraternally,

L. A. YORK.

From Yellow Creek Church, Ind.—Oct. 21.

Dear Brethren:

Our Communion came off Sept. 29th. Bro. J. H. Miller led the meeting. Twenty-five ministers being present, this caused the meeting to be a good one. The house was filled and the order good. We have practiced the singing and foot-washing, with the supper on the table at the time of practicing the ordinance, for the first time. The same change was followed by the Union Center and Gravelton churches. Our meeting was continued by Eld. Geo. Cripe and others. May the Lord bless Bro. Geo. for his efforts to induce sinners to come to the fold of Christ! HENRY KIDDER.

Notes of Travel.

Dear Brethren:

I left home, Oct. 26th, on my way to the Love-feast in the Okaw congregation. Arrived at Bro. Jacob Waggoner's in the evening. At an early hour next morning, crowds could be seen wearing their way towards the

meeting-house, and by 10 A. M. the hour appointed, a large congregation had assembled.

In the evening, when services were resumed, some twenty preachers and a large number of members were present. The audience room was packed at an early hour, and still they poured in until standing-room was all occupied. Had a very enjoyable feast. Meeting next day at 9 A. M., at 3 P. M. and at 7 P. M.; all well attended. On the 24th, commenced at 10 A. M., and closed on the 25th, after a night session.

Had a very pleasant council-meeting, but all passed off very pleasantly. Only one query sent to A. M. The Orphan's Home reported in good working order.

Fraternally,

JOHN WISZ.

From Salem Church, Ohio.—Oct. 24.

Dear Brethren:

The Brethren of this part of God's moral vineyard are striving for the good cause, and all is quiet and peaceable as far as we know. This Summer we had a few added to the church by letter, three readmission, and three by baptism. There were of another faith, which, however, they have renounced, and joined in with the people of God to sing a new song.

We held our Communion, Oct. 21 and 22. It seemed that love and union prevailed among the Brethren and sisters, so that we are safe to say, we had a joyful season here. Our house was full and a large crowd outside. We had a good supply of ministering Brethren. J. P. Ebersole led meeting, assisted by the adjoining elders. Next day was our regular appointment; had again a very large attendance; house was crowded. Aisles were filled with benches, so that as many as possible could be seated, but still some had to remain outside. J. P. Ebersole preached to the people from 1 Kings 10, 18, 19 verses, with which, as far as I could learn, all were well pleased. Bro. Abraham Detrich, then closed the exercises in German. Our prayer is that the ministering Brethren, who were with us, may be accompanied by the Holy Spirit and work for the good cause, and my prayer is that we may labor for peace and union.

JOHN CLOFFERT, JR.

From Grove Church, O.—Oct. 29.

Dear Brethren:

Our Love-feast is among the things of the past, and I trust, one long to be remembered; nothing but love and union seemed to prevail. There is quite a number of Feasts being held in the Valley, this Fall, and so far they seem to be unusually interesting.

Our old veteran J. P. Ebersole has been through the Valley, attending a number of the Feasts. He preached with great power and ability for a brother of his age. Trust we have all been built up and much encouraged in these days of division.

JACOB COFFERT.

From Mill Creek Church, Ill.—Oct. 31.

Dear Brethren:

Our Communion meeting in the Mill Creek church, Adams Co., Ill., was held at Liberty, Oct. 21, and we can truly say we had a season of rejoicing while we were together. We all felt rejoiced to be again permitted to commemorate the death and suffering of our Lord and Savior, by observing the ordinances according to the directions laid down by our blessed Lord and Savior. May God help us to live that we may be accounted worthy of participating with our Lord and Savior in his kingdom.

Our ministerial aid from abroad were L. W. Strickler and Robert Atkinson, of Ludine church, Javan Gibson and Daniel Stalebaker, of Muscatine Co., Ill. Bro. Gibson officiating. The number of spectators was very large. In the evening not near all could get into the house, the order was good for so large a gathering.

Had preaching the following day, Sunday, at eleven o'clock. Had again a very large congregation so that the house was crowded to its utmost, but could not near hold all. Bro. Gibson delivered a very able and interesting sermon on the importance of obeying the Savior's will. He preached in a manner that it could not be gained; thereby holding the attention of the audience to the satisfaction of all. I think he

made some serious impressions on the minds of some.

May God bless us all and help us to live, that when we die we may be accepted of Him.

Fraternally,

SAM. S. HUNTER.

From Saffee City, Ind.—Oct. 29.

Dear Brethren:

Our Communion in the Leoreck church is in the past. Eld. George Long was with us, and his labor of love was greatly appreciated. There were no additions at the time, but I think that some are continuing to cost. One daughter of the writer was baptized on 28th inst. Ministers, in your traveling on missions of love don't pass us by. Remember the hedges and by-ways. Our brethren and sisters, you will find a welcome with us.

JACOB MITCHELL.

A Virginia Meeting.

Dear Brethren:

I have just returned from Allegheny County, where I attended a meeting of business and pleasure that has not been surpassed by anything in my experience, taking the incidents into consideration.

I left home on the 19th inst. Got in on Monday with brother Levi Huff, on the 20th, crossing two large mountains on horseback, raising nearly all the time from the time I left home. On the top of one of these mountains, which was seven miles across, we were taken and passed an aged sister accompanied by a young woman on foot—going to the meeting. A number of eight miles, I arrived at brother John Jamison's late in the evening, where we were joined by brother M. E. Brubaker and H. M. Grant, of Romulus, bringing pleasantly entertained by brother Jamison and his little Methodist wife, who is Martha in the fullest sense of the word, and with much of the disposition of a Mother. Our necessities were amply provided for, and our weary nature rested and refreshed.

The next morning we went to the place meeting to attend to the business connected with and to celebrate the Communion in the evening. The members assembled in the morning. The annual visit was reported properly disposed of, when after a consultation of the official members, the votes were taken on the expelling of a minister of a secession, which resulted in the decision to excommunicate Bro. Geo. M. Jamison and the elder of Johnny Jamison, a young brother, brother ministry, and Hugh R. J. Simons to the secession.

In the meantime there was an application for membership. The papers were received, the church was presided at, and the matter was decided. The time now having arrived for commencing the Communion service, the fact of the other work had to be postponed until the next morning. The house, by this time was filled with members and others, and services passed off pleasantly, and those who were present were much encouraged. The next very good day, the church was again assembled at nine o'clock, for installation services; the charge being given to each of the brethren. By this time the congregation were assembling and the house pretty well filled before the ordination, reception took place; and the brethren, that it appeared to make a very solemn impression upon the spectators as well as the members.

The time having nearly arrived for the commencement of public services, it was the best to proceed at once, the house being full, and the people in a condition to hear.

The meeting was then opened in the regular way, after which two discourses of one hour each were delivered, with the interested attention of the congregation, persons changing their position that I could not tell the close of the first speaker, and a few till they were dismissed. The next morning we were much encouraged and revived, and went on our way rejoicing, believing that God's blessing good results will follow.

B. F. MORTON.

650 We are simply overrun with members. We need more, hence some will have to wait till next issue. But keep on reading, good news, our readers enjoy it, and it is profitable unto all.

It is not necessary for a man to attempt to prove a negative. It is not necessary for us to prove that there never was a child that had five breaks on one shoulder. It is in the man's place who believes that such a child existed to produce the proof. Nor is it necessary for us to prove that no man existed beyond Adam. The man who believes that Adam was not the first man, that one, to produce the proof, is the one who did exist. It is Adam. It is clear that Adam did exist, that he was the first man of whom any record was made. Did man exist beyond that period? You may say, he did. We deny. Now you must produce the proof for you are affirming something. If in question and man's part, you classified they could be discussed with good satisfaction.

SUBSCRIBE NOW! All new subscribers to the *Brethren at Work*, for one year, will receive the paper FREE to the end of the present year.

Most of the States in their election last week went democratic, which will give that party a large majority in the next Congress. The prohibition cause has suffered some defeat, but still it is yearly gaining strength, and will eventually conquer.

The Gospel and the Gospel only is what we have been contending for, for these many years, but when men come forward preaching that we may put steeples on our churches, paying with the understanding and organ solo in our religious meetings, may dismiss our congregations with the popish benediction, etc., and then say they are for the Gospel and the Gospel only, we object. They have more than the Gospel, having gone just far enough to take in some of the popular songs of the world.

PROPER USE OF THE MINUTES.

The decisions of the Annual Meeting, like the decisions of any other religious synod, should be used and applied in a reasonable, judicious way. For execution they are supposed to go into the hands of men, possessing proper prudence and judgment, men who will take into consideration the unavoidable surroundings and the good of the cause.

These decisions are by no means infallible, and they are in any sense perfect. They are the result of the best combined judgment accessible at the time they were made, and as such all prudent men will apply them as men of common sense intend they should be. No decision should be interpreted or applied in a way that will make it appear either unjust or absurd. If that was the governing principle that prompted the framers to act as they did, and if, in the wording of a decision, we find that which is either wrong or absurd, we may depend upon it, that it was not intended.

In applying these decisions at the present time, we must exercise our own judgment in regard to what should be binding, and what should be taken as mere advice, and it is evident that there are two classes of decisions in the Book of Minutes, which have not been classified, and cannot be till after the close of the next A. M., or perhaps until the next Revision. Committee should complete its work, and it has been applied by the Brotherhood. Many of the decisions are obsolete, and must pass out of use, while not a few, perhaps the greater number, were intended from the beginning as advice only; still others are mandatory, not because they are in the Minutes, or were passed by the A. M., but because they are so stated in the Gospel.

At the late A. M. in Indiana it was understood and so stated repeatedly, that the mandatory set passed at that meeting should in no sense or instance apply to the decisions made by previous Annual Meetings, hence the decisions of former Annual Meetings stand as they stood before, largely advisory only, and of course, should be so considered and applied.

The reason for stating these things in this issue of the *Work* for years there has been a desire on the part of many housekeepers to have the different decisions classified, so they would know what was advice only, and what should be regarded as mandatory. Some years ago, the meeting passed a decision, saying that decisions of the A. M. were advice only. Of course, everybody knows that mandatory advice is optional, and cannot be enforced. But to make the matter still more perplexing, some of the decisions are so worded as to show that they were intended to be enforced, and have for their support the plain "thus saith the Lord." Of course, these decisions should be enforced, but there are others that are differently understood. They are stated in a mandatory form, though they contain no scriptural reference in their support, and it is maintained by some that they should be interpreted and applied in the sense of advice only, while others think they should be enforced to the letter. To indiscriminately enforce all the A. M. decisions would be defeating the intention of the A. M.,

and at the same time create against her a feeling of opposition that could in no way be controlled. If elders and ministers will profit by this simple suggestion, they will find their relation to the Minutes far more agreeable. Let them enforce all the decisions that have for their support the Gospel, and let the rest be taken in the sense of advice, and in that sense only applied. We have no right to decide whether a decision is right or wrong, but it is our privilege, as well as our duty, to decide what should be enforced, and what should be taken as advice only.

Somebody has taken this classification, and since it has not yet been made by the Annual Meeting, it follows that each church must make its own classification for the present at least. This is the way it has been done heretofore, and we see no other way of doing it now.

We do not mean that these remarks shall be appropriated by those who are bitterly opposed to the Minutes; who have no regard whatever for the usages of the church, and are doing all in their power to weaken her force and break down her principles, but are intended for those who love the Brotherhood, and desire to take advice from the A. M., and wish to see the Minutes interpreted and applied in a prudent manner. To such we say, use the Minutes prudently and they will make no trouble. Enforce the Minutes only where they were intended to be enforced, and let the remainder be given as advice. We do not want to enforce a thing for which we have no Gospel authority, and in cases where no Gospel authority is given it may be safe to infer that it was intended as advice only.

There are two sources from which opposition to the Minutes comes. One is from the unsatisfactory attitude to indiscriminately enforce all the decisions when most of them were given as advice only. The other is from an attempt to break down the usages of the church, do away with A. M. decisions altogether, put present or future. The advocates of the latter say, "just enforce all the decisions and you will see the opposition." That is true enough, but it ought to be remembered that advice was never intended to be enforced, and of course, enforcing it will create additional opposition. But let the elders throughout the Brotherhood use proper prudence in the use, interpretation, and application of the Minutes, and they will find that but little opposition will be urged against them. Those who do not feel disposed to accept the advice given by Annual Meeting, should not interfere with those who do, nor should they speak reproachfully concerning that advice. Advice never should be treated with contempt.

UNJUST CRITICISM.

There are several ways of overcoming the arguments of an opponent. One is, to use his arguments fair and square in a logical manner. This is the method used by honest, reasonable and scholarly men.

A second method is to make fun of arguments, ridicule propositions, and defame the man's character. This method is resorted to only by the dishonest and tricky. Men of this kind are shunned by respectable debaters and writers, for the simple reason that such a course is contrary to the rules of logic, and is pronounced an unfair way of meeting arguments. It is a method never resorted to by scholarly men of reputation, nor would it be permitted in any school of logic where a point of dispute was being discussed.

A third method is to make it appear that an opponent is deficient in scholarship, age, or influence, and in that way get the people to doubt his ability to defend or even set forth proper truths. This method is much used by the dishonest and tricky. It is a way of using way of defeating an opponent, and is not met with that rebuke that ought to be administered to those who use it. A truth told by a young man is just as much a truth as if it had been told by one nine hundred years old. The age of the communicator of the truth has nothing whatever to do with it. The same may be said of influence. Because

a statement is made by a man whose influence is not very extensive is no proof that what he says is false. Influential men are just as liable to teach error as anybody else. Truth is truth, whether told by the young or the aged; the experienced or the inexperienced. We should learn to let facts rest on their merits, and not on the age or condition of those who tell them.

It is also equally unfair to take the advantage of an opponent's lack of education in order to defeat his arguments. If the makes an argument that is erroneous, show up its error in whatever way truth may serve as honest purpose; but do not attempt to destroy the force of his arguments by exposing the deficiency of scholarship in some branch of knowledge that sustains no relation to the subject at all. The best of writers and speakers in America are deficient in some respects. Horace Greely was noted for the correct, grammatical construction of written sentences, and some of his friends ever boasted of his attainments in this direction, until one day a skillful grammarian pointed out sixty grammatical errors in one column of Greely's writings in the *New York Tribune*.

Of course the errors were there, but no one would expect them then against the arguments set forth by the noted Statesman on politics. Men of sense and logic know that syllabus may be logically correct, and at the same time contain errors in grammar, orthography, typography and punctuation. The productions of able writers, of world-wide fame, abound in errors that must be corrected by the printer. Alexander Cruden, the author of "Cruden's Concordance," was kept in a printing office for years to detect the errors in the revised proofs of books and publications prepared by scholarly writers. Most large book publishing houses in America employ men for a similar purpose. The best of manuscript needs a little "doctoring." Errors escape the eye of the writer that will be detected by the keen eye of the proof-reader. These things being true, how unjust is it to attempt to weaken the arguments of an opponent by publishing that his manuscript needs recasting before it goes into the hands of the printer. It certainly is a very unjust way of treating an opponent. The most noted mathematician for brevity and clearness in mathematics for brevity and clearness in mathematics cannot prepare a manuscript fit for the printer. Should that be any reason why his work on mathematics is not correct?

We present this line of thought to call the attention of our readers to the right course of reasoning. It would not be right to say that a man is a poor scholar just because he writes a poor hand; nor is it fair to say that his arguments are erroneous just because his manuscript is not properly punctuated. We do not state these things with a view of justifying error, but for the purpose of showing that an opponent should be treated fairly, and not be abused and exposed when there is no just cause for it.

THE LANARK FEAST.—REMARKS.

The Feast at Lanark last week passed off very pleasantly. The attendance was good, and the order the best we ever witnessed at a Feast, showing that there is nothing in the way of holding a Communion-meeting in orderly towns. We presume that it was the most quiet meeting of the kind ever held in Northern Illinois. During the feast-washing exercises there was no noise or confusion whatever to disturb the solemnity of the occasion. Quite a number of ministers from adjoining churches were present. Our aged Bro. Hauger, of Milledgeville, officiated in a very edifying manner. The evening exercises commenced about half past five, and closed about half past seven, thus giving the members ample opportunity to get home in good time.

There is just reason for continuing Love-feast exercises till far into the night as is done in many congregations. Care should be taken to have all things ready that the feast-washing exercises may be over in time to eat the supper near supper-time. This is fully in harmony with the meaning of the

word *supper*, and should be heeded by all those who desire to walk strictly in harmony with what the term means. In most instances these meetings might be closed by half past eight. Begin in good time, keep the work moving properly, and there will be no trouble about getting through in ample time. We have attended Communion-meetings where it seemed that those having the work in charge had no regard whatever for time. They ought to have taken into consideration that there were old people and weakly members present who must suffer a great deal while sitting so long on hard benches. Some of the sick or tired mother crying for a child three or four hours through tedious exercises. We need to use a little judgment about these things as well as in other matters. The officials having the work in charge ought to plan things with a view of accommodating the members, especially those that are old and feeble. We found things at Lanark in good shape in this respect, and recommend these suggestions to others.

J. H. M.

THE REASON.

There should be a proper discernment made between the different calls for money to build churches. When churches are needed in large towns and large cities, the calls for help deserve more consideration than when wanted in country districts. We do not say that there are some towns in cities are more than others in the country, but it is valuable than those in the country, but it is because church privileges cannot be afforded them so easily. Almost everywhere, in the country, school-houses can be had for religious purposes free of charge, but in cities, these advantages cannot be had, and to hire halls is very expensive. We say this because there are some complaints being made that such a strong effort is made to build of the St. Louis church, while other calls for help are being neglected. While we think this call may be a little more important than some others, we feel that all of them should receive more attention than they do. Suppose each of us would lay aside 10 cents each week for such purposes, would you only amount to about \$5.00 a year, and who of us could not spare so much for the Lord? Even this amount seems small, yet, if all would give, it would help or help to build quite a number of churches.—*Primitive Christian*.

GOOD REFORMS.

The following resolutions were passed at a late conference of the United Evangelical Ministries:

Whereas, we see the evil effects and influence of that filthy weed, tobacco, and since we as a church want to exert our influence against it, therefore,

Resolved, That no minister or deacon be ordained that is addicted to the use of tobacco.

Whereas, we see the evil effects of musical instruments and chairs in our sister churches, we are enabled to profit by the experience of others, and, being desirous of warding off all the evils that may retard the cause of Christ, therefore,

Resolved, That no organ or choir be allowed in our churches.

Some of the local congregations that are laboring so hard to introduce organs and choirs into their churches, might get a good lesson from the above resolutions. The United Ministries see just where the popular churches are going and if some others were not lamed by the popularity of this world, they could see it too.

BRETHREN'S ALMANAC FOR 1883.

We are now ready to receive orders for the *Brethren's Almanac* for 1883. We have given considerable time and labor to its compilation, and, as far as possible, corrected the "Ministerial List." The reading matter is interesting and instructive, and, on the whole, it is just such an almanac as should be in every Christian's home. We offer it on the following terms: Single copy, 10 cts.; twelve copies, \$1.00; fifty copies, \$4.00; one hundred copies, \$7.00. Address this office.

Do not fail to tell your friends that all new subscribers will get the paper free the remainder of the year.

Correspondence.

From Ervin, Ind., Nov. 2.

Dear Brethren:—This Communion in the Howard church, Ind., is past, and it was a meeting long to be remembered; for we felt it was good to be there, where we could once more be seated together in heavenly places in Christ Jesus, and feast on the love of Jesus, and thus our spiritual strength becomes renewed. The brethren brethren present were, J. W. Garber, David Moore, W. Wagner, Isaac Joseph, N. W. Toney, S. Urey. The Word preached had its desired effect and caused many sinners to make their return. Come again, Brethren.

DANIEL HOCK.

From Hudson, Ill., Oct. 28.

Dear Brethren:—I don't remember of ever enjoying myself more, at any meeting than at our late Love-feast, notwithstanding that I was disappointed of the pleasure of partaking at the Love-feast and the other evening meetings, a consequence of the protracted illness of my son, yet the meetings will long be remembered.

The ministers from other churches were, J. M. Croun, J. E. Gish, Jacob Kinney, J. M. Gresh, Henry Farney and Frederick Salts. Bro. M. J. McClure did the principal part of the preaching in a logical manner, principally designed for the members; it all had an opportunity of hearing the Word of God. My heart for our beloved people, from adjoining churches enjoyed the pleasant season with us. This makes our feelings more enjoyable, when those of like precious faith with us, favor us in their presence.

Our precious souls made the good communion by being buried with Christ by baptism, and grace, we trust, to walk in uprightness. All four were children between thirteen and eighteen years of age. What ornaments the church when they are exemplary! Happy the church whose membership is largely made up of young members:

"To exhort you, if ye begin,
To serve the Lord loyally,
With all heart, mind, and strength,
Are bidden to their cry."

Although our meetings were so good and pleasant, the time for parting came. Some took the north-bound train, some the Southern, others again, by private conveyance, returned to their homes. After bidding fare, till we shall farewell, a last thought comes in, "When shall we all meet again?"

T. D. LITON.

From Brownsville, Mo., Oct. 28.

Dear Brethren:—Our Feast is in the past; had a fair meeting and good preaching by Gideon Ball, Jacob Wimmers, of Centreville, Iowa, Province and Abner Wallace of the New Church, Jacob Wimmers officiated. Bro. A. Hutchinson was with us, but too late in health to be at the Feast. He remained, together with Bro. Bollinger, several days, but was not able to preach any. He came, however, a short and appropriate talk a few times.

Bro. Hutchinson has many warm friends here. Bro. Bollinger did some excellent preaching and made many friends. We had the occasion, many think that good good was done by the meetings.

We were at the District-meeting, near Lawrence, Douglas Co., Kan., preparatory to next A. M. The meeting was organized, and they were calling the churches of Kansas, Nebraska and then Missouri. The local churches were not all as fully represented as delegates, as we expected to find it; but I learned that this was owing to the great amount of church work that was laid out and that it was attended to, in the different fields. The brethren were fair, and a strong feeling manifested for us to be at the Pleasant Grove. As to the business of said meeting, our Secretary, M. M. Eschman, will report in due time.

We visited the Grove while there, and con-

tinuable features to our A. M. for next year. All the objections that were appeared through the papers are certainly very frail; at least we cannot see any force of argument in them. The weakest feature is that all that has been said, has somehow been imaginary, for each contributor expresses a willingness upon his part to hold it at the Grove, but imagines that somebody else might object.

I would advise that "somebody else" to bring forward their own objections and argue their own case. They can probably do it better than anyone else.

The Brethren held a Feast in connection with the council in the Pleasant Grove church, and it truly was a season of rejoicing to the saints. The brethren who were received by all, and we felt like to take our leave and depart from such religious influences, for we had formed several new acquaintances among the dear members. Our Kansas brethren are truly wide awake in the Master's cause.

We were called upon, together with S. S. Moore, to unite with the sister, the wife of Bro. James Hilkey, the elder in the Pleasant Grove church. Returned home on the 24th inst. Found all well for which we thank the Lord.

DAVID L. WILLIAMS.

From Ceylon, Ind., Oct. 30.

Dear Brethren:—

Our Love-feast was held on the 29th and 30th of Sept. We had an enjoyable feast. Ministers present were Brethren Jesse Stutsman, A. Detrick, Geo. Stamp and Eld. T. Henrick, all of Ohio; also Bro. Samuel Neher, of Wells Co., Ind. An election was thought necessary. For minister the lot fell on Bro. Ezra Neher. He is a young brother, but we believe him worthy of the calling. Brethren North and Oakes were called to the deacon's office. As there was a tie-vote, both were accepted by the church. Bro. Henry Garber was advanced to the second degree in the ministry. My father, (Daniel Walts) was ordained to the eldership.

We had a work to perform and it was a solemn work. All felt very anxious of the responsibility resting upon them. May they all prove faithful to their office, in my prayer.

EMMA WATSON.

From Cornell, Ill.

Dear Brethren:—

The District-meeting of Southern Illinois passed off to the satisfaction of all. As there seemed to be nothing but love and zeal for each other, I certainly think the spirit of Christ must have been there.

There were two questions before the meeting that should interest all of us.

1. That means be raised to help poor churches build meeting-houses.

I think that as much good can be done in that way as in sending out ministers to preach in isolated places, return home again or go to some other place, leaving the flock without a shepherd or house of worship. Now, brethren and sisters, if we will only, each one of us, donate fifty cents a year, we could soon have houses to worship in, in localities where they are needed as much as we try the plan adopted by District-meeting. Try it one year at least.

2. The Orphan's Home, an institution that should interest every brother and sister in the Brotherhood for the benefit of poor orphan children that have no homes. It is through these institutions that many poor children may be adopted into good families and become heirs by adoption, thereby gaining an inheritance in this world and in the world to come.

DAVID BEHRMAN.

The Orphan's Home.

Dear Brethren:—

At the late District-meeting of Southern Illinois, the District of the Orphan's Home were so numbered, as to admit our children into the Home, as we can take, and pass them right through and have them adopted into good families. The District-meeting thinks we can do much good in that way and accommodate our children.

Now, dear brethren and sisters the Winter is approaching and the money in the treasury is much needed for other purposes; therefore we make an earnest request to all those who are favorably inclined towards the institution, to solicit and donate such articles as blankets

and flannels, bedding, clothing and money, all is very thankfully accepted.

All parties having children to put into Orphan's Home had better have correspondence with the Board of Trustees before bringing the children.

Donations to the Orphan's Home, since my last report, May 20th, 1882, are as follows:

Maggie Bingham, solicited for Cero
Gordo church, Ill., 2 25
Francis Stator, Ill., 1 00
Nancy Workman, Ohio, 5 00
Susan Strick, Mason Co., Ill., 2 00
Also two quilts.

Warrenburg, Mo., 1 00
Charles Dick, Montrie Co., Ill., 5 00
Pantner Creek church, 25 50
Sister — Ely, Stephenson Co., Ill., 2 00

By Order of the Board of Trustees,
STEPHEN SHIPLEY,
Secy. and Cor. Sec'y.

Cero Gordo, Ill., Oct. 26.

From New Paris, Ind., Oct. 29.

Dear Brethren:—

An interesting Sabbath-school is held at Whitehead's school-house, Union Center district during the Summer. The school was an interesting and profitable one, under the superintendence of Jos. W. Werba. Statistics of the school are as follows: Average attendance, 50; teachers 4 to 5; number of chapters read (at home), 2050; number of verses committed, 400. The school closed Oct. 29th with a large attendance. The brethren Shipley and Stackman entertained the audience with interesting remarks. The occasion will long be remembered.

JOHN F. NEFF.

From Belleville Church, Kan., Oct. 29.

Dear Brethren:—

It has been sometime, since I have written anything concerning our little church. We are in love and peace with each other, as far as I know. There have been two added to the church this Summer; one our dear little daughter, not thirteen years old, and the other was Bro. Wimer's son, about nineteen years old. Truly they have remembered their Creator in the days of their youth, and may God give them praying hearts and willing minds to work for Jesus in their youthful days. What a pleasing sight it is to see the young coming to the church! It makes us feel encouraged to press onward, but then again we are made to feel sad, when we realize that there are not so young, and are almost persuaded to come, but cannot say, "Lord, here I am." They cannot give up self. Oh! how pitiable is their condition. Then again there are some whose minds are made up; who have been convinced by the preached Word. They may have opposition; it may be a husband opposes the wife, or the wife the husband. To such I would say, come, for by your coming and living a consistent life, it may be the means of saving them.

Our Love-feast was very enjoyable to all the brethren and sisters. Truly it was a feast to our souls, and while we were seated around the table, and the brethren were talking, I rolled, it made us think of the time when Christ shall come, taking vengeance on those that know not God and obey not the Gospel of our Lord Jesus Christ. The brethren from a distance labored faithfully to hold forth the Word in its purity. May the Lord bless them for their labors of love to us.

CATHARINE GOOCH.

From Cedar County Church, Iowa.

Dear Brethren:—

The brethren of the Cedar County Church, Cedar Co., Ia., held their Communion the 28th and 29th of Oct. And although the weather was quite inclement in the morning, yet a goodly number of members were present, and at which time the weather turned out quite favorably, and by evening the home was quite full. The dear brethren who came to our aid in the ministry were, Elders John Murray, John Thomas, Abner Stony, and John Emmert, of Illinois, John Gable and J. S. Snyder, of Brooklyn, and also Thos. G. Saylor, George Hopwood and L. Saylor. These brethren have been there for their presence, for their aid, and for their words of counsel and encouragement during their work with us.

On the first day of the meeting a young

sister was received into the church by baptism, and was permitted to enjoy the fellowship of the church, and Communion with God. About 80 communicants participated in the evening services. Our dear sister was too sick to go to the table, while others of our own flock through sickness, domestic duty, could not be present, for which we were sorry. On the second day another dear youth presented himself for baptism, and was received into the church. May God bless and strengthen them both to be steadfast in the faith; that they may grow in the knowledge of the Lord and Savior, Jesus Christ. Others out of Christ were moved by the drawing of God's good Spirit through the preached Word, and were made to confess that it was time for them to come. Oh, may God's good Spirit continue to strive with them till they see the beauty of heaven, the joys of peace with God, and an everlasting life, till they will say with one of old, "no for me and my house we will serve the Lord."

The meetings closed on Sunday night with a crowded house, and the best of feelings.

In conclusion we desire to say to all our dear brethren and sisters who come to us, you have to our best wishes, and it shall be a pleasure to call on our dear friends, and our season of worship we had together at the meeting. We feel greatly encouraged to go on in the narrow way that leads to joys on high. Brethren, pray for us, that our work may be co-operative in the fullest sense, as the household of faith—the family of God.

Clearly alone can reveal the heights and depths of Jesus' love. JOHN ZECK.

Clarice, Ia., Nov. 1.

From Monticello Church, Ind.

Dear Brethren:—

The Love-feast of the Monticello Church is now numbered with the things of the past, and I dare say it was an oasis in our religious, and its appearance will be greater and fresher than any of those numbered with it because we did more like Christ, for after celebrating the sufferings of our Savior, it filled our hearts with the love of Christ, which like him, made us seek the houses of dear old brethren and sisters, and give them a little Love-feast which was truly filled with true love and the spirit of our dear Lord Jesus. Many who were visited were dear old sister Hannah; after the brethren and sisters administered the ordinances of God's house, she was much built up and encouraged to press onward and upward. We pray God's blessing to rest on this dear old sister.

Several brethren and sisters visited Bro. and sister Julia and I on 12 miles south of the church. We found this old couple very feeble, but after a little Love-feast and some kind words of encouragement they were much built up. We pray the brethren and sisters to hold them up to the Lord in their prayers.

After a night's rest and refreshment, we started home. On our way, Bro. A. Metzger met us on the road and requested a little meeting at his home. His wife had fallen down stairs and badly injured her spine which gave her much pain and suffering; but after a little meeting in which the sufferings of Christ were held up, the dear old sister felt much encouraged and was willing to endure her sufferings for what Christ endured for her. Brethren pray for Bro. and Metzger and all God's people.

FRANK FRIEDEL.

To Whom This May Concern.

The Brethren of the "Cedar Co. church," Cedar Co., Iowa, have amicably adjusted the church-house trouble between them and the "Old Order Federation," of said county, of which we have been looking for a statement in the *Frederator*, from Samuel Musselman, sen., in accordance with a promise upon the day when the stipulations of settlement were effected and met with delay. The delay of this notice by us, and as nothing has yet appeared from him, we deploy any further remarks.

JOHN ZECK.

Notice Regarding Place of A. M.

Dear Brethren:—I am officially informed that the general preparatory meeting of our A. M. held at Lawrence, Mo., Oct. 29th, unanimously decided to hold the A. M. of 1883 at Bismark Grove, Ind. but will not publish the proceedings

of said council, or take any further steps till consent be had from the officers of last A. M.

In view of this fact I remark that I corresponded with Mr. Quinter and Wise in relation to that matter, and they were both willing to acquiesce in the judgment and decision of said council; and that I should do the required corresponding with the brethren of said meeting; and with the thought before me that said council, paid, brotherly respect to the sentiment expressed through our church papers by brethren Quinter and Miller (and perhaps others) in regard to the propriety and impropriety of holding the meeting at that place, I also with the view of any well-willing to submit it to the judgment of said council, whose wisdom and experience is all-sufficient for the emergency.

Therefore, if any co-ellows are still of the same mind, there should be no delay on the part of the Committee of Arrangements on our account, and we hope that they in their wisdom will carefully guard every avenue by which imposition may be practiced, either by railroad companies or otherwise, or anything that may offend our brethren and encourage schism.

FRATERNALLY,
ENOSH EBY.

We have already stated that Bro. John Wise was in favor of holding the next A. M. at Bismark Grove, and below we give a letter from Bro. Quinter, which, in connection with what Bro. Eby says, settles the question. Hence the next A. M. will be held at Bismark Grove, Kansas, commencing May 15, 1883.

Dear Brethren:—

I have just returned home, and with other letters that I find upon my table requiring my attention, is one from Bro. Eschelman A. M. It seems that the late council in Kansas concluded to have it at Bismark Grove. According to what was understood at last A. M., if the Brethren in the West will take the meeting and make the necessary arrangements for the next A. M., I do not see how we can do otherwise than let them have it. No other place has been offered. The place proposed did not seem to me the most suitable place when it was proposed, but now I think we cannot do better than accept it, and consequently I am willing to have it there.

Yours Fraternaly,

J. QUINTER.

From Ludlow and Painter Creek Churches,
Darke Co., Ohio.

Dear Brethren:—

Our Communion season came off Oct. 27th, and despite the unfavorable weather, a very large congregation gathered for the day meeting, and at it and at night we had a larger congregation than ever before. About four hundred members enjoyed the occasion, and, though the house was completely packed, the order was excellent. Twenty ministers from other districts were present, including children, all from this State, except Eld. Honaker of Missouri. The Word was preached with power and the Spirit of the Lord was present.

JESSE STUTSMAN.

From Washington, Kan.

Dear Brethren:—

Uros my return from Oklawaha, held four meetings in that place. We would have continued longer, but was very tired, having held twenty-four meetings in twenty-one days. All peace and love here, hence—

1. The Word of God is preached.
2. The officers are behaving.
3. Only good papers are read.
4. All attend meeting regularly.
5. Each exerts other better than himself.
6. All the members love each other.
7. Equality among all—good-will every-where.

Admire new type on B. at W. Wish it 100,000 readers in 1883. Grace, love, joy, peace to all.

M. M. EISELMAN, JR.

From Onithe Church, Kan.—Nov. 4.

Dear Brethren:—

To-day was our quarterly council. Jesse Studebaker, of Anderson, Kan., and Henry Frantz, of Ohio, were with us. The church called one brother to the ministry and one as

deacon. The lot for speaker fell on brother Bradaker; for deacon on John Criss, brother of the writer. They are both worthy brethren, and we hope, will be of service to the church. We had another application for baptism, which will be performed to-morrow. Expect to have preaching at 11 A. M.

Weather has been dry until to-day, when we had a big rain. There are many brethren here from the East, and all speak well of our country.

I. H. CURR.

From Milford, Ind.—Nov. 6.

Dear Brethren:—

YESTERDAY we had preaching at our church. Bro. Jesse Calvert addressed the congregation from the text, " whatsoever a man sows that shall he also reap." He first presented the idea of sowing seed naturally, showing that we would reap what we sowed; then spiritually, and finally made temperance the topic. A large congregation had assembled, and his manner of speaking, touching the subject of intemperance, the crime committed and the moral aspect, the homeless families made as through the influence of liquor,—all this made the scene indeed a rare one. The congregation wept, while thinking of the sad state of affairs.

After services one young man, (a school-teacher) made application for baptism. He had attended a Sabbath-school and was early impressed with the idea of sowing good seed.

J. H. MILLER.

From Deweyville, Ohio.—Nov. 6.

Dear Brethren:—

I ARRIVED IN BRO. I. J. ROSENBERGER'S district Oct. 29th, began a series of meetings at Sand Ridge, in the Western part of said district. Good interest and fair prospects for accessions. Will remain a few days. Bro. Rosenberg deserves great credit for the untiring efforts he and his co-workers have put forth here to build up the church and doctrine of the Brethren.

FRATERNALLY,

R. F. MOLLITT.

From Burlington, W. Va., Oct. 31.

Dear Brethren:—

OUR Love-feast at Beaver Run is now among the things of the past. Brethren C. G. Lint of Pa., and Abraham Garber of Va., were with us, and did good service, preaching the Word with power. The meeting was certainly an enjoyable one, and the members were much revived. I think the spirit of conviction found its way to many hearts. — One baptized since my last; other applicants are waiting. The weather is very pleasant, the health tolerably good.

Yours Fraternaly,

D. B. ARNOLD.

From Roann, Ind.—Nov. 6.

Dear Brethren:—

Our council-meeting, at which the annual visit was reported, passed off Saturday, Nov. 4th. Surrounding elders present were, Bro. H. Miller, Isaac Fisher, John E. Wolfe, Jacob Fandenberg and Daniel Babsbough; besides five other ministers, and a pretty good representation of lay members from the surrounding districts.

We had a very good meeting, and, I think, nearly all went away well pleased. The business before the meeting was disposed of to the satisfaction of all. We had a communion, Nov. 23rd, commencing at 2 o'clock, P. M. We truly hope that these glimmerings of peace and union will soon develop into the perfect day. On the following day, (Sunday) I, with brother and sister, attended meeting in the North Manchester congregation. Bro. R. H. Miller preached an most excellent sermon from Col. 2:6. He showed the importance of not only receiving Christ, but walking in Him. Peace and prosperity seem to reign in that congregation.

JAMES M. NEFF.

From Bedford Co., Pa.

Dear Brethren:—

OUR Love-feast at Dunning Creek, Bedford Co., Pa., is in the past. We had Bro. Solomon Bucklew of West Virginia at our Love-feast. He gave two evening meetings before the Love-feast. He was the only strange preacher we had; but he was simply

able for the work. He preaches the Word with power. May God reward him for the labor of love to the good cause.

Our little church is in love and union at home and with the general Brethrenhood. We had a very wet Fall. Corn is only about three-fourths of a crop and rather green to put away yet.

T. S. HOLINGER.

From Marlton, Kan.

Dear Brethren:—

THE Love-feast of the Peabody church, held at the house of Bro. Wales, (lately from Waddons Grove) passed off pleasantly, and I hope, profitably. We had a good turnout of ministers from adjoining churches, including the Word with power. Come often, Brethren, for we need ministerial aid very much. I hope some of these eastern brethren that are looking up homes, will visit it and see the necessity of settling here to help build up the cause of Christ. Our district is large and at three points we need a preacher very much.

Now, brethren we have as good a country as Kansas affords. Come and help us. Fifty miles from the nearest of the above named points, and, of course, cannot be of much service. I wonder if Bro. E. Eby will pass us by unnoticed. I hope not.

Yours Fraternaly,

J. R. SHIRE.

From Pleasant Grove, Kan.—Oct. 23.

Dear Brethren:—

OUR Communion closed to-day; good order prevailed. Being held in connection with the D. M. we were well supplied with ministers. About 300 communicants. Our dear old brother, John Forney, though well advanced in years, is earnestly engaged in the Master's Cause. Sinners were appealed to in a manner that should have awakened the hardest heart; but there were no immediate results. It does not seem possible that they will stand aloof from the church, when the truth is presented and proved without a doubt by the Gospel.

I was pleased to form Bro. Eschelman's acquaintance; in accordance with his request in B. at W. No. 46, I started a subscription list for the St. Louis meeting-house. Brethren and sisters, I do not think we can put our money to better use than to build meeting-houses in St. Louis and Arkansas. Hope all will do what they can.

FRATERNALLY,

JOHN A. STUDEBAKER.

Preparing for Next Annual Meeting.

Dear Brethren:—

Pursuant to call, the Brethren of Kan., with some from Missouri and Nebraska, met in the Pleasant Grove Church, Douglas Co., Kan., Oct. 29, 1882, to arrange for the Annual Meeting of 1883.

On motion, Bro. S. S. Mohler was chosen Moderator, and M. M. Eschelman, Secretary. It was agreed that the Brethren from Mo. and Neb. should co-operate with the Brethren in Kansas in holding next A. M.

The following churches were represented.

NORTH-EASTERN ASSOCIATION.
Abilene..... John Humberger.
Appanoose..... W. Wise, D. B. Barnhart.
Chappann Creek..... John Forney.
Eight Mile..... D. Barnhart, S. Harshman.
Morrill..... Martin Meyer, Wm. Davis.
Olawke..... I. Studebaker, W. Holinger.
Ottawa..... Wm. Gish, J. A. Root.
Pleasant Grove..... J. Hilkey, S. Baker.
Prairie Creek..... J. J. Meyer.
Schelha..... E. Coker, E. J. Bendley.
Wade's Branch..... Geo. Meyers, Z. Mummet.
Cottonwood..... L. H. Fleck.
Washington Creek..... J. C. Metcaker.
Washington..... W. N. Michael.
Wichita..... M. M. Eschelman.

SOUTHERN KANSAS.
Vordygin..... Chas. Yostont.
Colar Creek..... Jesse Studebaker.

NEBRASKA.
At large..... Henry Bradaker, A. Vandyke.
Turkey Creek..... Wm. Pullen.
John Fry.

SOUTHERN MISSOURI.
Mineral Creek..... S. S. Mohler.
Black Water..... D. L. Williams.
Holden..... J. Whitmore.
Center View..... Gideon Bellinger.
Brethren John Forney and S. S. Mohler stated the object of the meeting, and then, up

on motion, it was unanimously agreed that the next Annual Meeting should be held at Bismark Grove, Lawrence, Kansas, May 15, 1883. Upon motion it was agreed that a Committee of Arrangements consisting of five members be chosen. The delegates then proceeded to ballot for said committee. Upon the first ballot, S. S. Mohler and John C. Metcaker were elected. The meeting unanimously accepted both. The second ballot, M. M. Eschelman was chosen, the third, John Forney, and the fourth, Geo. Meyers and Martin Meyer were tied, and the meeting also unanimously accepted both. The committee consists of the five, following with their addresses:

S. S. Mohler, Cornelia, Missouri; John C. Metcaker, Bond, M. M. Eschelman, Washington; John Forney, Abilene; Geo. Meyer, Wade; and Martin Meyer, Morrill, Kansas.

The committee of arrangements met at the house of Samuel Baker at 8 A. M. of the 21st and organized by choosing S. S. Mohler, Forney, John C. Metcaker, Treasurer, and M. M. Eschelman, Secretary.

The committee appointed a number of sub-committees, provided the ways and means to begin the work, and then adjourned to meet in Lawrence, Jan. 5, 1883.

The meeting was large, the discussions interesting and actions harmonious. The host of feelings being thronged, and some anxious that the A. M. should be held one of the most enjoyable and successful ever held. To show the interest, one brother agreed to advance \$1000 without interest for the use of the committee, and another stood ready to furnish \$500. Missouri, Kansas, and Nebraska all take a part in the work of holding this annual and glorious annual meeting to the honor and glory of God. It seems to be no doubt of it being made self-supporting; at least, the committee will do it, in the fear of God, to make it pay in its way. Nothing improper, however, will be resorted to in order to make it pay. We must, no money shall be wasted in carrying it out.

The Treasurer is an able man, one who will judiciously care for all money put into his hands.

S. S. MOHLER, Moderator.

M. M. EISELMAN, Secretary.

Notice to the Brethrenhood.

Dear Brethren:—

At the meeting of the Committee of Arrangements for next A. M. in Douglas Co., Kan., the following were appointed to arrange with the railroad companies in reference to transportation of members to the A. M. at Bismark Grove, Lawrence, Kan.

D. L. Miller, all railroads leading out of Chicago and from Northern Illinois.

W. B. Dexter, F. F. W. & C., Michigan, Southern, and roads running north and south through Indiana.

H. B. Brumhough, principal roads in Pa. and D. R. Baylor, Baltimore & Ohio, refer line and such other roads as may be necessary in Maryland.

R. E. Mcnamara, the Chesapeake & Ohio and Ohio & Mississippi, and principal roads in Va. and W. Va., not named as being outside of others.

Jesse Crowwhite, roads in Tennessee. John Metzger, T. W. & W. and I. B. & V. I. J. Rosenberg, the Pan Handle and other roads in Southern Ohio.

S. S. Mohler, the Kansas Pacific. Daniel Bradaker, all the roads leading north and south through Iowa and Minnesota.

Leading lines through Iowa will be arranged for by D. L. Miller, as most of them connect into Chicago points.

M. M. Eschelman, all roads in Kansas, Nebraska, and Colorado.

Chicagoland and Oregon brethren make their own arrangements.

The Committee desires that only those who need make the necessary arrangements and report through official papers of the Brethrenhood so as not to confuse R. R. Companies and burden the papers. They will see that all who desire to attend A. M. will be provided with transportation at such rates as may be agreed upon by them and the companies.

S. S. MOHLER, Foreman.

M. M. EISELMAN, Secretary.

THE CROSS, once a bridge of ignorance, now a symbol of glory. It has guided attention to its loftiest triumphs; it has inspired art to its noblest efforts; it has consecrated philanthropy to its purest achievements; and it has exalted character to its sublimest heights.

NO. 46.

ood! schools

Thus coincide between the Prussian government and the Roman Catholic Church still continues. The May laws, which were particularly grievous to the Catholics of that empire, have been greatly modified. And now the new Prince-Bishop of Breslau issues a decree that the pastors who served the churches of the interior under the control of the State should be removed to the frontier, and the room for new layabouts of the church, thus assuming that loyalty to the State is disloyalty to the church. Nor is this all: there are in Prussia many mixed marriages; i. e., marriages between Protestants and Catholics. The church steps in and declares all such marriages illegal, and the children illegitimate; if the contracting parties "sincerely believe in God," and are "in accordance with the theories without subsequent conversion from the church," or if, after church conversion, they accept the consecration of a Protestant minister. This decree called out such a violent storm of indignation that the bishops of the church, without pronouncing such marriages valid, but, nevertheless, in the minds of a cone that occurred in St. Louis Mo., very recently, where the marriage ceremony was performed by a Protestant minister, afterwards by a Protestant minister. The infirmogen, who belongs to one of the first Catholic families in St. Louis, was united to the daughter of a Protestant minister. The Catholic journal published in that city. How long will it be before Protestants will learn the meaning of the Church of Rome? *Am. H. H. H.*

MY WESTWARD TRIP.

BY EDWIN JENK.

In my last communication I gave an account of a week's meeting at Longmont, and its happy results. I left some others who thought the meeting was well attended, but as nothing was said I concluded to carry out my previously adopted arrangements, hence took my leave of the members at Longmont, and on the 24th of Oct. took the train for Denver, the Chicago of the West. We were accompanied to that place by Bro. Geo. Kepner and wife, and also Bro. Aaron Diehl, all of Ohio. Also by Brethren J. S. Flory and Geo. Fessler. The three former had been here all Summer and were returning home. The other two are the Elders in the Longmont church. We spent some time looking through the city and haunting up some acquaintances, also viewing many of the curiosities of nature brought here by miners. About 2 P. M. some of our company left for Ohio; the rest remained. I left at 3.30 for the mining regions. After crossing a beautiful prairie of about 15 miles we entered the town of Spring Canyon, leading up to Idaho Springs, Georgetown, leading up to Central City. The principal towns in the mining region are, Georgetown, being the present terminus of the south branch of the R. R.; Central City the terminus of the north branch. I remained in Idaho over night and in the morning took a walk to the bath rooms, where the tourist is struck with astonishment to behold a large wooden lever pump, about fifteen feet long, driven by the surplus water coming down from the mountains, several miles above. As the ends of the lever go up and down alternately, like boys riding "see-saw" across the fence on a plank, the one end throws up water too hot to endure the heat in, while the other is so cold that it chills your teeth when you drink it. These are very strong streams; say one and a quarter inch hole, and are both conveyed into the bath, and come into the same place, which by the way are all lined with zinc. The water can be controlled at will by the person bathing, thus making the temperature of the water as may be desired. I never in all my life took a bath with such good results; I did not begrudge the fifty cents. And while I felt almost as happy as the one who could slip into the pool, whose waters were troubled by the angel, and praise God for it, I was filled with wonder and admiration to that God who alone has power to send cold and hot out of almost the same foundation, mixing it with sufficient mineral substance to restore health. Furthermore, we feel as if we might be standing over a volcano; as causes always produce effects, the water must pass through or near the fire. Oh! that man would praise the Lord for his goodness to the children of men.

After viewing the wonders of nature in the cold and hot springs, and in the different mines at the springs, around Idaho with its several hundred inhabitants, we leave with musings that lift the heart higher than the spires of rock with which we were surrounded, rocks that rise perpendicularly 500 to 700 feet, and off project over the train as it rushes up the canyon like a huge serpent, permitting the passenger to see the engine sometimes on the right side, then soon on the left, at an elevation of 200 feet to the mile. Soon we reach the wealthy city of Georgetown. The tourist now thinks he has come to the end, for he can see no possible way to get out only by the back track. As the friends, whom I expected to visit were at home, I went to Mr. Myers and wife, (the latter is a sister of Bro. John Kinsey.) I remained only about four hours. In the meantime I walked up the canyon, along the stream to look over the city of about two thousand inhabitants. I met a company of men blasting rocks on the hill side, 100 feet above the stream. I soon learned the object was to extend the R. R. on to Leadville, across the Rockies, and in order to get away from Georgetown they run up one side of the stream and canyon about one mile, then run across, come back nearly to the town, then cross their tracks about two hundred feet high to the side they first went out on, by presenting the finest piece of masonry

R. R. engineering in the mountains. The horse shoe bend on the Alleghenies in Pennsylvania is not to be compared with this and several other points farther south. The contractor's name of this piece of R. R. engineering is Henry C. Ballard from Rome, Pa.; he claims to be well acquainted with Bro. R. F. Moorman, and boarded with John Moorman, B. F.'s son. He at once recognized my church relations, hence the familiar and sociable conversation for a few minutes.

From here we went to Colorado Springs, and to Manitou, which lies at the base of Pike's Peak, whose peaks rise in the air about 14,200 feet above sea level, and seems to say, "I am the king of the mountains." We did not ascend, not having time. I also think that expenses would exceed the profits as it would cost not less than seven dollars for one day. In Manitou are several items of natural curiosity, among which are the mineral springs, of soda, sulphur, iron, and several others I do not now remember. Also the cave of the winds, which I will not attempt to describe for the handiwork of God as exhibited there, yet hid for ages, is beyond the power of the best writer to describe, or the mind of man to conceive. During the last tourist season over 4,000 persons, from all parts of the globe, visited and registered their names. \$82,000 were received last year. Some who have visited both caves say this one far exceeds in grandeur the Mammoth Cave of Kentucky. It is our curiosity to see the formation of the beautiful stalactites and stalagmites. The geologist is confused when he sees a stalactite growing in every imaginable way; they grow downward; but please explain how they can grow upward or in a circle according to the law of nature? Will some geologist answer? We proceeded from the left cave, 300 feet above the level of the surrounding country, and now we behold the beautiful Rainbow Falls, of about 60 feet, the water not touching anything till it falls on the sheet of water below, which in sunshine forms the most beautiful rainbow. We now leave and go four miles east, and enter the Garden of the Gods, so named because God formed the peculiar range of rocks into different species, the granite rock turned up on edge four hundred feet long and three hundred feet high. The light colored, or white sand rock set on its edge eight hundred feet long and ten on average nearly half a mile. These rocks are 20 to 30 feet thick, standing on edge. Then, at the entrance of the garden stands the balance rock, tremendous in size, balanced on a very small basis, looks as if a push of the hand, or a small puff of wind would send it over, yet it stands firm where it was put by the hand of the great Architect. The tourist is made to feel that he is in the presence of God, for many peculiar marks of his divine majesty, and power, and wisdom are rarely to be found on the pages of the Book of Nature.

Never did I feel a more reverential awe to our Heavenly Father than while walking slowly through this garden. I had to think of Adam and Eve. I was alone and a more beautiful calm day could not be and what added to my solemn meditation. I remembered that while I was there, some of my brethren and sisters were assembling to celebrate the sufferings and death of the Son of God. Just at that time, Oct. 28th, the Feast of Color Co. Ia., especially came to my mind, as I have many friends there. What longings to associate with them! But while I was present from my eyes, I could only commune with Jesus, and look at the chalice in the rocks, reminding me of the rents made in the rocks while he suffered on the cross, and say, "O Lamb of God, was ever pain; was ever love like thine?" If it is possible for human spirit to mingle, I thought some of my dear brethren and sisters would see or feel me in their presence. O how sweet, and yet awful is the Divine Presence! But train time came and we had to hasten from the garden to move over what I had seen and learned. But before I dismiss this I would remark, that at my stopping place, while perusing the pages of the hotel registry, I saw names across the familiar name of William

Penebaker and wife, from Lewistown, Pa., written just one week before.

I now left for Pueblo where I spent the Sunday very pleasantly with brother M. V. Sword and family, and went with them to Congregational services, which by the way is the only church in East Pueblo. The minister, a very sociable man, desired me to speak, but as I learned by last evening's service, I agreed to speak in the evening, which I did to good, attentive congregation. Also attended Sunday school at 3 P. M., same place, of which Bro. Sword is Superintendent. A good interest manifested; zealous workers; about fifty-five scholars. This given brother Sword an opportunity of sowing some good seed there, in asking and answering questions, which he does to good satisfaction. On Monday morning his loving companion served an unusual early breakfast for me, so I could take the train; though not a member of the Brethren church, she treated me as a sister. Bro. Sword lives in a second school; hope he will hold his integrity as Lot did. Remember Lot's wife!

Between Sunday-school and evening services we visited brother Berkey and Shaffer, who live at the Steel mill, and two miles south of town, and the formerly well; brother Berkey had sent his wife to Johnson Co., Mo., he intending to follow soon. Bro. Shaffer is a minister, but has no appointments, feeling his inadequacy to fill such a responsible position; and the looseness of the morals of that city make it very discouraging, hence his failure to hold regular appointments; they too speak of going to Missouri soon.

Monday morning I left for the depot, and as the southern train arrived from Durango, our friend Wm. Penebaker and wife, above alluded to, stepped out of the cars, and were very much astonished to meet me there. Had their congenial company to Colorado Springs, about two hours' ride; here they left the train while I went on to Denver, then to Longmont. After spending the night very pleasantly with our dear brother and sister Fessler, and passing a dozen or more letters which added to our comfort, I left next morning in company with sister Fessler, to Boulder, where we were met by brother Levi Rhodes and wife. They took us up into the mountains called Tenmile to a mining region, called Sandbar, where we had a meeting among the miners with good interest. Spent the night with our old kind friend Daniel Mahan, whose wife is a sister, formerly from Richmond Co., Wis. They have a son at Mt. Morris school. Bro. Fuller and wife are also members; he is in the ministry, and lives in this place. Next day we returned to Bro. Rhodes for the night. He then brought us to Longmont where I received more mail; some pressing invitations from Kansas to stop on my return, which I will heed as far as I can, if the Lord will; also from Iowa.

I had about concluded to go on to California and Oregon this winter, and visit the churches in Kansas and Nebraska next Summer. But on receiving an answer from some of the brethren in Oregon, as to the best season of the year to visit the members on the western slope, I have now reversed my conclusion. Hence I will leave for Kansas the Lord willing next week; stop at Nixson, Reno Co., sometime, thence to Newton, Harvey Co., where I can be addressed until further notice. Any wishing a visit or knowing a door open where good can be done, I can be addressed there, and will feel thankful for any suggestions any would have to make. I cannot visit all the places I would have a desire to, this winter, but will leave some till next Summer after A. M., if we live and the Lord will. Am willing to spend at least a few weeks in the State, and during our absence I hope the ministering brethren of Northern Ill. will not forget to visit the Wadsworth's Grove district occasionally during the winter.

Last Sunday and Sunday evening we were, shipped with the dear brethren and sisters again, at Longmont, and another young soul made application for membership; thus our young brethren and sisters young ministers, have been added to the fold. I hope these lumps will be properly fed and cared for by the

shepherds of the flock, so they may grow strong in the Lord.

To-morrow we expect the Lord willing, to take our leave for Kansas. I enjoyed myself much in the beautiful, clear and dry atmosphere of Colorado. The weather was all that could be desired, save that snow-capped, and that proved to be a blessing, in the dust and made traveling better. I told, this beautiful Fall is a characteristic of this country! Notwithstanding the delicate and healthy climate, the Lord allows Stars also to walk up and down in it, and we meet where the sons of God meet, and prove them as of old; but the sheep who follow near the Shepherd, Jesus, need not fear of wolf, Satan.

As it is reported in the *Primitive Christian*, under the signature of our loving brother, P. P. Brumback, that I was going from here to California and Oregon, I will here explain the cause of the change. I did not leave home with the intention of going farther west at this time, but sometime in the future if the Lord will, perhaps my dear brother I wrote a brother in Oregon (who I have lived there eight or ten years, and in my judgment and honesty I much confide in), know what time of the year I could get away best, and be of the most use to the churches. He replies, "by all means come in the Summer, as in the winter we have much mud and high waters, so you would not have much satisfaction." I had promised a dear brother P. P. Brumback, that I received no answer to my letter, but when the positive answer came, he seemed willing to excuse me, hence the change in my arrangements. I will now visit some of the churches in Kansas and Nebraska, the Lord willing, and leave the western slope till next Summer. I do not expect that I can visit all those who have desired me, and when I would desire to meet, but if I cannot explain, hope they will excuse me perhaps not so late, but we can visit some, if the Lord will, before and where we come, we desire to be, and to come in the fallness of the blessing of the Gospel of Christ, to help and be comforted with you.

Longmont, Colorado.

OUR WESTERN TRIP.

NUMBER IX.

The next morning we left Atchison for Leamark, Ill., where we were safely landed after a continuous ride on the cars, of about twenty-eight hours. Of the town of Leamark we need not say anything, as the place is generally known throughout the Brotherhood, having been the home of the B. at W. for thirty-four years of its publication.

A HAPPY MEETING.

Out in the country, about six miles South of Leamark, the first parents, three brothers and three sisters of the writer. Five years had passed away since we had last met with each other. How glad and anxious we were to get home again. Ah, home has its decumens and associations which, to us, at least, are very dear indeed. And what is our experience in this respect, is but the experience of many thousands who have passed up in their memories those happy and youthful days when at home. Those were happy days when we used to romp and play with each other, happy because in five years' absence from home may not seem like a great while, but to us it seems like a very long time. Ever since we were ten years old we have loved home, and though always away from home, and though always away from home, we have always had the desire to increase instead of decrease. And should they not? Said indeed, would be contentment upon our own life, did we think more of our parents, brothers and sisters, than of anybody else. It is natural and it ought to be. We might fill pages the happy times we had while spending months at home again. Happy was the evening, but sad indeed was the parting, especially when the thought came that perhaps we may never again meet in this life. (Crying thought that we may, if faithful, now.)

Where you are, I am.

And years of parting still—

Never—never—never!

THE MILLENNIAL CHURCH.

This church is perhaps ten miles south of the city of New York. It is a pretty large church, having a membership of not less than about two hundred. The ministerial force is also pretty strong, consisting of Elder Jacob Hanger, Rev. J. M. Meyer, Minister Kimmel, David M. Miller, and Zeph. W. Livings. We held a few meetings with the brethren in this church and very much enjoyed the season of worship and prayer. This church has its trouble too, like all the rest where there are the different conflicting elements, but the brethren try to deal with each other, as Christians should, and to avoid any further serious results. It is as it should be, and were this principle of Christian forbearance, in things we do not entirely see alike, more fully adhered to, many churches would get, along better than they do. We commend the brethren of the Milleville church for taking such a history course; it is the right way to do, and will result in the end. At this time of our troubles in the Brotherhood it is especially important that we go slow, and if things do not just to suit us, let us leave them with our God, lest a greater evil befall us. We would like to give a general review of the Milleville church, and also of the Lanark church, having preached there too, in these forlorn days.

LOVE-FEST AT HICKORY GROVE.

The 28th of June the Hickory Grove church held a Love-fest. This church is only about fifteen miles from the Milleville church, and so we made it a point to attend the Love-fest, and we must say it was good to be there, and to witness the whole time of the Love-fest exercises, but the attendance was nevertheless good. Quite a number of ministers from the adjoining churches were present, among them Enoch Eby and J. H. Moore. The Rev. Zellers is the housekeeper of the church, and though he labors hard at his occupation, which requires him to be from home most of his time, yet manages to do a pleasant part of the home preaching. Being a planter by trade, he is often necessitated to go to his farm, and so, often leaves in the care of the adjoining churches. Zellers is an able preacher, and is a high-spirited elder in his own church, which we are glad to say, is in a prosperous condition.

MYST MORRIS.

Before leaving Illinois for home, we also made it a point to make the above named place a visit, feeling that we had missed something on our trip West. Did we not do so? I am of Mr. Morris has perhaps nine hundred inhabitants, but is not so much of a business point as either Lanark or Cuba. There has been considerable change of late, in point of general improvements, but since the opening of the school, which is now under the auspices of brethren, the location (The B. W. publishing house at this place), the town has revived very much. We spent a part of a day and a night at this place, but what we saw of it impressed us very favorably. Our main object in visiting Mr. Morris, was to give brother D. L. Miller and wife a call, and learn and see something about the College. The school, of course, had already closed its work for the term, and about all the students had left for home, and no point to spend their vacation. There did not get to be much so far as the practical working is concerned. But through the kindness of brother Moore and sister Miller, brother D. L. not being at home at the time, we got around through the building and saw its different apartments pretty well. The College is substantially built of stone, and presents a rather commanding appearance. Its yard is especially a nice one. Everything in the building in the line of carpet and furniture was torn up and disarranged, the being their home-cleaning time, but for all that we could very readily discover the fact that everything about the college is kept in good trim and order. And our short stay with brother and sister Miller made us feel that no pains would be spared on their part to make every one comfortable and happy who would take a trip to the school. Mr. Morris. The school has had a grand success the past year, and we hope it may be a still

greater success in the coming year, and we feel that it will under the management of such men as D. L. Miller and M. Newcomer. We are anxious to see all of our schools succeed well, for we believe the cause of education to be a good one, and that our schools may be productive of the highest good, should be the wish and prayer of all interested in a proper educational work. J. T. MYERS.

(To be continued.)

WHENCE COMES TEMPTATION?

BY JAMES M. NEFF.

SINCE we are taught by Christ to ask Him to "lead us not into temptation," it is perhaps thought by some that we are tempted of God. (Although this may (as is thought) have some bearing in favor of this opinion, yet it cannot be true. The Apostle James plainly shows that this is a mistake. Says he: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not say, my beloved brethren," (James 1: 13, 14, 15, 16.) The Apostle James thinks it to believe that we are "tempted of God," is a dangerous view. If the devil can get us to believe that we are being tempted of God, he will be pretty sure to get us to yield.

Although our trials and temptations are brought about by Satan, yet we think they are for our good; that through weakness we may become strong. If we are too much shielded from the harrowing effects of temptation and chastisement, the weeds of carelessness and self-righteousness will begin to grow within us, and we will be apt to think that we live to Divine. Acceptance with but very little effort. Paul says: "Let us be exhorted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." "For this thing," says he, "I besought the Lord thrice, that it might depart from me. And He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." (2 Cor. 12: 7-10). And again he says, "If I must needs glory, I will glory of the things which concern mine infirmities." (2 Cor. 12: 30). Hence we see that Satan's temptations are not of the devil, it is consistent for him to say that he is not "exalted above measure."

But we should be very careful here; to say that these buffetings of Satan are sometimes for our good, is not to say that yielding to them could in any way better us. They are only given (or rather permitted) as trials; and not that we are to be made better by them. We are taught to "resist the devil." Christ after speaking to his disciples of the perilous times that were to come, says, "but he that endureth to the end shall be saved."

COMMUNION.

BY HENRY C. EARLY.

We are accustomed to celebrate our Saviour's death (Leak 22: 19) by the symbols of his appointment, which are called the Communion. 1 Cor. 10: 16. This is incumbent upon every follower of the Lamb of God, and is one of the most tender privileges of Christian observation. God has instituted this ordinance, and fixed the conditions upon which it is to be observed. The first condition is the presence of the church. The second is, "Ye do show forth the Lord's death till he come." 1 Cor. 11: 26. 2nd, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John 6: 53. The conditions which justify in partaking of the emblems of his flesh and blood, accord with the nature and end of the institution itself. Now, the great question throughout Christ-

endom is not, whether we shall commune, but, shall it be "open" or "close." If the observance of the institution is dependent upon certain conditions or qualifications, they, if fully understood, ought and will readily decide whether it shall be "open" or "close." The great principle that God does not teach two or a half dozen methods in one thing is equally true in this case. Then modern religious diversity is of man and will pass away with him. Let us see as to these qualifications.

If they are classified they are of two classes: Individual and Congregational. The latter is depending upon the former. In this case both the individual and congregation have a right to judge of these. 1 Cor. 5: 11-13; 1 Cor. 11: 28.

Individual qualification. Church membership precedes the Communion and church membership, in truth, qualifies one to the Communion, so that the conditions of membership are pre-requisites to the Communion. The Gospel conditions of church membership are faith, repentance and baptism. Mark 16: 15, 16; Acts 2: 38. The New Testament is, of course, to be the sole spokesman in defining faith, repentance and baptism. Here men differ, but none, to my knowledge, differ in the fact that these three conditions serve as pre-requisites to Communion. If we differ honestly as to the constitution of these pre-requisites (we do not differ in the fact that they precede Communion) let us be consistent and honest both, and not expect to either commune with those who differ from us, or have them to commune with us.

Congregational qualification. Without union, a congregation is not qualified to commune, so that union is an indispensable congregational qualification to the Holy Communion. But I do not affirm that simple union of itself justifies in observing the holy institution. This depends upon that in which the union exists.

I have already admitted that the congregational qualification is dependent upon the individual. But that union is absolutely essential, seems quite clear. The term implies union, and so, from the meaning of the Word and the very nature of the subject, we may conclude that this depends upon that in which the union exists. This is not restricted, must precede Communion. There is hardly another word in the entire English vocabulary, so intimate and uncompromising in its meaning. So it is a contradiction of terms and a gross violation of the very nature of the subject to desire Communion where the fullest union does not exist. This thought alone, if fully understood, ought to satisfy all fair-minded men that "close" Communion is the only consistent one.

Some objections to "open" Communion.

1. It discards the church of her right of judgment as to the fitness in the communicants. Has not the church this right? See 1 Cor. 5: 11-13.
2. It is a sacrifice of honest faith. All "open" communicants honestly believe that certain conditions serve as pre-requisites to Communion; but in the practice of "open" Communion, this is sacrificed.
3. It is a partial sacrifice of genuine unbelief. Genuine unbelief labors to support honest faith.
4. It admits to Communion those who, in the judgment of the church, are not worthy of membership. The following is an example:

One of your members commits an offense. He is arraigned before the council for trial; but persistently and maliciously refuses to atone for his offence and thus to restore satisfaction to the church.

It is a hard case and all become not a little anxious about it. Nothing but expulsion (and all churches) I believe, claim the right to expel disobedient members will do. He is expelled. But in a short time he joins a neighboring church, and the Sunday following comes back, and, if he chooses, communes with those who expelled him. Do you not see? He is not fit to be a member of your church, but has the constitutional right to join another church. But says one, "Let him examine himself, and so let him eat; let him be his own judge, and let out upon his own responsibility." If so, why do you take his membership from him? Why do you not let him be his own judge, and continue in the church if he chooses? Why not let him act upon his own responsibility? Here you are right to exercise judgment as to membership, that upon which Communion depends, and not as to Communion?

EDUCATIONAL.

BY R. Z. SHARP.

A GLIMPSE INTO THE CASSEL LIBRARY.

(Continued.)

This week we take the second book-case containing 1092 volumes. In the first section there are 235 volumes of sermons of great variety, including those of Horne, Nevins, Dabbidge, Phelps, Barker, Owen, and a hundred others. Here is one volume by Sir Isaac Newton, treating on the Prophecies of Daniel, and on the Revelations. It has several points worthy of notice. It is found in human skin. It treats on the two most mysterious books in the Bible. It was written by one of the foremost philosophers the world ever produced. A hasty glance over these volumes is enough to show that they contain the loftiest subjects ever presented to man, and are discussed by the ablest minds. Next, we notice 350 volumes—Biographies. Here are recorded the lives of eminent Christians and reformers, such as Zinzendorf, Wesley, Whitfield, etc. Mohamet, too, comes in for a place. Three volumes contain the lives of thirty-six great reformers. "Fathers of the Church," six volumes. The lives of great scholars of the world, such as, Napoleon, Lafayette, Washington, etc. Lives of the Roman Pontiffs, the English Poets, great men and small men, and several others. Not are the women forgotten, here are Mrs. Huntington, the three Mrs. Jackson and others who left their impress on the world when they departed. There is no literature outside of the Bible more ennobling, and of better influence on the young mind than the biography of a pure and noble man or woman whose life has been spent for the elevation of the human race as was that of their Master.

Next, come the Histories, without which, the past ages would be to us as last night. Here are spread before us the acts of nations and people long since vanished out of existence, yet on these pages marching before us in one continuous panorama. Greece, with its treasures of learning and art; Rome, with its majesty and power; Asia, with its magnificent ruins, Jerusalem, with its cradle state, its tribes of Goths, Vandals, Cimbrs and Saxons; the French, whose picture is like the ever varying colors of a sea in a storm; the very illustrious history of the English, all are placed before you in hundreds of volumes. Now has Church History been overlooked. Here you find Milman's History of the Jews, D'Aubigne's History of the Reformation, Mosheim's Church History, History of the Bible. Here is the History of the Baptists by D. B. Ray, containing numerous under-scravings in the faithful hand of Bro. Stein. What a terrible battle-field covered with human good and dead men's bones these histories present! The conflict between truth and error, the cruel scourings, the cross, and finally the crown.

The Commentaries on the Bible are numerous. But our eyes are becoming dim, we glanced at only about 300 volumes. Indeed, we have scarcely begun; we walk to the back part of the room, and close our eyes for a moment's rest, and when we open them we are greeted with the sight of 250 packages containing about 25 pamphlets each, or over 6,000 in all, on the subjects—Education, Medicine, Literature, Religion, and a thousand other topics. Three hundred new books, standard works, have been added since the Library has been located here.

Kind reader, will you excuse me from poring over the thousands of volumes yet untouched, and let me stop right here? Few know the real value of this Library. All the literature giving a history of the Brethren church is here. Besides the precious value to the church and school, it has a value to the community at large. The more the people know of the work and the aims of the church, the better it is. It is therefore very desirable that a drop of building be constructed for its reception, and a sufficient sum be donated for that purpose. Who will make a bequest of the sum needed, and confer a lasting favor upon the church?

BRETHREN AT WORK.

Published Weekly.

R. H. MILLER & J. H. MILLER, Editors.

J. H. MILLER, Editor.

SPECIAL CONTRIBUTORS.

Joseph Eby, D. E. Trasker, S. S. Miller, D. J. Bowerman, Daniel Vaniman, C. H. Bingham, J. W. Seaboard, Daniel Hays, J. S. Flory, S. T. Bowerman.

OUR PAPER.

The office after your name on paper shows to what time you have paid. If you have not paid, it is a matter of course that you have not paid. If you have not paid, it is a matter of course that you have not paid. If you have not paid, it is a matter of course that you have not paid.

Bro. Enoch Eby preached in Pueblo, Colorado, a few weeks ago.

An earthquake shock was felt at Laramie City, W. T., a few days ago.

Bro. M. V. Sward is Superintendent of a Sunday-school in Pueblo, Colorado.

Bro. John Metzger reports one addition by confession and baptism at Cerro Gordo, Ill.

Is his article this week, Bro. Enoch Eby has a question for some geologist to answer.

SEVERE snow-storms and floods have caused great damage in North Wales. Many sections are inundated.

OUT of a total of 25,969 arrests in San Francisco during the present year, 19,560 have been for drunkenness.

WE presume our readers will find this issue interesting, at least they will find an unusual amount of fresh matter in it.

WE advise our readers to keep a sharp look-out for professional swindlers. They will deceive you if they can.

SEVERAL villages, in North Syria were destroyed by an earthquake, November 4th, but no loss of life has been reported.

ANOTHER terrible hurricane has occurred at Manila, on the Philippine Islands, causing heavy damage to vessels and houses.

ONE of our exchanges says that when a man has no good reason for doing a thing he has one good reason for letting it alone.

THE Presbyterian Church of Canada is raising \$100,000 to build churches for the immigrants who are pouring into Manitoba.

J. D. HAUGHTLIN, of the Coon River church, Iowa, reports freezing weather, and one lately added to the church by baptism.

BRO. W. R. Deeter and wife, of Indiana, are now visiting in Maryland. We have a very interesting letter from Bro. Deeter for next week.

BRO. Enoch Eby is not going to California and Oregon this Winter. He is now preaching in Kansas, and may be addressed at Newton, Harvey Co.

FLOODS and stormy weather in England are retarding the wheat sowing, and opinions are expressed that the average next year will be greatly reduced.

BRO. Sheaffer, our only minister in Pueblo, Colorado, expects soon to move into the State of Missouri, feeling that he cannot accomplish much where he now is.

GOVERNOR Callahan, of Illinois, has appointed Tuesday, November 30th as a day of thanksgiving, and recommends its observance by the people of this State.

WHILE there is so much excitement over the late elections, let each of us labor to make our calling and election sure. "If you do these things, you shall never fall."—Peter.

AN AMERICAN Wood Catholic of Philadelphia recently found his people to take part in a Sunday excursion, because he regarded it as a violation of the Lord's day, and of the religious quietude and repose appropriate to that holiest of the holy days of the year. The excursion did not take place.

SUBSCRIBE NOW! All new subscribers to this paper, for one year, will receive the paper FREE to the end of the present year.

A DISPATCH from Durban, South Africa, states that a battle has taken place between Boers and the Kaffir chief Maphoe, in which the Boers were drawn into ambush, and lost 300 men.

WRITING from Washington, Kan., Nov. 13, Bro. Esheleman says: "The B. at W. looks fine, and is rich in thought. The new type looks excellent. Etern last night, the first for a month. Weather warm."

THE Roman Catholics are making determined efforts to convert the people of Central Africa to their faith. Already more than 50 missionaries have gone from Algeria to that region, and the Pope is urging still greater efforts.

CERTAIN church officials in Utah, who are Unitarians, have been informed by President Taylor that, unless they renounce a plurality of wives they will lose their positions. Some have acquiesced in this arrangement, and others are still undecided.

BRO. Daniel Vaniman closed a very successful meeting at Alton, Adams Co., Ill., last Sunday night a week ago. Ten united with the church. The meeting is and will be an enjoyable one, and added much to the life and strength of the church.

AN intelligent workman who had declined to work on the Lord's day, was asked by his employer, "Did not our Lord himself say that the Sabbath was made for man?" "Yes, sir," was the reply, "the Sabbath was made for man, therefore, not to be taken from man."

KNOWLEDGE is not now opposed to a future state, provided it is a world of joy. "So much the better," He says that "immortality was born of love." He is, however, opposed to a future world of pain. So are we, and to avoid it believe in Jesus and obey him.

THE old slave-master of Zanzibar, where 30,000 slaves were sold annually, has been transformed into a mission, premises, with a church, mission-house, and school, under the charge of the Universities' Mission to Africa, started in 1859 at the suggestion of Dr. Livingston.

IN Germany, where there is no restriction of the sale of liquor on Sunday, statistics show that 32 per cent of the murders and crimes are committed on Sunday, and 53 per cent between Saturday and Monday morning. Yet many are clamoring for the German Sunday law to be introduced here.

DURING the bi-centennial festivities in Philadelphia, 15,000,000 glasses of beer were consumed. There is not much wonder at the difficulty the committee had, in finding a man sober enough to act the character of W. Penn in the procession. Every man selected of the original lot got too drunk to act before being called in line.

AT the American Forestry Congress in Montreal, the writer of one of the papers asserted that "the matter of the tree" and that "Man is the brother of the tree." Dr. Loring, the president, in replying, wisely said, "I am an immortal soul. I am not a tree, nor a river, nor a gold mine. Matter is one; but I and Matter are not one, but two, and distinct."

AS an evidence that the Brethren in the West are zealous in their desire to build just A. M., we only state that one brother offered the Committee of Arrangements \$1,000 without interest to use until June 15th, 1883. Another brother from Saline Co., Neb., offered the Committee \$5,000. The feeling was general that the meeting will pay all expenses and the Committee will endeavor in the fear of the Lord to make it so.

A NEW mode of promoting the Gospel comes to us from France. We have read of the Salvation Army in England, but now France has organized a Salvation Navy. A cutter, called the "Saviors' Bethel," has sailed down the Seine from Honfleur to Rouen. It is manned by three clergymen and a priest, who is a converted seaman. The cargo is made up of tracts and Bibles in French. As the crew is musical they give sacred concerts at the different points where they touch.

BRO. J. E. Neher, a minister of Union Mills, Malheur Co., Iowa, desires to visit a farm for a term of several years in some congregation of Brethren where he will be made useful and enjoy a peaceful attitude of the church.

ELIAS G. Worst and Wm. Murray have just returned from a trip through the Southwestern part of Missouri. Bro. Murray has decided to settle in Joseph Co., where his help in the ministry will be much needed, and where others may find an excellent country in which to make very desirable homes.

WHEN an evil presents itself, one man says, "How close may I go to it and not do wrong in the act?" Another says "how far may I stay away from it and yet do my duty?" It is easy to determine which of the two is the more prudent. Stay away from sin just as far as duty will wisely permit. Go no closer to the places of sin than duty requires.

BRO. David Brower, of Oregon has been taking quite an extensive preaching tour through parts of Washington Territory and Idaho. During his travels he gathered up eleven offerings for the Berean Co. of Work. He not only preaches the Word, but labors to get a good religious paper into all the families where there are members.

IN sending out our prospectus, more than likely some of our agents, in A. M., thought not intentionally. If any did fail to receive a prospectus, we would like to be informed of it immediately. Any person, desiring to act as agent will receive an outfit by calling for it. Agents who can use sample copies to good advantage will please notify us.

UNTIL further notice, Bro. John Wise's address will be Wellington, Sumner Co., Kan. Churches in Southern Missouri and Southern Kansas, desiring his labors, should address him immediately at that place. As the Brethren in McPherson Co., desire some one to hold meetings for them, we suggest that they call on Bro. Wise; or Bro. Enoch Eby, who may be addressed at Newton, Kan. They are both good workers.

WE are in receipt of a copy of the *People's Illustrated Weekly*, published by Rand, McNally & Co., Chicago, Ill., at \$1.00. The printing is good and the engraving neat and well selected, but the reading matter does not possess the variety and brevity so much in demand these times, still the journal may meet with success. There is a good opening for an illustrated weekly in the West.

DEMOSTRATIONS Monthly Magazine, for November, published at 17 East 14th Street, New York, is on our table. We pronounce it among the most interesting Monthlies now published. The illustrations are generally good, while the short and sometimes spicy articles are entertaining indeed. Several pages are taken up with condensed items on various subjects. It is perhaps the most interesting part of the journal. Price, 20 cents per number.

WE are indebted to Rev. H. M. Lentz, Lutheran pastor in this place, for a copy of the Proceedings of the Evangelical Lutheran Synod held at Mt. Morris last September. As we could not attend most of the sessions of the Synod, we find it quite a convenience to have this little work for reference. The Synod contains very interesting comments and large amount of money raised last year for various purposes, was \$165,598.98, or \$7,000 per member.

THE New York Tribune wants to know how the prohibition movement can be put aside with a sneer, when "It costs every year more than our whole civil service, our army, our navy, our congress, including the river and harbor and the pension bills, our wasteful local governments, and all national, state, county and local debts, besides all the schools in the country. In fact, this action pays more for liquor than for every function of every kind of government."

PAUL BRYAN, "preach the Word," and some preachers, such as Drs. Swing and Thomas, of Chicago, preach philosophy instead of the Word. Last Sunday, Dr. Swing discoursed in a very pretty philosophical style on "symmetry" or the due proportion each part should have to the others. Dr. Thomas lectured on "the readiness of mind" illustrating his theme by the centrifugal and centripetal forces. There was, however, very little Christ in them.

BRO. Josiah Woods, of Florio, Ind., one of our energetic agents, writes us an interesting letter of his travels, accompanied by his wife (Sarah), among the tribes in Indiana and Ohio. They visited a number of people and Feasts were held, and also attended a number of other meetings. They report considerable life and interest among the members where they have been, and especially in the Miami Valley, where they say the members are more fully united than they have been for some time.

THE weekly addition of the *New York Times* have contained this sensible paragraph: "Every those who are the most important in the efficacy of capital punishment, as a rule, we ask ourselves if an exception ought not to be taken for the benefit of May Booth, a little colored girl of Surrey Court House, Virginia, who has been sentenced to be hanged on the 17th of this month for poisoning a man and a woman. The murderer is but fourteen years old. Surely the worst sentence a child just entering its teens can be put to be put to death. It will be a crying shame upon civilization if this sentence is not modified."

SOME one has politely observed: "There is no more pleasing trait in human nature than the unfeigned modesty which prompts the virtuous maiden to shrink from attracting attention in public, and especially to shades as a student of the school, looking herself upon as the object of the other sex. And we suppose, in case of this 'pleasing trait,' a 'ladies' astro' is to be an institution, soon in London. It is to be opened and attended exclusively by women. The only connection that will be permitted to have will be the privilege of buying tickets for their lady friends, as at the regular school. We hope such a reform will take place in regard to dancing.—*Woman's Watchman*."

ON another page will be found a letter from Arkansas in regard to the meetings-house project there. The project has already commenced sending in their donations. We wonder if the sisters will have to go to work and raise the money for that Arkansas house. We would like Bro. Marshall Emis to inform our readers how many members there are in that project of Arkansas, and the probability of their remaining after the house is built. As at the regular school, directors forbid the use of the school-house for meetings purposes. If the people of Arkansas do not visit meetings held in their school-house, the must be a curious set of beings, for the ought to know that properly conducted religious services in school-houses tend to improve the people both mentally and morally.

NEXT week we propose publishing an interesting and instructive lecture on the history of Sunday-schools, tracing them from the very gates of the Apostolic age to the present period. Those who think that Sunday-schools are a modern invention should now either abandon that idea, or throw away their history in fables of time immemorial. In *history* one runs parallel with the other. We would to God that our people were as much alive to missionary works, Bible schools, and the cause of education generally as they were in the Golden age of Christianity. Talk about educated preachers! We have no minister in the Brethrenhood whose education looks like the education of the Brethren of primitive times. In the cause of education and Bible schools they were far ahead of anything ever known in the Brethrenhood. We are decidedly for the primitive order, an order that reaches out beyond the good and grand work commenced by Alexander Mack.

SOUTHERN ILLINOIS.

BRO David F. Ely, of Mt. Vernon, Ill., has been elected to the ministry, and is church organized at that place. We know Brother Ely to be an energetic worker in the Master's cause, and hope will find great success in his labor both interesting and successful. We are also glad that a church has been organized at Mt. Vernon, for it is an excellent country, where the Brethren ought to have a large healthy body of members. And from the information gained from various sources, we are glad that many parts of the Southern Illinois are in the state of the good climate and land, and fine trials and the vast best of markets, with energetic religious people.

ought to place that part of the State in need of any other part of Illinois. What we need in most places is Northern or Eastern energy, and plenty of the plain practical preaching of Jesus Christ, as taught by the brethren. The evangelists in Southern Illinois fully awake to their best interest in this respect, and are pushing the work with a wonderful zeal, still there are not enough of them. Every minister in that part of the State should turn missionary the coming winter and visit a vast amount of good might be accomplished. But to do that, there ought to be leaders to lead up their aims, and assist in the labors and expenses of the work.

ELDER'S WORK.

We often hear people talk of the "traditions of the elders," but so far in life have we been able to find a copy of them. What is meant by the expression we have never been able to fully understand. Early in life we heard that the elders had certain rights among themselves, that they did not make public. We did not believe it then, and now we do not trust it. Yet, we are told that elders need to use their official power with care, in order to keep the members from thinking that they are largely governed by traditions of their own.

There are seven propositions that all elders should study and fully understand in order to carry on their work.

1. They are under-shepherds, appointed to care for the flock of God, to feed both the sheep and lambs, and keep them in proper order.

2. Each elder is furnished with a code of prohibitive laws that are designed to control him in his work, and being an under-shepherd, he can make no laws of his own.

3. It is his duty to execute and see that the laws or rules are carried out, using his best judgment to administer them in a way that will benefit the whole flock of which he is the shepherd.

4. It is his duty to keep his house in harmony with the common usage that prevail in the General Assembly, so that when members move from one district to another, their opinions need not be different.

5. It is also his duty to truly respect the decisions of A. M., and carry them out in the sense in which they are given, remembering, however, that these decisions are not law, but are simply the decision of a supreme body on the meaning of the law, and may be respected as we hold the decisions of the Supreme Court, which has no power to make law, but to decide what is law, and what is not law.

6. Elders should do their work before the church, on the square, taking the advantage of none, but treat every member with due respect.

7. They should remember that they are servants and not lords, and that they belong to the church, but the church does not belong to them.

A careful study of these propositions, which embrace only a part of the duties of elders, we consider important. Elders ought to have well-defined principles in their church government, principles that the church fully understands and endorses, and depend too much on their opinions. They should to keep with the flock and work it in a prudent, Christian way. They do not want to fall in with a certain class in the body and do just what that party may require. In that way they become mere tools and lose their influence over the rest of the members. Elders ought to rise above party feelings and stand where they can render help to every member in the body. They should freely consult the church about all work that pertains to the body, and be willing to heed the advice of the church given in council. They should not try to have their own way about things which the church has a perfect right to decide as they may think proper. They are entitled to their vote, same as any other member, can cast it as they may think proper, but should not complain if other members vote as they may think right. In their preaching they want to do more than win and less whipping. Give the members good, wholesome food and they will be less liable to err.

W. H. H.

SERIES OF MEETINGS.

Every congregation in the Brotherhood ought to arrange for a series of meetings this winter. Have the meetings to continue at least one week or ten days, and let all the members attend and make the work interesting and successful. We have plenty of good preachers in the church who are willing to work when called on. You want to call, in men who preach the Word; men who are willing to continue the good work that our forefathers commenced and spend their lives for. You need peace, not trouble, leave the importance of calling on ministers who preach the Gospel in its purity and simplicity. Men who ridicule the church, and speak reproachfully of her faith and practice should be avoided. They are not the men to convert sinners and build up the church. There are at least a thousand good preachers in the Brotherhood, all of whom could do a splendid work during long winter evenings, if they would only receive the proper encouragement. Do not put the work off too long, but enter upon the arrangements as early as possible. Get the good work started, and then keep it going. Do not depend too much on our best preachers, for there are not enough of them to do the work. They will likely have all they can do, but there are other preachers whose abilities have not yet been fully tested. Get some of them to work. Let the house ministers work also. If not at home they may exchange with some of the neighboring ministers. Then, on the outskirts of your congregations may be found many good preachers whose series of meetings might be held to a good advantage.

FILLING THE HOUSE.

How to get people to church is a much discussed question, and one about which many preachers greatly puzzle their brains. If they would pay more attention to their part of the work and less to the people, they might have large congregations to preach to. When Mr. Spurgeon was asked how he succeeded so wonderfully in keeping his church full, he replied, "I fill the pulpit, and the people fill the pews." Dr. Chalmers told part of the secret when he said: "A house-giving preacher makes a church-going people." And an old divine spoke wisely when he said: "A good example is one of the loudest bells to toll people to church."

If you want the people to come to your meetings give them something worth listening to. Above all things, do not scold them for not coming out. That only tends to drive them further away. Keep the meetings in a good condition, and let there be some life about the singing; then let the preacher preach the word as though he believes and understands it. When people come to meeting see that they get a real if there is one in the house. Then be friendly towards them; shake hands with them; be courteous and ask them to come back. Let them know that they are welcomed at the place of meeting. Give them a book that they may help sing. Let every member help fill the house. Let the preacher do his work well, and have a little system about his work; we mean begin promptly at the right time and then do not tire the people to death by preaching long tedious (and tedious) sermons. Let there be some lightning as well as thunder about the sermons.

TALKING BEFORE SPRINKLING.

The *Rapid Fly* relates an amusing incident, showing that edifying sometimes comes before sprinkling:

A Unabridged Presbyterian preacher was sprinkling some children for baptism at a Union chapel in De Kalb Co., Mo., on a great while ago. Among the number to be sprinkled was a little girl six or eight years old. She had a little brother who seems to have been sprinkled with a little levity, and he had told his little sister that he would give her fifty cents if she wouldn't let him catch her and sprinkle her. So when the time arrived for the ceremony, she started down the aisle. The father and the preacher rushed

and down the aisles and across from one to the other, the little girl so managing as to keep at one end of the bench while they were at the other. The little girl finally succeeded in running out at the door, and thus, escaped. A month afterwards they succeeded in capturing the poor little creature and sprinkle her. How will the above do for sprinkling on the wing?

LET THE HOLY GHOST COME IN.

The Rev. Arthur T. Pierson made a remarkable statement before the Presbyterian Synod of Indiana last week. He said: "In November, 1875, I discovered that I myself was the principal obstacle to a revival of God's work. I had been preaching the most elaborate literary sermons I could produce. God showed me that I was laboring for human applause. I had a magnificent church building, and \$92,000 was spent on the interior decoration of that church. Then and there I said to God that I would renounce all the idols of this world, and for reasons I will not here say. He would only let me do His work. While I was praying for this blessing the church took fire, and in half an hour it was ashes. We went into the Opera House, and I threw away my elaborate manuscripts, and the Holy Ghost came."

Pull down your steeple, drag out your organs, let the members do the singing, let the Holy Ghost get hold of the preacher and you will hear the old, time-honored ring of the pure Gospel, and nothing but the Gospel, in that consecrated building. They who preach the Gospel and nothing but the Gospel, do not want these worldly things and popular institutions connected with our manner and system of worship. Then get rid of those things, and let the Holy Ghost come in, and take possession of the people, singers and preachers. There is no use for organs, chimes and steeples. The Holy Spirit wants the people to do the singing, and desires the preacher to do the pointing toward heaven instead of having a steeple for that purpose.

THE OLDEST RELIGIOUS PAPER.

THE *New York Independent* contains an interesting paragraph concerning the oldest religious paper in the United States. "On occasion," the *Independent* says, "we have been reminded of a small capital in the oldest and best religious newspaper." It further says: "The *New York Observer*, pioneer of the religious press, was established in New York in 1802." That certainly gives it patriarchal age. But there is on our desk the six last volumes of *The Herald of Gospel Liberty*, an organ of the "Christianity" of the Christian, and the first number of "Tuesday" evening Sept. 18, 1830, was edited by Elias Smith, in Portsmouth, New Hampshire. In those six years it was moved from Portsmouth to Portland, Me., then first to Philadelphia, and has been published continuously to the present day and is now issued from Dayton, O. So far as we know, this is the first religious paper issued in the country. The editor says to the fact number:

"A religious newspaper is almost a new thing under the sun. I know not of one in this list ever published before."

The paper had four pages, eleven inches by nine in size, and contained quite a variety of religious notices, news, poetry, etc.

BRETHREN'S ALMANAC FOR 1883.

We are now ready to receive orders for the Brethren's Almanac for 1883. We have given considerable time and labor to its compilation and, we trust, have created the "Mississippi List." The resulting matter is interesting and instructive, and, on the whole, it is just such an almanac as should be in every Christian family. We offer it on the following terms: Single copy, 10 cts; twelve copies, \$1.00; fifty copies, \$4.00; one hundred copies, \$7.00. Address this office.

AROUND ST. MORRIS.

As we have been around here some time, it may not be uninteresting to the readers of the B. A. W., to tell them a little of what we see and hear. Our time has been spent, partly in the great library, exploring its vast collections of crystallized thoughts of men who, though dead, yet speak. But life has other duties besides drinking at the great fountains of ancient and modern literature, as we devote some time to writing and preparing our tract on the "Origin, Nature and Duration of God's Kingdom." We spend some time too, hearing the various classes re-

cite. We have looked several times into Prof. Robt. Briggs's class-room, to hear recitations on Civil Government, and must acknowledge that it is a branch of knowledge which all should study and know something of. Civil Government is not the study of party politics, but the study of the principles which constitute a government, its different parts, and modes of operation. As Christians we are not of the world, but we are in it, and in an important sense related to it, and we must understand its structure, in order to discharge our duties to the State.

We think the school is prospering and is even holding a leading place on the young people who are taught there. If our country is an evil, very few faculties given to man, such as he possesses? But we see no beauty in ignorance. It is the mother of superstition, vice, and its natural tendency is to reduce man to the savage state.

We have attended the weekly prayer-meeting held in "the college." It is a quiet, sacred retreat, where those who love to "speak often one with another" (Zech. 3: 16) assemble to sing the sweet songs of love, praise, and exhort one another. Generally young members lead, by reading the Scriptures and making a few simple remarks thereon, and the time is well occupied with singing and prayer. The appearance of the meeting would, we are sure, satisfy even our strictest Brethren.

But we cannot spend all our time in and around this seat of useful learning, where the young are taught to think, and where the faculties of the mind are developed and trained for future work.

We call around sometimes, and see our Brethren. We are now in the quiet little office of Bro. Amick, who is the business manager of the B. A. W. He is always at his post, working for the good, not only of the paper, but also of its numerous readers. If close application to business has anything to do with the permanence and success of a paper, Bro. Amick's ought to be a success. Here are no idlers, all are at their posts, yet all are cheerful, and look pleasantly on all who come in. The editors never frown on visitors as if they were intruders. They obey the precept, "be courteous."

Bro. Moore is always busy. He has an office to himself. Part of his time is devoted to a *cremery*. We mean, that he skims off a cream of all useful papers, and presents it to the readers of the *Brethren's Almanac*. We hope he will not skim too deep, and take off some milk instead of cream. Taking a large number of papers to get the cream, is like buying milk instead of the cream itself. Those who read the F. C. have all the cream, the wheat without the chaff. But this is only a very small part of his work. He has a large amount of business to transact for the B. A. W. This is not so easily done. Items are not always plentiful. There are dry seasons as well as seasons of plenty, no matter, the editor's brains must not seek out what will interest his readers. Think of this, dear reader. You enjoy week after week the literary toll of the editor for an entire year for the small sum of \$1.50. How many brains too are employed, how much thinking is done to furnish you with a weekly bill of fare! And yet some think they pay a large price for the toil, care, anxiety, and cost of furnishing them with what is indispensable to spiritual growth, if not life.

We look into the exchanges sometimes. We have just read the *Gospel Messenger*, the *Standard*, the *Christianity*, the *Standard*. We have been told that it was once one of the mildest exchanges that came to the office. It then contained many good things, and nothing offensive to Christian countries. We fear, however, that it has got into bad company late; "Evil communications corrupt good manners." Remember the fable of the "Two dogs, Truce and Snarl." The B. A. W. has no hostile feelings toward any of the elements now separated from us. They are recalcitrant, however, they would be more useful, united to work in love and peace, in the great Brotherhood. But if they feel loquacious working in their present condition, and think they can do more good that way, we do not mean to be their enemies, we have and want all of the different papers use unkind words. We hope all the editors and contributors will recognize the great law of love, and refrain both tongue and pen, that they speak not evil one of another.

JAMES EVANS.

Home and Family.

More—And the truth of righteousness is more in peace than that make peace—Baptist 12.

The Arctic Storm.

Several years since, Captain M. was in the Arctic Ocean, with his good ship in search of whales. His wife, a lovely Christian, had accompanied him. Summer was nearly over, and the commander still lingered for the valuable "monster of the deep," laid the terrible goal, burst upon the ship and moved through the ice, with a howling wind, and each succeeding day. Hope of escape grew dim to all hearts in the cramped vessel. Chubby that Christian woman lay in her berth, without a fear which disturbed her peace in God. At length the mate of the ship, after a long search, brought back a small, round, and fat, and each, with blubbered face, exclaimed, "nothing can save us unless it be your prayers," and hastened away to the foam-swept deck.

What homage was that to sinfully character and the power of a faith he did not possess, which made her, in that hour, more powerful than all. While the captain and crew were helpless in the grasp of the resistless hurricane, which threatened every moment to engulf them, from the tranquil hearts beneath the deck went up the believing prayer to Him who alone could give to the billions, "Peace, be still!" Soon after the apparent natural cause, the wind abated, and the troubling ship was safe.

Matthew Henry has said, "God puts himself at the command of Faith." The world, the home, and individual hearts, can never know until the "great day of revelation" what it has done for them. The greatest among men, whose cruelties will be the brightest, will surely be those who knew, in deep experience, the meaning of the words of Jesus, "Have faith in God!"—Christian Messenger.

Petty Worries.

What a blessed thing it is that we can forget! Today's troubles look large, but a week hence will be forgotten and buried out of sight. If you would keep a book, and daily put down the things which worry you and send volumes of them to the past, you would find that you would be a benefit to you.

You allow a thing to annoy you just as you allow a fly to settle on you and plague you; and you lose your temper—or rather find it; for when men are surcharged with temper, they are said to have lost it, and you justify yourself for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, put it down in a little book and follow it up out and ascertain what becomes of it, you would find what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the original progress and outcome of a few of our troubles, it would make us thankful for the first we make over them, that we would be glad to drop such things and bury them at once in eternal forgetfulness.

Death in the Pot.

SOME years ago I read a strange and a highly-wrought story. It told of a man who went to take possession of some property in England which had just been bequeathed to him. He was not very graciously received by the people in charge, and living there for a time he finally became ill, and without any apparent cause dropped, and grew worse and worse.

If I remember rightly he escaped with his life, but the discovery was made by his physician that the green with which his room was furnished was in part arsenic green, and he was slowly and surely being poisoned. Whether it was by accident or by design was not known, but the case looked rather dark for the people in possession, who had a snug berth in the house so long as there was no matter living in it. At any rate, the story, which was evidently told by way of caution to all householders, made much more impression than a mere statement that it is dangerous to use arsenic colors in furnishing a room.

Within a few weeks one of my brother doctors writes of some young people who had been "decorating" their room, and what with the gas and the arsenic, the bed was pushed into a corner, and one of the sisters slept with her face toward the wall. "Sister," says the doctor, "I should have had a headache in the morning, and her doctor suggested that the bed be moved out from the corner, and it being Summer, with windows open and plenty of fresh air, her headaches disappeared." But then they thought that possibly, also the paper might have had something to do with her symptoms. They talk of legislation, but the best legislation would be for people to take care of themselves. Act intelligently and with caution. The world will come to my mind in new experience.

My practice lies in a small town in the interior of the State, where there is no crowding and plenty of fresh air. I was called to see two children who were ill, drooping, with all sorts of anomalous symptoms: the eldest, a boy, not as seriously as his little sister. Of course, we were wise. I ordered careful nursing and watching, and waited to see what was the matter. On my second or third visit, the nurse, who slept in the same room, told me she was not well; not really ill, but "weak all over," and generally miserable. The mother was in an adjoining room, and both she and the children seemed quite well. I told them my suspicions about the paper, for without the fatal "arsenic green," the peculiar blue of Paris green, I knew that there were other tints and hues that also betrayed arsenic. They moved across the hall into another room, and I took a piece of the paper to be analyzed.

It was full of arsenic, and as soon as they were removed from its baleful influence they began to recover. This is the most marked case, though I could tell of others; and this is the moral: Never buy papers with arsenic in them, nor green tints and hues that they were removed from its baleful influence they began to recover. This is the most marked case, though I could tell of others; and this is the moral: Never buy papers with arsenic in them, nor green tints and hues that they were removed from its baleful influence they began to recover.

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Correspondence.

From Andrews, Ind., Nov. 5.

Dear Brethren:—

On the morning of Oct. 20, self and wife took seats in a buggy to visit the Mission Church in Miami county, Ind. the occasion of our Communion.

On the 21st at 4 o'clock P. M., a large concourse of people assembled for divine worship. About the time services began, it was announced that there was an applicant for baptism, which was attended to.

The visiting ministers, for reasons not here fully stated, were but few. Brethren Moss, Fox and the writer were the number. About 300 members commended; not so many as we have at home. But it was said by many members that it was the best Communion they had for a long time.

The members here all seem to be in love and united on the practices of the church. This congregation has eight ministers with as many deacons and a membership of about 400. They are continually adding to their number by baptism, which speaks well for the cause at Mexico.

On the morning of the 25th we again took a seat in the buggy to attend the Love-feast in the Marius church. Here we had another enjoyable session with the little church, located in a somewhat remote from the cities, other countries and large bodies of members; but not remote from Christ. Again it was pronounced a splendid meeting as such meetings always are where the spirit of Christ is present and union and love prevail. Their number only about 45 members, but it has been our lot to meet a more zealous and orderly body of members than we met here for a long while. Here are three in the ministry, and divisions and factions are not known among them.

I forgot to say at the proper place that help was abundant here. Bro. Nosh and Jacob Gummire, and Martin Miller from Wabash county, and John Shumbery and the writer, from Huntington Co., with a lay-minister, composed the force. The lay-minister referred to is a man who has preached for the Disciples and also for the Quakers, but did not find his element there and finally joined the Brethren, and, doubtless will do efficient work in the church. I am informed that the church where he resides has given him privilege to preach in public when he feels so to do.

So the good Lord enable all of us to do a good work for the cause of Christ on earth, is the sincere prayer and desire of your friend in Christ.

J. B. LAIR.

From Walton, Ky., Oct. 31.

Dear Brethren:—

On Love-feast, Oct. 21, '82, at the house of Bro. Wales, eight miles of Newton City, Harvey Co., was the first ever held in that county by the Brethren, and it was truly a feast of love. Ministers present were Bro. John Clingensmith from Illinois, Bro. Michael Emmert from Illinois, Bro. Mowbray from Abilene, Kan., Bro. Beer from Nickerson, Kan., Bro. Funk from near Wichita, Kan., Bro. J. Shirk and G. W. Thomas, home ministers.

We feel to thank the dear Brethren for their labor with us. Surely, the Word of God was well divided and preached with great power by the brethren. We believe the Lord was present and our midst. Good impressions were made in our trust. Good impressions were made in our trust. Good impressions were made in our trust. Good impressions were made in our trust.

This was a new field for the Brethren, where our doctrine is quite new. There are but few members located at this place; they number about eight or ten, but all are very zealous and stand firm for the Brethren. They have no minister, but are supplied with the Holy Scriptures by the Peabody church and others. Great interest is taken in these meetings which are held in a school-house. Will those brethren not just think of us a moment? We have one minister located here in Peabody church and to the labor of these. He drives eighteen to twenty miles to hold services, to meet his appointment at 11 A. M., delivers his sermon, returning home the same day.

We were made to think, when on a short visit to Ohio, some time ago, of the vast amount of good some of the ministers there must do. If they were out here. Brethren, come and visit us and see our beautiful country. We will agree individually to take you on a drive of one hundred and fifty miles to see the country and preach the Gospel; you will never regret it.

Oct. 27th, myself and companion, boarded the train at Walton; arrived at Nickerson, Kan., and visited us and saw our beautiful country. Bro. Lohman, who conveyed us to their council-meeting, about five miles from the city of Nickerson. Council passed off in love and union.

The next day, the 28th, these brethren and sisters had their Love-feast, which was truly an enjoyable occasion. The feast was held in a school-house, and we believe many good impressions were made.

The Brethren at this place have no house of their own and are mostly poor in this world's goods, but are rich in the grace and love of God. On Sabbath evening we gave these dear brethren and sisters the parting hand, and boarded the train for home, where we arrived in safety at 10 P. M., finding all well.

Fraternally,

DANIEL SHOMBER.

A Calamity.

Our esteemed sister Martha, wife of Bro. Daniel G. Washburn, of the Mulberry Grove congregation Bond Co., Ill., has been in feeble health during the past Summer, and about the middle of October she showed some aberration of mind, which increased so rapidly that she became entirely demented, and, on the 23rd of October, they were obliged to take her to the Insane Asylum at Anas. Ill. By last reports she is said to be improving slightly; there are some hopes of her recovery.

As Washburn is much distressed and asks expression in the prayers of all the faithful for his wife, himself and family.

Sister Washburn has always been a kind, affectionate mother, a good wife, a worthy member of the church. The family have our sympathy and prayers.

Fraternally,

JOHN WISE.

From Astoria, Ill., Nov. 5.

Dear Brethren:—

Some time ago, Samuel Bollinger and wife were baptized in the Woodland church, Iacogne P. O., Iowa. Being alone, they would like to find out the nearest organized church, and, if possible, to get some one to preach for them. Address, either them, as above, or the undersigned, to make arrangements. Don't forget, here is a call, "Go ye, teach all nations," etc.

Yours,

CYRUS BROCHER.

To Whom It May Concern.

We, the undersigned officers of Ashland church, who refused to sign the resolution defaming the official character of Bro. D. N. Workman, hereby state that we refused on account of our misunderstanding of the nature of ordination, and are now satisfied that it was legal.

REUBEN FOS,

EMANUEL HERSEY.

Notes of Travel.

Dear Brethren:—

SINCE my return from Allegheny Co., in the western part of the State, a week ago, I have been thinking of the Bedford Co., in the East, many I have been called to take the oversight of the church. Eld. John Danner having gone away, Here I met with Eld. J. A. Bersheberger and other brethren from some distance. The object of the meeting was to attend to some important church business, and to celebrate the ordinances of Communion. The celebration failed, however, because of the absence of the party mainly concerned. The Love-feast services passed off pleasantly, with good order and attention, and some interest apparent among the spectators.

On Sunday, Brethren Bersheberger and B. S. Whitton addressed the congregation to edification, and their discourses were received with marked attention.

The congregation was dismissed at the close of these services, but before the people left the place, sister Whitten came forward and insisted that the meeting be continued, to which I consented; the other brethren, however, left for their homes.

The meeting now being in our hands, we preached at candle-light, and Monday at 11 A. M. and closed with the addition of three precious souls into the church and two, who had been on back-ground, reclaimed.

Thus the dear sister was rewarded for her perseverance by the recognition of her own and a brother, two sprightly young men, and a widowed lady, her neighbor, and I feel pretty sure that others will soon follow. Oh, for many more such workers among our sisters.

B. F. MOORAW.

The Poor Widow.

Dear Brethren:—

I RECEIVED a notice in one of my papers that the time to receive my subscription is now at hand. I must tell you that I am that poor widow that in your kindness have given your paper to these last three years, and I cannot ask it of you any longer. I do not know how I can do without it; but as my means are very limited, and I have to work by the week to support myself and family, it takes all I earn to live on. I think that the time will slowly pass away, but we have to take it as the Lord gives it to us; let it seem hard as it may to us, it is for the better. Your paper has been a great comfort to me, and I will miss it very much; if I could only spare the money, I would not do without it.

Carrollton, Mo.

REMARKS.

THIS is only one of the many appeals made by the Lord's poor. Do you think they ought to be turned away empty? Where are the Lord's cattle on a thousand hills? Have you any of them kind reader? Will you agree to help pay for the paper sent to the Lord's poor? We cannot say no to these poor, pleading people; we must send them the paper, but take the liberty of asking you to help pay for it. Will you be kind enough to do it?—Ed.

From Monticello, Ind.

Dear Brethren:—

OUR Communion-meeting, which we held Oct. 20th, is recorded with the events of the past—often to be thought of with pleasure. We think all that were present enjoyed themselves; for we truly had a feast of love. We tried to do everything according to the teachings of the Gospel, doing as Christ had commanded his disciples. We had excellent order, though the ministerial aid was not large. Brethren Lesh, Uley and Freeman were the only ones present; outside of our home ministers. Bro. Lesh officiated. Peace still prevails among us, and all, as far as we know, are trying to live as the fact of the Cross. Here that all the brethren and sisters may continue to live near the Cross; for we lose nothing by so doing.

We had to give the parting hand to brother and sister Wm. Zimmerman, who are going to Nebraska. May God's blessings attend them.

J. A. WEAVER.

From Mount City, Mo.

Dear Brethren:—

ANOTHER Love feast with us is among the things of the past, and we hope had its desired effect upon all; that we may have been built up in that most holy Faith, that we may be more strongly united in love, that we may be able to live quite a distance from home and be able to overcome the minority of souls, and that sinners may have been brought near the Kingdom and may yet enter the fold.

Bro. C. C. Root, of Caldwell Co., came among us and preached during the week of the feast. We were sorry we could not go with him, but still bring quite a distance from place of meeting, we could not be with him. But we know Bro. Root to be an able defender of the truth. Also, Brethren G. A. Shambarger, of Nodaway Co.; Daniel Click, of Andrew Co.; and B. F. Flory of Farragut, Mo. were with us at our feast. Bro. Flory officiated. There are still those who wish to get on board the ship Zion and sail for

Glory. One young sister was baptized at our quarterly council, also a young brother at our Feast, and one the Sunday following.

Our church seems to be in a prosperous condition; nevertheless, we feel the need of greater efforts being put forth by some. Oh, that we might be more earnestly engaged in the service of our blessed Master, that when we may lay across over the river of death we may look back upon a life well spent in God's service.

J. R. KELLER.

Answer to the Puzzled.

Dear Brethren:—

SOME time since, there was an appeal sent to be held in R. A. Va. and copied by the P. C. for help to build a church-house in Arkansas, by the Brethren here, known as the Round Mountain church.

Now, Bro. Mohler got a little puzzled over the state into which the matter had apparently dropped. Bro. Shomber wishes to help us start the ball to rolling, but first would like an explanation regarding a few things:

1. We had our school-house burned by a set of out-laws. We now have another house standing on the same foundation, which can be seen at a distance of several miles,—a witness of the zeal and intelligence of this people.

2. There is a class of people here who are opposed to having the school-house used for preaching. Hence the Brethren have concluded to build a house, provided the Brotherhood will help us.

Our last conclusion is to build a frame structure, 30x40, to cost, when done, about \$700. Now, if the brethren and sisters will raise \$400 of that amount, the Brethren here will complete it. If there is limited circumstances, they will do all they can.

Since we commenced writing, the little messengers are making joy in the camp. Our dear sisters have made the start. Our prayer is that others will follow the example; will acknowledge all donations as fast as received.

Ellis Schenover..... \$1.00
Ella Williams, Funksburg, Md..... 2.00
Lila Hopkiss, Miami, Pa..... 3.00

Total.....\$13.00

Many thanks, sisters. For the satisfaction of others wishing to do likewise, we would state that at P. O. order, and express office are at Fayetteville, Washington Co., Ark.

MARSHALL EXISTE.

Our Trip to the "Virginia Normal," at Bridgewater, Va.

Dear Brethren:—

On the morning of the 26th of Oct., our daughter Elin and I took the train at Round Lake City for the "Virginia Normal."

This institution is located in the beautiful town of Bridgewater in Rockingham Co., and entered on its career Sept. 21st last. It is working under the auspices of the Brethren church, and is under the efficient tutorage of Bro. D. C. Flory. It has an attendance of 30 students now, and entering prospects for future increase of patronage. It occupies spacious rooms on the 2nd floor of a large, well-ventilated establishment erected by the enterprising firm of Sauger Bros., and nothing is wanting to satisfy the most exacting, either in convenience of arrangement, quietness of location, or competency of teachers.

The Trustees are actively engaged on the subject of erecting spacious buildings, on a most lovely site, one-half mile from the town, already purchased.

It is expected that the school will be fully equipped for an energetic push of business by the beginning of the next school-year.—The friends of the enterprise are very much encouraged by its auspicious inauguration. The correspondence literature is hopelessly predicted. There is no reason why Virginia and Tennessee should not support a first-class school of advanced grade. There is no finer body of people on the globe, physically, morally or mentally, than those comprising the Tuscar church of these States, and, with a few exceptions, they are all imbued favorably with the character of conservatism, and a liberal education, such as can be acquired at the Virginia Normal, will fit them eminently for their high trust. I hope that the beloved brethren of the great valley of Va., will look at this question as herein presented, and give their intelligent sons and daughters the opportunity of acquiring, so easily and cheaply offered at this place.

The discipline of the school is entirely unobjectionable in every respect. There is nothing that should offend the most fastidious taste. The plain, attractively suited recites side by side with the fashionable ones, now discarded of the gaw-gaws of style, and all as loving and mild as a cooey of doves. It is progress enough for any one who wishes to serve God according to the Gospel. In all of its exercises which affect the usages of the church, as consistency requires, those usages are respected.

We attended the Love-feast at Garber's meeting-house while there. It was a very happy scene. Many dear brethren and sisters shared the sweet pleasures of the meeting. There is no body of brethren within the circle of my acquaintance, who are more interested in church work, as the frequent and numerous baptisms abundantly attest. The peculiar characteristics of the church are respected, and adhered to faithfully, yet not fanatically. There are no divisions among them as is reported in so many places elsewhere. All seem to be united and peaceful as it always is where the Spirit rules.

I conclude by trying to express my unbounded thanks for the manifestations of Christian love and regard shown by all the members with whom I got acquainted. To particularize would be injustice to so many who sought to show how much love was in their hearts. We also had pleasant meetings in the large church near Bridgewater, and in the Normal Chapel. My mother was with me and shared in the abounding kindness of the first. Garber's is the congregation where we first heard the precious story of the love of our Savior. Her teachers were old Bro. John Kluge, Martin Miller and others, that faithful band that was more than half a century ago. D. C. MOOMAY.

For the St. Louis Meeting-House.

The following amounts have been received at B. at W. office for the above-named purpose:

Daniel J. Koeppe, Waterloo, Ia.	\$ 2 00
Samuel K. Olinger, Clayton, Ohio.	12 91
Myrta E. Hulse	15
Lewis Flora, Chili, Ind.	10
D. Goughnour, Altoona, Iowa	1 00
Unknown	10
Wm. Evans	10
Maggie Studebaker, Barwood, Wis.	25
Jacob Barnack, Eliza, Ill.	10
Mrs. A. " "	10
John Smith	10
John Smith	10
A Sister	10
Samuel Nehr, West Cairo, O.	1 00
Unknown	10
Total	\$19 79

From Loraine, Ill.—Nov. 7.

Dear Brethren:
Our Love-feast is now past; it was an enjoyable scene, long to be remembered. Eld. Daniel Vaniman preached for us Friday evening. Bro. Wm. R. Lierle preached on interesting discourse Saturday afternoon, after which examination services were held. During Communion services the best of order prevailed. Bro. Vaniman preached on Sunday morning, when our stock up for Jesus. In the evening three more stood up. Prayers were made to go to the water, Monday morning when five were found ready, and were baptized with Christ in baptism. The meeting is continuing with the best of interest; good prospects of more to follow.

LATER.—Our meeting closed Sunday night, the 12th, with ten additions. It commenced Friday evening, the third. Eld. Daniel Vaniman preached twelve sermons for us, in which he, in plain, simple way held forth the truth with great power, which caused souls to rejoice and devils to tremble. Tuesday night three more stood up. Wednesday morning we again went to the water, when they were baptized by the authority of the Lord Jesus. Just as the third was being immersed, a very prominent and worthy man (the father of two of the young women who were baptized on Monday) stepped forward and remarked that he was ready to be baptized also. He was examined then and there, and then boldly stepped down into the baptismal stream and was baptized with Christ in baptism, and arose to walk in newness of life. He was received into the fold with many tears of gladness, especially by his wife

who had come to the church under the influence of Bro. J. L. Myers' preaching last Spring.

One I want to say to my brethren and sisters that there are many souls here yet, out of Christ, who feel it their duty to put on Christ. We have a very commodious house here for meetings. Will you come and sing and pray with us? And you, ministering brethren, will you come and preach for us? The invitation is to all: "Come: for all things are now ready."

One of those, baptized at the meetings above mentioned, was only ten years old. She seemed to be much concerned about the matter. Twice during the Summer she asked permission of her father to join the church. He, fearing she was not ready, put her off, but now seeing the opportunity, she did not ask, but boldly came. My God help her to be faithful. One was about thirty-seven years old, another forty-five years old. The ages of the other seven, varied from thirteen to fifteen years. My God bless the work and help us to care for the tender lambs entrusted to our care. Brethren, pray for us, that we enter not into temptation.

H. W. STRICKLER.

From Rouseke, Ill.—Nov. 7.

Dear Brethren:

The District-meeting of Southern Illinois is past. It was held with the church at Olive, Platt Co., Ill. The church, with Bro. Wagner as elder and manager did its part splendidly, for which they all have our warmest thanks. It was one of the best meetings of the kind I ever attended. Considerable business was transacted, and as far as I know all in love and good feeling. The main object of all seemed to be to do all things for the best, as far as human judgment was concerned. I think I'll let the place stand good and believing that the Lord had been with us at that meeting. JAS. R. GISH.

From Nevada, Mo.—Nov. 12.

Dear Brethren:

The Nevada church met in quarterly council last Saturday, and having nothing of a business character to bring before the meeting, we proposed to bring our notes together for the St. Louis meeting-house, and raised \$18.85, which I forwarded to Bro. Metzger. I presented this matter to our members at a former meeting, but the response was, we had better get a house ourselves first, and not one cent was paid. Some time ago I was at St. Louis on business and conversed with the members in their little private room, several times, at sister Pratt's, and not till then did I realize their true condition. I did not see a single school-house in the city that is used to worship in, and no other place or building that they would be able to rent. When I explained the matter to the church, telling the members that we have good school-houses to worship in, while the members in St. Louis had no such privileges, they readily responded, though most of them are in limited circumstances. I think if more of the dear Brethren would go there and worship with these dear and loving members, and see and learn their true condition, they would be more ready to respond. I think I'll let the place stand good and believing, as there are thousands among the working class in that great city, who never attend religious worship, simply because there is no provision made for them in the popular churches. SAMUEL CLACK.

From Bethel Church, Ladoga, Ind.

Dear Brethren:

On the 26th of October, the brethren and sisters assembled to commemorate the death and suffering of our Redeemer at 2 P. M. Services were opened by Bro. R. H. Miller, who preached an excellent sermon. His return among us was as the return of a long absent father, and appreciated by many. Bro. Isaac Billheimer and Martin Bowers also did excellent service while among us. During our meetings, two were restored, one received by letter, one by baptism. Our church is in harmony with the general brotherhood and in love and union. It is now 56 years since it was organized and there has not been a single change in any of the ordinances, and to our knowledge no knowledge of the New Old Order brother among us, though we maintain the order of pharisees as was handed

down to us by our old brethren and taught by the Savior and his apostles. Our meeting was largely attended by Brethren and friends; order as good as could expect.

WILLIAM R. HANSDRÖHN.

From Mansfield, O.—Nov. 11.

Dear Brethren:

Eld. W. Sedler, of Ashland, Ohio, came to us Oct. 29; preached for us at 10 A. M. He also attended. We received four dear members by baptism and one more time previous, making five received here since harvest. Our prayer is that they may prove faithful till death. Our quarterly council was held Nov. 11th. Eld. Morton Workman was with us. Through much love and forbearance upon the part of all present towards one another, all passed off in love and union. Let love and forbearance be the motto of all our Brethren everywhere, so we can to compromise our Gospel principles.

J. C. McMINN.

A Proposition for the St. Louis Meeting-House.

Dear Brethren:

As call after call has been made to our general Brotherhood, to donate means to build a small, plain meeting-house in St. Louis, and still it drags, to our shame, while there is so much spent for organs and unnecessary adornments. Brethren shall this matter be the cause in a house to worship in? All say, no. Well, then HELP!

THE PROPOSITION.

I will give or raise my subscription to \$100 for the St. Louis Meeting-House, if 40 brethren or sisters in the entire Brotherhood will do the same. Send your names to the "Brethren at Work" or "Primitive Christian." What you do, do just NOW!

ROSEKOPF, Ill.

JAS. R. GISH.

REMARKS.

Paul admonishes that we should "provoke one to love and good works." Heb. 10: 24. This is what Bro. Gish proposes to do. There certainly ought to be forty others who will do the same. Send in your names as fast as possible, and we will cheerfully report the result through the B. at W.

The St. Louis Meeting-House Pledge.

Jas. R. Gish, Rouseke, Ill. \$100 00

From Cerra Gordo, Ill.—Nov. 15.

Dear Brethren:

DAVID FRANK and myself booked the train, the 10th ult., for Jefferson Co., Ill., to visit the brethren and sisters at Mt. Vernon. Found them all to be in love and union. On Saturday we met with the members there, in church council. When nearly ready to open meeting, Eld. Andrew Neher and wife and his mother-in-law from Marion Co., Ill., came. The meeting was opened according to order, by singing and prayer. After reading a chapter and making a few remarks, the members handed in their letters. After they were read, the question arose, to ascertain if the members were in favor of electing a minister and organize a church at Mt. Vernon. The brethren and sisters when the vote was taken all said, "No." No desire to have a minister, a choice was held, the lot falling to Bro. David F. Ely. He is now their minister, and we hope he will prove faithful in the Master's cause. Brethren, pray for him and the brethren and sisters in their loneliness condition. In the evening we met again to hold a Communion-meeting. It was a feast indeed, that will long be remembered. Had preaching again on Sunday at 10 A. M., and in the afternoon at 3 P. M. Will yet say, if members travel from the East or West, North or South, stop, if you can, with the brethren at Mt. Vernon, Ill. Land is cheap; climate mild and pleasant; very good for fruit of all kinds. Brethren with small capital can get a home, so as to make a good living. David F. Ely's office is Mt. Vernon, Jefferson Co., Ill. He lives two miles north-west of Mt. Vernon, Ill. JOHN METZGER.

From West Ninth Street Church, O.—Nov. 6.

Dear Brethren:
Our First Book takes Oct. 28th. The attendance was large, the order good, and good attention was paid to the Word preached.

Our ministerial help was all from our adjoining churches, except Bro. I. D. Parker from Ashland, who, accompanied by his wife, was with us for the first time. Hope his wife has been here for the mutual good of us all. Our sister brother, Geo. Irwin, officiated in the evening exercise. We had singing on the Sabbath at ten; also in the evening. Bro. Parker did the preaching. Our meetings, I think, were very pleasant. The brethren shared with a commendable zeal, and the members here felt greatly built up. The prospect of our beloved Zion is bright in the part of the Lord's vineyard.

SAUEL GRADLER.

From Moscow, Idaho T^y.—Nov. 1.

Dear Brethren:

On the 5th of October I left home, on my way to Washington and Idaho Territory, to see to the building of a new meeting-house at the 8th held two meetings south of the Walla City; thence to Dayton, Columbia Co., W. T. Held seven meetings; about fifteen miles east of Dayton, near Bro. Ira Hopkins. Here there was one accession by baptism and two by letter. Closed the meeting here the 18th. Thence to Bro. A. E. Troyer's, held ten meetings, and closed the meetings at and near Potaba City, W. T. I came to Moscow, Nez Perce Co., W. T., on the 27th. Since I am here I attended six meetings in and around Moscow, on one-convict-meeting, making in all twenty-four meetings, since the 8th of October. There being but one accession, our congregations were not large, but the vast majority were not lame, but the vast majority were good. At the convict-meeting held here, very few at all things passed off well. On said trip, I have enjoyed very good health, was kindly received and well treated both by the members and others. Saw many of my acquaintances, and formed the acquaintance of many others. Health generally good.

DAVID BOWEN.

From Beaver Creek Church, Md.

Dear Brethren:

Our Love-feast at the Beaver Creek church, Md., was held at the Long Marsh meeting-house, three miles north of town, Oct. 21 and 22. Ministering brethren from adjoining congregations were present, and preached the Word. After prayer, our offering Brethren expended \$2, 8 & 10. Spoke of being saved by faith, grace, works, etc. We are not saved through any merits of our own; it is the gift of God. After this recess, the eleventh of first Corinthians was read. One of the ministering brethren gave us some good advice in regard to examining our consciences. We were exhorted to examine ourselves to do through work, or they will be like the room that appears very clean, but is being swept, if we look towards the light, we can see thousands of little atoms floating in the air. After another recess we all surrounded the table and attended the ordinances of God's house. When the service was done, we sang a hymn and went out. Met again on Sunday, Oct. 23rd. After singing and prayer, we were invited to listen to a discourse of Jeremiah 31: 31-34. The speaker said, we should not break our covenant we have made with God and the church. After preaching our Eld. made a few remarks on union, and then closed a meeting that to us was well indeed.

WILFRED REE.

Information Wanted.

Bro. Byron Sprague, a minister of the Brethren church, in the second degree, has sold his possessions, and is now in the East and desires to seek a home further West. Not knowing the addresses of Brethren in Nebraska, where he contemplates going, he concluded upon this plan to gain the desired information. He wishes any brother in Nebraska, living in a good, healthy locality, where government land can be obtained, to add him to a private list of addresses, or to give him both advantages and the advantages. Address him thus: R. S. Sprague, Mt. Erie, Adams Co., Iowa.

J. M. MANSFIELD.

A BILL has been introduced in the Vermont legislature making it a crime punishable by ten dollars fine, to cause a signature or name to any person under fifteen years of age. A good move indeed.

Published in the interest of
the German Baptist
Church, an international
assembly of Protestants
and Catholics, to teach
and to Christ and the
Gospel.

\$1.50
Per Annum.

VOL. VII.

—Set for the Defense of the Gospel.—Philippians 1: 17.—

MT. MORRIS, ILL., NOVEMBER 28, 1892.

NO. 47.

Published in the interest of
the German Baptist
Church, an international
assembly of Protestants
and Catholics, to teach
and to Christ and the
Gospel.

OUR OWN.

If I had known in the morning,
How surely all the day,
The worst, unkind,
Would trouble my mind,
I would have been more careful,
Nor given you needless pain,
But we have "our own."
Will look to thee,
We might never take back again
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never to see
The pain of the heart should cause,
How many go forth in the morning
To work and to sorrow and night,
And breathe broken sighs,
For health would speak,
That sorrow can never get right.
We have careful thought for the stranger,
And make for the sometime guest;
Yet all for "our own."
The bitter tone,
Though we love "our own" the best,
And we have "our own" iniquity;
All know with love of scorn,
There a cruel fate
To send the world to the doom.

THE MISSIONARY CAUSE.

BY ENSCH KEY.

UNDER the above caption I find in the B. W. M. number 37, current volume, an article from the pen of Bro. R. H. Miller, which affords a few words of approval. Being a member of the Board appointed by A. M. I have very recently been extending the Gospel, I have often felt pained at the thought that we, comparatively speaking, are and are doing nothing; especially that we might reasonably be expected to do those who have appointed us, and who are not so fully learned the difficulties we are under, as we have by experience. And especially we felt somewhat pained at the thought that the domestic part of the work was perhaps more or less neglected, by placing too much dependence in the Board. About a year ago I wrote an article urging the directors to labor as before, and also to delegate to the Board fields of labor, as well as suitable laborers to fill the field. As Bro. W. very appropriately remarks, the Board has no means of knowing all the points, and it is nearly impossible to do missionary work in the hands, and then go occasionally and see how they are getting along, as the apostle did.

The district mission work is the best and most useful, as it has been proven, and we hope all the districts will work according to their ability and strength financially or materially, without any reference to the Board for work or management, unless the work is greater than your ability, then call to the Board for aid. The Board should have nothing more than the management of the Foreign Mission, and the Districts, and parts in the United States outside of the limits of any district; their appointment actually prohibits them from interfering with districts' work, and hitherto we have tried to keep that point in view, not to interfere, but requested, then work in harmony with them. But few applications have been made.

Here in Western Kansas, where I am now writing, there are many weak churches numerically, and a large field between some of them, and many calls for preaching more than they can fill, and support their own families. If we could get a more even distribution, if many of those who are least trusting and least of access in the Middle and Eastern States would go out in this country, they could be more useful. But how to accomplish that, I know not. I am

much pleased, however, to see the brethren spread, some in nearly all of the States and Territories west, and inviting ministers to come. Only a few more years, and churches will be organized throughout the West, and there is no place that the Brethren can do more good than in new countries. Those who live here are doing what they reasonably can to forward the work. The little congregation here in Reno county has a House of Prayer, besides the District, to aid their poor ministering brethren, when necessary, to support their families.
(Nickerson, Kan.)

THE SUNDAY-SCHOOL SCRIPTURAL.

BY E. Z. SHARP.

IN No. 38 of B. A. W. Bro. David Naff asks for the scriptural authority to hold Sunday-schools. This we will try to give, but as some institutions may be scriptural as a whole, and yet have some unscriptural elements in them, as for example, some of the Asiatic churches mentioned in Rev. 2 and 3, we will analyze a Sunday-school, and learn how much of it is based on the Scriptures:

1. The assembling together is scriptural, and a command found in Heb. 10:25.
2. The singing is scriptural, as taught in Col. 3:16—"Teaching and admonishing one another in psalms and psalms and spiritual songs." This is exactly what is done in the Sunday-school.
3. Then comes prayer, and we can not see how anyone can forbid prayer, after reading 1 Tim. 2:9, where it is stated, "I will therefore that men pray everywhere," and since God wishes us to pray everywhere, he includes the Sunday-school, so that part is very scriptural.
4. Then comes the reading, searching and studying of the Scriptures, which is just what the Son of God teaches us to do. Jas. 5:39 says, "Search the Scriptures, for in them ye think ye have eternal life," etc., and we trust no Christian would ask us to omit what Christ commands us to do? The study of the Scriptures is commanded in 2 Tim. 2:15.
5. The reading and explaining of the Scriptures has for its authority the custom of Christ as mentioned in Luke 4:16, "And he came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath day and stood up to read." Now it must be remembered that Jesus was not one of the Scribes whose duty it was to transcribe the Law and the Prophets, for in John 7:15 it is said, "The Jews marvelled saying, How knoweth this man letters, having never learned?" Neither was he one of the priests who sometimes taught and prophesied, since he descended through the tribe of Judah from which, no priest can be taken. Notice the additional fact that Jesus was accustomed to teach on the Sabbath day before he entered on his mission as the Son of God. Luke 4:16. And since he did not teach as a Scribe, a priest, or as the Son of God in his mission, he must have taught as a Sunday-school teacher. But what is a Synagogue? "A place which the Jews assembled to hear the reading of the holy books."—A. C. CURTIS. It was therefore a school for the teaching of the Scriptures, just what we would infer on reading Luke 4:16, in German, as follows: "Und er kam nun Nazareth nach der gewöhnlichen Weise in die Synagoge, und stand auf, um zu lesen." I would like to know what was? But, says one, that Jesus had that custom when he acted yet as a Jew and in accordance with the Jewish dispensa-

tion. We reply, that would be true if he had not carried away the Christian idea of dispensation by going back after baptism, baptism, and after he had entered into his mission, as our Guide in all things. In short if we are allowed at our Sunday-schools to assemble, sing, pray, read, study and explain the Word of God just as the Scriptures and the example of our Saviour teach us, we ask nothing more.

AN EXPLANATION.

BY E. S. GARMAN.

In reply to J. Y. Sweeney, in Vol. 7, No. 42, page 8, "Why we keep the Lord's, or the first day of the week," When Jesus Christ was here upon the earth, he gave us some examples which were to be observed by us perpetually—for instance in the ordinance of Feet-washing. His disciples met together, and Jesus Christ met with them, and washed their feet, then told them, "I have given you an example," etc. His disciples, (except Thomas), met upon the first day of the week, and Jesus Christ met with them, and blessed them. On the eighth day after, being on the first day of the week again, his disciples met, (Thomas being with them), and Jesus Christ met with them, and blessed them again. He did not tell them they were doing wrong, but instead blessed them, "Peace be unto you."

He surely would have blessed them, if they had not been doing right. The first day of the week is now generally called the Christian Sabbath, and it is proper, for it is the Lord's day, or Christ's day, as they are now called, and blessed them accordingly. We call it the Christian Sabbath, or day of rest, to be kept in memory of the Resurrection of Jesus Christ. This is one of the most solemn things that Jesus Christ did while upon the earth, to meet with his disciples, and bless them. And it was about the last thing he did before he ascended to his Father in heaven. The example here is that Jesus and his disciples met upon the first day of the week, instead of the seventh; and, without any Scripture, who has the right or authority to change it from the first day of the week, to any other day? Ecce answers, who? For the Scripture to prove that they did meet upon the first day of the week, I will refer you to Bro. Hays' article in Vol. 7, No. 36.

Since writing the above, I have received a couple of tracts treating upon this subject, from some person calling himself my "friend," asking me to let him know what I thought of the tracts through the BRETHREN AT WORK. The tracts do not amount to much in any estimation, from the fact that they refer to the Old Law, which has been fulfilled and vanished away. We now have the New Law, or Covenant, which was established upon better promises, and is now obligatory upon us.

Darlington, Mo.

PLANS FOR THE WINTER.

Why should not the disciples of the Lord Jesus form plans of labor for the coming Winter, well in spiritual as in temporal things? For weeks past everybody in these parts has been busy in preparations for the coming months. Schemes for the amusement and pleasure, for instruction and improvement, or for making gain, or in some way passing the long months of the northern Winter, were being introduced in many cases. The execution of them has already been entered upon. Are Christians equally wise, earnest, diligent and efficient? They preach, preach, in the agricultural regions, constitute a period of comparative freedom from the pressure of labor. More time than can be devoted to them in other seasons, is usually given to them. Instruction and many cases. Are any plans of this sort, and more especially of effort for the spiritual interest, formed and ready for the trial? This is the period

in which revivals of religion more commonly occur. Are believers praying and working for a "revival of religion"? They are to expect soon to hear of the increased activity and labors of the churches for conversion of the impenitent, and the sanctification and growth of believers?

Let ministers and people consider these inquiries and be up and doing. Great is the need of revivals in our Brotherhood. Shall we rejoice in their prevalence this Winter?

THE EVOLUTION THEORY.

EX-PRESIDENT HOPKINS has a sharp argument in a few minutes against the theory of man's evolution from the savage state. "Those who hold," he says, "that man was developed from below, also hold that primal man was a savage, and that, as we recede toward the point of his origin, his savage characteristics become more pronounced."

But since the anomalous and destructive practices mentioned above are most prevalent among savages, and not at all among the animals from which man is supposed to have been developed, it will follow that the more nearly he should approach them, the more free he would be from such practices. Since, then, man is by these practices degraded below the brutes, it will follow, even on the supposition of his being a savage, that he could not have been originally a savage. This he believes with the Duke of Argyll, Archibald Whitley and Trench, Dr. Mitchell, and many others, that man in his primitive condition was not a low, cruel, brutalized, vicious, unprincipled savage, but that the savage estate in which many tribes are now found is the last stage of development downward. The animals are better than man, the savage. They do not practice cruelty upon the females as savages do upon their women, nor do they rejoice in cannibalism and infanticide and many other iniquities of which the savage is proud. In other words, man, the savage is far worse than the animal, his ancestors, all of which shows evolution downward instead of upward.—Christian at Work.

THE COMING EVENT.

RICHARD A. PROCTOR, the Astronomer Royal of England, writing to the New York Herald on the probabilities of the comet which now illumines the morning heavens, are long falling into the sun, agrees with many others of that class of scientists, that such is all probability is its speedy destiny. For they are settled in the majority of their satisfaction that the present celestial visitor is the same one that appeared in 1668, then in 1843, making then its revolution around our sun in the period of 175 years.

Its next appearance, according to this theory, was that of the comet of 1880, giving a period of thirty-seven years only for that revolution. It was supposed that revolution of less than thirty-two months. On this basis he calculates its speedy re-appearance, probably before Christmas next. He further shows that with this decrease of orbit it will, from the force of physical causes which he enumerates, draw nearer to the sun, and finally, moving at the velocity of 300 miles per second, come into collision with the body and be absorbed or dissipated by its heat, and this is to take place very soon, at the ratio of the present decrease of the time of the comet's revolution.

NEVER intentionally wound the feelings of anybody. The good opinion of the world is the more the best kind you can have, and the more the better. The man or woman who says he or she doesn't care a pin what the world says, gives no proof that what they know to be absolutely false. We do care and it is well that we do; and there are many mistaken who say, they do not.

Religious Essays.

Editors.—We enclose other three upon the same subject as the foregoing, and also a special knowledge upon the same.—C. E. B.

PALESTINE.

Better had of Judah's tribes hollowed of song,
When the halcyon of memories plucked things
From the bosom of the past, and the eyes of the eye,
On the hills of thy beauty, my heart is with thee.
Blue sea of the hills—in my spirit I hear
Thy wail, Gennet, China on my ear;
When the Lowly and with the people at dawn
And thy cry on the hills of the world was there.
Beyond are Bethlehem's mountains of green,
And the desolate hills of the wild Gaden;
And I pause on the gates of Tyber to see
The glass of the waters, O Dark Gaden.
Three down from his mountains 'ere Zion came,
And a night's sleep, with his eyes-balls of blue,
And the choir of his angels held hurled on him,
For the arm of the Lord was Alkazon's soul!

There sleep the still rocks and the caverns which rang
To the song which the beautiful people sang.
And the prince of the world stood by her side,
And the soul of a host in his triumph replied.

Lo, Bethlehem's hill-side before us lies,
With the mountains around, and the valley between;
There rested the Shepherd of the flock, and there
And the prince of the world stood by her side.
And Bethlehem's palm-tree in beauty still thrives
Thine shadows at noon on the ruins below;
But where are the towers which once rose on the hill,
The lowly Redeemer,
I stand where the twelve in their morning land,
I stand where they stood with the chosen of God—
Where his blessings were heard and a lesson was taught.

Where the hand was restored and the healing was wrought,
Oh, here with his Rock the sad wanderer came—
These hills he belied ever in grief, are the same—
The founts were he drank by the way side still flow,
And the same vine are blowing which breathed on his brow!

And there on her life side Jerusalem lay,
But with dust on her forehead, and chains on her feet;
For the crown of her pride, to the nation she gave,
And the Holy Church in a dark time it gave.

But therefore this dream of the earthly shore
Of humanity dwelt in the brightness of God,
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of him!

Not in clouds and in terror, but peace as when,
In love in love, he came to the world to men,
And the voice which breathed "grace" to the waves of the sea.

In the heart of my spirit would whisper to me,
And what if my feet any not tread where he stood,
Nor my eyes hear the shouting of Galilee's food,
Nor my eyes see the shadow which he bowed him to bear,
Nor my knees press Othman's grave of prayer.

Tell, Lord, of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love, which is now
At Bethany's tomb or on Olivet's rock.

Oh, the outward things!—had in glory and power
The Spirit survives the things of the past;
Unchanged, undecaying, its Presence Breathe
On the heart's secret altar its beating flame!

—W. H. Miller.

CHURCH PROPHECY.

BY JESSE RUTMAN.

JUDGING from some of the articles in B. at W., we conclude that somebody doubts the correctness of the Savior's assertions, and has come to the conclusion that the church of Jesus-Christ is divided; but we are comforted with the thought that a never has been divided, and it never will be divided. Our faith is founded upon the Savior's declaration: that kingdom divided against itself cannot stand; and hence if the church of Jesus Christ, or the Kingdom of God could be divided it would have to come to naught; which will never come to pass, because the Savior declared, "upon this rock will I build my church, and the gates of hell shall not prevail against it." Hence, we conclude the church will stand a solid, unmovable, undivided church until the end of time; because the Savior says, "heaven and earth shall pass away but my words shall never pass away."

It is true that Paul perceived that there were divisions among the Corinthians, but he did not say that the church was divided, but that there was division of sentiment or persons, which Paul desired to correct.

Dear brethren, to you who read certain periodicals whose columns are filled with reviling, misrepresentation and abuse, we recommend that you frequently read Acts 20: 29-

30, and 2 Tim. 3rd chapter; then commit to memory 2 Thess. 2: 1-2, and 1 Cor. 15: 68; and we fondly hope we will see nothing more in our beloved B. at W., about the church being divided, and "parties" buying and selling church property to each other.

We would also recommend a careful reading of 1 John 2nd chapter, giving special attention to the 19th verse. Certainly it is not strange that in this nineteenth century some are pleased to go out from us, though we are sorry to see it, yet it is their privilege. It has ever been the practice of the church to grant such their wish, and we never until recently, heard anything about ascertaining how much such persons had paid for church purposes, and refunding their money. We consider that when we assist in building meeting-houses anywhere, St. Louis and Denmark included, that we give or dedicate it to the Lord, and hence hold no claim on it. Therefore it is unreasonable to expect a refunding when we wish to leave the Brotherhood. There are a number of houses in the Mineral Valley, dedicated to the Lord, deeded to the German Baptist Church, and in the case of trustees properly appointed, who are expected to keep those houses in readiness for the use of the Lord's people, for the advancement of his cause, but we would consider these trustees very unfaithful servants if they would endeavor to sell or give away those houses, or open them contrary to the decisions of A. M. of 1868, Art. 16, in which expelled preachers could haul their anathemas. We do not believe that there is any thought in the Brotherhood of seining at the lake to recover church property; but believe that it is the general mind of the brethren to be governed by the principle taught by Christ in Matt. 6: 40.

There is hurry to say that in this Valley, there are no no trouble in the church, only such as is common to the people of God; peace and harmony reign supreme. And brethren who are troubled with fears and of foreboding relate to the part of the vineyard, we kindly invite to take a tour among the churches here, feeling assured that you will learn more about the true state of affairs, than you will by reading the *Indicator and Progressive*.

We remember the maxim, "Never give advice unless asked for, then sparingly," therefore will kindly entreat brethren not to class church and college property together, but let colleges remain a "private enterprise."

TO OTIS D. LYON.

Beloved in the Lord:—

Yours of November first is here. Prohibition. Great word in a world of temptation and lust and appetite and passion. It is a thunder word from the White Throne of Eternal Holiness. It spells death, and it spells life, and it spells love. That it spells death is potent to the sin-loving, but that it means life and love is hid from their eyes by the gold of this world. Prohibition is the hateful word to our fast Brethren. They want a long rope for the flesh, and a cross of cork with a well-wadded silk cushion.

But you refer to the prohibition of the liquor traffic by law.

Does intemperate drink kill a larger number than false medicine, unphysiological dietetics, and conjugal delinquency? Excessive alimentation and enervation by millions in the grave annually. We need a Son of thunder, a very plenteous of Almighty God, to preach the Divine judgments on violated organic law. Conventualism and habit are two ugly devils. They once were angels of light, now fallen, dragging millions to hell. Prohibition, when pronounced by the mouth of God, is a word of prodigious sweep. It reaches to our pantries and dormitories no less than to our distilleries and hotels and saloons and halls of revelry. If we look at the Divine Ideal of life in the Incarnation, we soon discover that we are gravely defective and grossly irreverent in many things. There is much unholiness and self-serving in the host of Israel. Conventualism, in conventional and in social department, and in matters personal and private; how many, alas, have no higher impulse than their own lusts and pas-

sions and appetites! What a shame. Paul wept over such. Philippi. 3: 18, 19. God was incensed to order to elevate the human consciousness into a lively sense of kinship with the Divine, and make such a life insatiable, enervating, and pernicious.

But the sin of intemperance, in its popular significance, is indeed appalling. It beaustifies and turns the soul into a shrine of Belial, the chief god of debased humanity. The Brotherhood is not half awake to its tremendous evils and the responsibility which the Divine incarnation imposes on all Christians in relation to this monster iniquity. In many things we are culpably indifferent; winking at the spoliation of the highest work of God, and taking the devil's victories as matters of course. I am often amazed how little sympathy is manifested with Christ in the sublime and gracious and philanthropic purpose of his incarnation. Did we even sensibly approximate his end in relation to the proposed exaltation of human nature in vital union with His Divinity, we would not see a pipe or quilt in all Israel, and our tables would become sacramental boards, and our conjugal relations would be a hallowed type of regeneration and bridal fellowship with Jehovah-Jesus. If we would know how miserably degraded human nature is, and what Siles God has of its possibilities, let us "look into our hearts," and study His Incarnation. That will open a field wide enough to employ all our powers through Eternity. That will tell us how to treat our stomachs, what to do with lips and tongue, eyes and ears, hands and feet, body and soul. This great truth is forcibly enjoined in 1 Cor. 6: 19, 12. In relation to drunkenness our Brotherhood is strangely remiss. What multitudes go reeling and blaspheming into hell, and it hardly produces a ripple in the popular feeling. Think of an army of besotted, God-cursing devil-enraptured immortals, thirty thousand in number, annually marching over the blood of Christ into the lake of fire! And this in the United States alone! What are we doing to stay this mighty tide of temporal and eternal death? Can we prey and work for its arrest, while we indulge in gross excesses in other forms? Do we even pray in real earnest that the Cross of Christ may prevail?

What are we doing to keep the young out of the maelstrom of double damnation? How often does the Ambassador of Christ launch the anathemas of Alkazon against the drunkard of intemperance? Some brethren even think it is a desecration of the sacred office to preach temperance or hygiene. Christ lived this virtue, and what he lived we are to preach and practice. This land, like others across the Atlantic, sweaters under the curse of drunkenness. God is defiled, the church is maligning, the Sabbath is broken, thousands of bright, peaceful houses are turned into dens of cruelty and vestibules of hell. Millions of hearts are broken, and buried alive and bleeding in the graves of ruined fathers, husbands and brothers. Marriage vows are annulled, faithful, loving, prayerful, self-sacrificing hearts are ruthlessly trampled under the heels of passion and unnatural lust influenced by the devil-manufactured beverage of perdition. Parents, children, wives, home, honor, body and soul, heaven—all are sacrificed to the insatiable appetite for strong drink. Is not this a fact over which devils may well chuckle and angels weep?

Do we weep also? Is there any brother who reads this that would have the hardihood to sell his grain to a distiller, knowing that it will be converted into the liquid witchcraft of the devil? This would be far from fulfilling John 7: 38. A river of death is such a brother, and not a river of life, and yet such members can be found, who do not scruple, for filthy lucre, to line their pockets with the blood of souls, and help to swell the awful chorus of damnation.

It is highly discreditable to our Christian status that we show so little interest in the eradication of this gigantic evil. God will not stretch forth His arm and violently and arbitrarily punish these smoking brands, these demonic burning brands, until they are consumed. It is to be month and hand for God, to speak and work for Him, and show

the world the intense love that is burning in his heart for the slaves of sin.

Prohibition. I feel the devil out of demand, into wine, or the deep, as well as pray "thy kingdom come." I am no voter in merely political contests; but when it means moral principle, amelioration of human misery and suffering, wresting the weapons of damnation out of the hands of Beelzebub, and saving souls from eternal horrors, I believe in the ballot-box as well as the closet and the sanctuary. Democracy is the Hell Dragon in the name of Jesus by any and every means not intrinsically wrong. Hell is gathering its victims by millions. Let us gather as many jewels for Emmanuel as we can.

C. H. BALSABERG.

HISTORY OF SUNDAY-SCHOOLS.

(Extract from a letter received before the General Convention of the Brotherhood, at Grand Point, Pa., Dec. 10, 1870, by J. S. Atwater, of Cleveland, O., and published in the *Indicator and Progressive*.)

It is quite a common opinion that Sunday-schools were originated by Robert Raikes, of Gloucester, England, in the year 1780. This is correct, the history which we are to sketch will be very brief, covering a space of only a hundred years. But Robert Raikes, though deserving of great praise among the many benefactors of the poor and ignorant, could not be considered the inventor or originator of Sunday-schools, for the reason that Sunday-schools were established in churches as fully 1600 years before the time of his schools, even if we take no account of similar schools among the Jews. But did not Robert Raikes establish the first Sunday-school of modern times, the first since the night of the Dark Ages? No; there was a Sunday-school in Pennsylvania forty years before the time of Raikes; there were such schools in Italy two hundred years before his time, and there were several in Germany two hundred and fifty-three years before he began his. But it is not true, at least, that he established the first Sunday-schools in England? No; there were such schools in England more than a hundred years before the time of Raikes. But, once more, is it not true that he was the first to establish such schools as we now understand by the term Sunday-schools? No; that is even a greater mistake than the others, for the schools which he established were not at all such as we mean by "Sunday-schools," but simply charity schools taught on Sunday. His work was a benevolent work of great importance, but it is wholly unlike what we now mean by Sunday-schools.

In order that we may see how much of our little his Sunday-schools resembled ours, let us analyze the Sunday-school idea, as we now understand it. It is a complex idea: what are its elements? The answer is, a benevolent work of great importance, but it is wholly unlike what we now mean by Sunday-schools. In order that we may see how much of our little his Sunday-schools resembled ours, let us analyze the Sunday-school idea, as we now understand it. It is a complex idea: what are its elements? The answer is, a benevolent work of great importance, but it is wholly unlike what we now mean by Sunday-schools. In order that we may see how much of our little his Sunday-schools resembled ours, let us analyze the Sunday-school idea, as we now understand it. It is a complex idea: what are its elements? The answer is, a benevolent work of great importance, but it is wholly unlike what we now mean by Sunday-schools.

In order to trace right the history of Sunday-schools, we must go back almost to the beginning of the Christian era. It seems best to divide this space of time in three periods—the early, the middle, and the modern. The early period extended from near the time of the apostles to the sixteenth century. A. D. the middle period extends from the sixteenth

try to A. D. 1527; the modern period extends from 1527 to the present time.

THE EARLY PERIOD.

From A. D. 180 to the 6th century A. D. Tertullian, as quoted by Dr. Schaaf, in his *History of the Christian Church*, shows that the earliest schools were established among the *inferior schools* as early as the year 180 A. D. They were known in history as the *catechetical schools*, or the schools of the *catechumens*. These schools had the same object as our Sunday-schools, and they had as nearly the same general character that they may rightfully be called Sunday-schools.

Dr. Schaaf says that even before the establishment of such church schools, in the year 180, there was similar instruction given, though not exactly in the form of schools. So that in the substance of the work done, we may trace such schooling for children and youth back almost to the days of the apostles.

We meet with two kinds of schools in connection with the churches during the early centuries of the Christian era, *catechetical* and *catechetical*. The former were for training public religious teachers, and they have some general resemblance to the theological seminaries, or to the colleges of the Bible of these times. Several such schools were established in the East during this early period. The most famous one was that of Alexandria, from the second to the fifth century. The other kind of schools, *catechetical*, were of course (like our Sunday-schools), established in each church. The Cerebral Bansen, in his work, *Christianity and Morality*, as quoted by Dr. Schaaf, gives an interesting account of the early Sunday-schools. Bansen draws his information from a work in use among Christians of the early centuries, called the *Church and House Book*. From the similarity between the name *catechetical* and our modern word *catechism* (which, indeed, derived from the same Greek verb), it is easy to adopt the opinion that these schools teach their name from the word *catechism*. If this were so, it would follow that these schools were founded upon the catechism and were devoted to the study of it. But there appears to be no ground for such a view. The name *catechetical* is a modern word and was not in use in those times. It could not, therefore, have given name to the schools.

To get the true meaning of the name given to these schools, it is necessary to go back to the original meaning of our word *catechism*. This word, as we now generally use it, signifies a special form of teaching in which the pupil commits to memory both questions and their answers. But this is a late sense of the word. The original meaning of the word *catechism* was simply instruction. The verb from which it was derived signified *to instruct*. And the word *catechism*, derived from the same verb, signified simply *a pupil*, or one receiving instruction. The catechetical schools, which are so often mentioned in the history of the early church, were therefore simply schools of instruction, or schools for pupils. But are not all schools for that purpose, and for that class of persons? Certainly they are. But some schools are for special classes of pupils, others for pupils in general. Thus we have *ordinary* schools and *normal* schools; schools for scholars, and schools for teachers. It is necessary to make the distinction between the two kinds of schools, *catechetical* and *catechetical*; they were schools for teachers and schools for scholars. And yet it is possible that their Sunday-schools were never called "catechetical schools" until the word *catechism* had become a technical name.

In regard to the form of instruction, in these schools, Prof. B. H. Hiebert claims that they had in use what we would call catechisms. But he says they did not give them such a name.

The writer whom we have already quoted more than once, Dr. Schaaf, says that the plan of instruction, or the *catechetical* method, as it was called, was the preparation for baptism, "until the time of the general introduction of infant baptism." But from the account which he gives of it, it is clear that it was not a "preparation for baptism" in any other sense than that in which all our preaching and Sunday-school teaching to the unconverted is a preparation for baptism. It was the preparation for the baptism of the catechumens (according to Schaaf, three classes; but, according to the *Encyclopædia Britannica*, there were four); and of these classes, only

two were even applicants for baptism. As early as the third century, the church seems to have been made a sort of secret society. The administration of the ordinances was veiled from outside observers. It is quite possible that there was in this initiation of the so-called "mysteries" of heathen worship, the "Eusebian mysteries," etc. And there was circle within circle, in this veiling of the worship of the church. The four classes of catechumens were, *inquirers*, *auditors*, *catechumens*, and *catechumens*; the inquirers, the hearers, the kneelers, and the elect. *Inquirers* were informally instructed outside of church gatherings, hearers (*audientes*) were admitted to the first part of the services, including the sermon (neither of these classes had applied for baptism); *catechumens* (*catechumenes*) persons who had applied for baptism, but had not yet received, were admitted to the further worship of the church, the prayers, etc.; the *catechumens* (the elect) were applicants for baptism who had been approved, and were waiting for Easter or Christmas, the only times when baptism was administered in that age of the church.

All these four classes of *catechumens*, or pupils, were instructed, mostly, in groups or classes, sometimes by the pastor, and sometimes by other teachers. At one time a regular period of three years, was fixed, as the time of such instruction, and this period, as said above, was called the *catechetical*. This system of things continued until sometime in the sixth century.

From the sixth century, A. D., to 1527. This corresponds, in general, to the period called the *Middle Ages*. It is generally called the *Dark Ages*. It is not easy to define, with exactness, the limits of the *Dark Ages*, but it is generally agreed that the period extended for fully a thousand years. It has sometimes been called "the night of the dark ages." And certainly, when we consider the wonderful intellectual activity of the centuries which immediately preceded, and of those which immediately followed, the coming of Christ, and the at least, equal, intellectual activity of the present age, and when we contrast with both these, the utter sluggishness of the middle period, it is not difficult to see that, in between, it really seems as if that middle period was one long night between two millennial days.

The great historian, Hallam, pronounces the seventh century, "the nadir of the human intellect." In some respects, it would seem that the tenth century was lower than the seventh. Here then was the midnight of this long sleep of the race. During the entire *Middle Period*, there were no Sunday-schools among the churches. The great system of the schools of the *catechumens* had disappeared. They were, of course, not abandoned all at once. And, indeed, after the general break-down of the system, repeated efforts were made to re-establish such schools, but the effort was in vain. There was not life enough in the sluggish world to sustain them. This state of things continued for nearly, or quite, nine hundred years. Appleton's *Cyclopedia*, in its earlier form, "The New American," stated that the catechetical schools continued "at least to the eighth century," but in the "American Cyclopedia" it is corrected to the date, and it says that such schools continued till some time in "the sixth century."

During this period there was one sign of intellectual life which deserves mention in this brief sketch of history. *Catechisms* make their appearance in the eighth century. There is record of one prepared by Kero, of St. Gall. At a little later time an extension seems to have been chiefly used by those small scattered sects which opposed the hierarchy, viz. the Waldenses, the Albigenses, the Wickliffites, and, above all, the *Bohemian Brethren*. But they do not appear to have used these catechisms in anything like a school on Sunday, or connected with the church. They were clearly of a controversial character, being it for their aim to expose the errors of the time.

THE MODERN PERIOD.

From A. D. 1527 to the present time. This period naturally divides itself into two subdivisions. Ist, the period of *spontaneous* effort. 2nd, the period of *regular growth and development*. The period of spontaneous efforts extends from A. D. 1527 to 1780. During this time Sunday-schools were temporarily established in at

least seven different countries of Europe, and at four points in the United States. But in all these cases the history of the work was brief.

The history of modern Sunday-schools begins with the history of the *Reformation*. They took their rise in the same country, and owe their origin to the same man. The first Sunday-schools of which we can find any account since the *Dark Ages*, were established by Martin Luther in Germany. These schools were much like those of Robert Raikes, between two and three hundred years later. They were not, properly, schools of religion nor of the Bible, and yet they had distinctly religious aims. They were, like those of Raikes, for those who were too poor to attend school during the week, and their declared object was to teach such children to read, "that they might read the Holy Scriptures." Several of these schools were thus established in Germany. This was in 1527, only ten years after the first gun was fired in the great war of the Reformation, and 253 years before the famous work of Robert Raikes.

Thirty-three years later, in 1560, John Kestebach, some Sunday-schools in Scotland. Twenty years after that, in 1580, two centuries before Raikes, Cardinal Borromeo established a Sunday-school in the cathedral of Milan, and several others at other points in Italy. About the same time such schools were taught also in France and in the Netherlands. In England, during the 17th century, some of the clergy of the Established Church habitually gathered the youth of their parishes on Sunday, as well as holidays, and instructed them in the church catechism. This had been their duty by the rules of the church a hundred years before, almost from the time of the Reformation; but it seems not to have been actually done until the 17th century, and even then only by a small number of the clergy and the clergy.

In 1608 Joseph Alineo opened a Sunday-school in England. In 1674 there was a Sunday-school at Roxbury, Mass.; and in 1680 there was one at Plymouth, Mass. This was just a hundred years in advance of Raikes work in England. John Wesley is said to have had Sunday-schools in Savannah, Ga., in 1737. In 1740 Ludwig Hecker began a Sunday-school at Epau, Switzerland. He continued this school for a long time. In 1770 there were Sunday-schools in County Down, Ireland. This was ten years before the work of Raikes began. And this ends the first subdivision of the modern period, the time of spontaneous efforts to establish Sunday-schools.

QUANTY, BUT CAPITAL. A workingman, whom God has greatly blessed in preaching Christ, came to hold a series of services at the West London Tabernacle. Among many good things he said, the following is well worth repeating: "I have been preaching for a good many years, and I have been saying, 'Now I don't want to say that there are not some who do really depart for a time from the living God; for we are solemnly warned concerning this; but I'd tell you what, my friends, I believe a good many of 'em hasn't front-side yet.' Truly our good brother was right. There are numbers who have lightly assumed the name of Christ. An exciting meeting, an unintelligent expression of faith in Christ, which costs neither the back turned from sin to God, nor the intelligent acts of baptism and union with the Lord's people, is the sum total of their religious experience. Surely we may say, from what did they backslide?"

THERE are many temptations for a man to do wrong. Our perverted nature rebels against regulations from time to time. A spirit of rebellion is often difficult to repress.

How hard it is to do unto others as we would have them do unto us. By degrees one comes into the fullness and sweetness of the Christian religion. A full-grown Christian is a man in the twinkling of an eye. One does not get the mastery over sin in a few hours, but it often takes months and years to accomplish this result. Under God one can conquer self.

If you want to make the world better do your level best to show other people how to live a moral life. Actions speak a great deal louder than words.

EDUCATIONAL.

By E. Z. SHARP.

All the schools under the care of Brethren are steadily improving. The outlook is hopeful.

A good method of improving ourselves in language is to note the mistakes of others, and avoid them.

The Harvard faculty has forbidden any student after this year to row in any crew unless able to swim.

COLEMAN College has an endowment fund of \$5,000,000 and an annual income of \$20,000, with 208 students in attendance, giving \$1,350 to each student. We would be willing to teach eight times as many students for the same sum.

As Sunday-school instruction is an important part of education affecting our church, and since at least A. M. it was promised that more Sunday-schools would be established in the West, we would be pleased to have some report on what success has been met with in that direction.

Miss Flora Grant and Bro. L. H. Ely, two of our graduates, paid the college a pleasant visit last week. The former has just completed a successful term of school and the latter was on his way home from an extended tour through the East. We are always glad to see our old students pay us a visit.

It is stated Williams College will come in to \$400,000 by the will of the late Edward Clark, of Cooperstown, N. Y., the president of the Singer Sewing Machine Company.

This is a good way of disposing of wealth. When a man makes a will he can place his means where it will do good for ages to come. "Go thou and do likewise."

It is an undeniable fact that no truly educated person is proud on account of his knowledge. The higher anyone rises in the scale of intellectual attainments, the better he sees his own deficiency, and the more it humbles him when he comes in contact with those better educated than himself, or when he sees the vast ocean of facts of which he knows so little.

WOMEN are now eligible to school offices in Illinois, Iowa, Kansas, Virginia, Massachusetts, Michigan, Minnesota, Pennsylvania, Vermont, Wyoming and to any office in Wisconsin except State Superintendent. Mississippi has a State Board of Education, which includes a woman, Governor, Lieutenant-Governor and eight other persons, one of whom is a woman.

In the present condition of affairs in the United States it would be as vain trying to prevent educational progress, as it would be trying to dam up the Nile with bulwarks. Only a few years and the young men will be well educated, and the young women, church and State, and as we have educated them, so will they manage the affairs entrusted to them.

NOTHING is more whimsical than the popular notion of *Ashtoresis*, or the science of the beautiful, as held by fashionable society. Hence, those who are estimated beautiful to-day are judged unbecomingly a year hence, and in ten years are again the style. All this is contrary to a law of nature as well as to common sense. Beautiful thoughts, sounds, and acts are always such. Beauty of intellect and the least never fades.

LAST Thursday evening the subject of Christian temperance was warmly discussed in the Sabbath prayer-meeting. After reading and quoting sundry Scriptures, and a few appropriate remarks by the leader, sister Lizzie Miller, the subject was warmly discussed by the students and others. Of course the speaking was all on one side since that question has but one right side. Bro. Evans, who was present gave the meaning of the word *temperance* as used in the Scripture as *self-control*, but does not always imply moderate use, since some things dare not be indulged in at all.

BRETHREN AT WORK.

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YOUR PAPER.

The date after your name on your paper shows to what time you have paid. Having had a receipt and a request for payment. Thus "1 Jan. '99," shows that the paper has been paid for to that time. "1 Jan. '98," shows that the time will then expire.

If paper closed but not been given within two or three weeks from that of payment, notify us at once.

THERE are twenty congregations of Brethren in Tennessee.

MOODY, the evangelist, is reported quite ill at London, England.

Snow, several inches deep, fell in Georgia, on Monday of last week.

VENKOR says we are to have plenty of snow the last of this month.

NEXT week, Bro. Enoch Eby will tell us what he thinks of Colorado.

FOUR recently made the good confession, and united with the church at South Fork, Illinois.

BRO. ALBAM MOSHE has been elected as a member of the Standing Committee from Tennessee.

BRO. W. C. TEETER spent a few minutes in this office last Monday. He was in the Mount over Sunday.

BRO. MICHAEL KELLER, of Pennsylvania, writes that two were lately baptized in the Hopewell Church.

THERE are now one hundred and twenty members living in the city of Waynesboro, Pa. Four of them are ministers.

THE Chinese Sunday-school which was started in Boston six years ago, by one male Christian lady, now has 115 pupils.

THANKS for the names of members received from Tennessee. We hope all receiving this number will consent to become subscribers.

SIX were lately added to the Round Mount Church, Ark., the place where they are trying to raise money to build a meeting-house.

NEW YORK's total church expenses foot up about \$8,500,000 each year. This is not a very large sum, considering the millions that are spent for whiskey.

BRO. CALEB FOGG, of Richland county, Wis., called on us last Friday morning. He was on his way to the West and may settle in Missouri or Kansas.

THE missionaries driven out of Egypt by the late war, have returned to their posts and taken up their duties where they left them, as nearly as possible.

BRO. DANIEL HAYS is at his home, Moore's Store, Va., working on the Minutes. He favors the topic plan, grouping and condensing things of the same class.

HARRISON, the "hy preacher," has been holding revival meetings at Grand Rapids, Mich., for several weeks. Three persons have been driven to insanity by the excitement.

ONE of our exchanges speaks of enforcing "the mandatory uniformity net." There is no such an act on legal record known to us. There is, however, an advisory uniformity decision or act, which the B. W. both endorse and teach.

A FAMOUS North Country clergyman, whilst preaching a few Sundays since, from the text "He giveth his beloved sleep," stopped in the middle of the discourse, gazed upon his slumbering congregation, and said:

"Brethren, it is hard to realize the unbounded love which the Lord appears to have for a large portion of my auditory."

BRO. AUSTIN, of Burr Oak, Kansas, writes that his socks were not stolen, but strayed off, and found the next day.

THE large, well attended Sunday-school in the College seems to be growing in interest. We assure our readers that the Bible is well taught there.

DE TALMAGE wants to know where the sense is in "making a frail professional man carry a big string of D. D., LL. D., F. R. S., S. T. P., X. Y. Z." etc.

THE District Meeting of Tennessee advised members not to read or encourage periodicals that are working to stir up strife and contention among the members.

I. H. JONES, of Jamestown, Mo., for four years an Odd-fellow, and occupying the highest office in a subordinate lodge, has lately seceded farward from the order.

DEACON LOHARD Stoddard, of Perry, Mo., last week took into his family an orphan, which is the thirtieth child he has adopted. Not many men have so good a record as that.

BRETHREN G. C. BOWMAN and T. W. DOVE are the Brethren Evangelists in Tennessee. We are informed that they are excellent men, and will doubtless do a good work as missionaries.

So that his work progresses, the devil is willing to be ill. It would be a gain to the world if all Christian and temperance workers were as careful of the "credit" they receive for their efforts as he.

BRO. LEVI EBY, of Lena, Ill., on his way from Peoria, stopped a short time with us. He reports a pleasant trip, and says he found the churches generally in a good condition where he stopped during his travels.

MISS EMMA BOND, the victim of the horrible outrage in the Christian county school-house last June, and whose life was for several months despaired of, has somewhat recovered, and is now able to travel some.

THERE is in the county jail, in Philadelphia, a tramp who lives on green grass, roots and milk. He has long, claw-like nails. He must be a model Nebuchadnezzar. He is exhibiting considerable curiosity among the physicians.

THOSE who have ordered Almanacs, will please be a little patient. The Almanacs are printed at the *Princeton Christian office*, Huntington, Pa., and will be shipped here. They have not yet arrived, though we are looking for them every day.

THOSE who labored in the districts in India during the famine and helped to gather in the thousands of adherents who voluntarily renounced atheism for Christianity, have been surprised at the smallness of the number who have lapsed into the old religion.

WHEN talking of the church, we do not mean the different elements. The church of Jesus Christ is not divided. Those who depart, or are expelled legally, do not belong to the church; they belong to another body, or may be a body of themselves, distinct from us.

In small things, says Spurgeon, lie the crucibles and the touchstones. Any hypocrite will come to the Sabbath worship, but it is not easy hypocrisy that will attend prayer-meetings, or read the Bible in secret, or speak privately of the things of God to the saints.

THE churches in Tennessee have just taken a good step in the interest of missionary work in that State. That is right Brethren; send out good men to preach the Gospel in the forsaken places. That is just what every District in the Brotherhood ought to be at. We hope the Brethren will keep as posted on their work. We are always glad to receive and publish good church news.

MOST of us would prefer to go on "flowery beds of ease," and strut in the glamour of the senses, and worship in the letter and the flesh rather than in the spirit and in truth. Heavy-lowering steeples and stashed windows, and corresponding dummer and personal appearance, are hard to reconcile with the mind of God as expressed in the cross. When that old pride take the reins, the devil is chariot.

SUBSCRIBER NOW! All new subscribers to the Brethren at Work, for one year, will receive the Paper FREE to the end of the present year.

BRO. PHILIP WORKMAN, of Lima, Oregon, writes that for five weeks, they have had an immense amount of rain, and on the 30th of October, a snow fall two to three inches deep, something they have not had for years.

IOWA has 416 Baptist churches, 275 of which have regular pastors. Their Sunday-school members 631, have 2,617 officers and teachers, 19,392 scholars, and the average attendance 13,398. The total contribution to the churches last year were \$157,688.60.

THE Palestine Colonization and Christian Missionary Association was incorporated at London, Oct. 30. It is formed for the purpose of colonizing Palestine with industrious and energetic Christians, and restoring it to its former grandeur.

A VERY large congregation assembled in the College Chapel, Sunday evening, Nov. 19, to hear Bro. Sharp's sermon on the "Civil Oath." The discourse was well received, and we hope it will do some good. We expect to hear the sermon in the B. W. next week.

HENRY WARD Beecher has looked over several Sunday-school libraries, and is his usual opinion that nine books out of every ten are too badly for any intelligent child to read. This is another argument in favor of more carefully prepared Sunday-school literature.

IT would be well if each housekeeper would make an effort to get a good religious newspaper into every family under his charge, or care. Good religious reading, especially church news, tends to strengthen the members and gives them more zeal for the cause of Christianity.

THE Germans in this country number 5,000,000, of whom one-third are Catholics, one-third are Lutherans, and the remainder are Jews. The Socinianism numbers 500,000. They have 120 Baptist churches, with a membership of 6,000. There are in the United States about 8,000,000 of foreign people.

BRETHREN, the winter season is here; we expect many notes of travels and much church news, and of course we want to give you the best we can. We heartily hope we ask you to make your articles as brief as possible. The shorter you write the better they will suit our readers, for every body likes brevity.

IS the report of the District Meeting of Tenn., elsewhere in this issue, is something a little new to us for a District Meeting, nevertheless such a thing in a meeting of that kind might be edifying in some instances. Among the questions asked and answered, was one about Melchisedec. Better to talk about the "king of peace," than the king of contention.

THE very most of the popular churches are preparing for their worldly Christmas tree exercises, strongly suggests the truthfulness of the following, clipped from the *New York Independent*:

"One pastor, anxiously praying and planning for revival meetings, is so impressed with the promise of ornaments, fairs, etc., upon his people as to declare: 'The devil has a mortgage on all Christmas, and then he will probably foreclose.'"

THERE is something startling in the figures which indicate the cost to the country of the use of alcoholic liquors. If Great Britain, for instance, were to stop using alcohol for beverages for one year, and put the cost of the same into a school fund, it would reach the enormous amount of \$800,000,000, the annual interest of which, at five per cent. per annum, would be \$30,000,000 for all time.

J. M. A. WATKINS' lecture on the history of Sunday-schools, on the second page of this issue, deserves a careful reading. The historical part is as good as could be made in so brief a space, and is sufficient to carry conviction to the minds of all those who rely on history. Thus Sunday-schools are traced to the immediate successors of those who lived in the apostolic age. But it is even more distressing strange that some will accept history in defense of Sunday-schools, and then reject it when brought forward in defense of true missionism.

SOME of these Southern preachers are rather pointed in their manner of speaking. Here is an instance:

"I once loaned a cart and on a rainy day to a tramp. They tied a number of nails to it, and it was a few inches above the ground. He came near running himself to death, trying to get it. Brethren, the devil keeps a dollar line, and many of you are killing yourselves trying to get it."

AT the late District meeting in Tenn., F. W. Dove was Moderator; Abram Marks, Clerk; J. S. Good, Assistant Clerk; and John Brubaker, Reading Clerk. The meeting is said to have been the most harmonious meeting of the kind ever held in the State. We are glad to hear that these Brethren are firm for the Gospel order of the church.

THERE is some advantage in understanding the German language that the English reader cannot always have. This week Bro. Sharp, in his article on first page, finds Christ on the Sabbath in a Jewish school where his Scriptures were taken from the Bible. This German evidence in connection with the historical evidence, given in the lecture, on the second page, and we have a pretty clear case.

BRO. JOHN J. ENMERT, of Mt. Carroll, Ill., has been quite sick with the diphtheria and lung complaint. He was much obliged last Wednesday to write a card, from which we glean the following:

"I read the B. W. at my strength almost, and think this No. is most excellent among the best you have yet sent. I read it twice. It is so early in the 10th of May, will our District Meeting be in the weeks before that time? It will be rather early for it. Perhaps it will be all right."

ELD. JOHN WISE and wife are now at Wellington, Sumner Co., Kan. where they have a son. Bro. Wise expects to hunt up the members in that county and preach for them. He will also visit the friends of his father-in-law, E. B. Baker, who lives with his family (four members) will move to a new farm, ten miles to the North-west of Wellington. Hope brother Wise will visit them also.

MOODY and Sankey appear to have been very successful in their meetings in Paris. On one Monday evening Mr. Moody spoke through an interpreter in the largest Protestant church in Paris, the Oratoire, and it was crowded with French of all ranks and with Americans and English. Mr. Sankey's singing gave great pleasure to the French part of the audience. Canon Wilberforce spoke some words of sympathy and approval of the meetings after the sermon.

THERE was an earthquake shock in Southern Illinois week before last. At Greenville, Vandalia, Salem, Contrasts and Paris, the vibrations were distinctly felt, and in some instances were accompanied by building and electric discharges. The same evening a severe storm of electricity raged over the country, extending from Omaha to New York, rendering fourteen out of fifteen wires, from Chicago to New York, useless for a time. Sixty boards were set on fire, and keys of instruments were melted.

THE Free Methodists have taken a shot on the liquor and tobacco question that would make the members of other churches wince if the same standard were applied to them. At their Conference in Burlington, N. J., lately, the Free Methodists declare that "the sin of smoking of wine and other, the having of beer to be used as a beverage, or trafficking in the same, the raising and selling of beer for brewing purposes, and the growing, using or trafficking in tobacco for commercial purposes or common use, is a sin against God and our neighbor, and that persons guilty of any of the above practices are not worthy of membership in a Christian church."

JOHN PIERCE said: "I am deeply convinced that the evils of intemperance can never cease till the virtuous in society shall unite in pronouncing the man who attempts to manufacture wealth by dealing out poison and death to his neighbor, as infamously. If transgressors must be supported, except from work or labor of any useful kind, better provide them houses, food and clothing, at once, out of the general subscriptions of the people. If their business were entirely stopped, so as to save all the cost of penitence and expiation it creates, we could, at less individual expense than we suppose any one of them, and their families, and have money left."

Home and Family.

Motto.—And the fruit of righteousness is sown in peace of them that make peace.—James 3:18.

ANYONE that makes some people have is the force of habit.

BETTER receive a hundred harsh and unkind words than utter a single one.

USEFUL knowledge has no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and a refuge in adversity.

CHRISTIANITY is comprehensive enough for all truth. It is as liberal as the light of day; as beneficent as the warmth of the sun, and it comes as a blessing and a benediction to universal man.

CHILDREN do not form the habit of making excuses. If you have done wrong, be willing to confess it. Do not try to hide it, or to throw the blame on another. A person who is quick at making excuses, is not likely to be good at anything else, or to be loved and honored.

Speak Pleasantly.

THE habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance.

If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company for dinner. My little son, of four years was fussing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block-houses, and churches. He was continually coming to me and asking me questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, whining as though his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak pleasant to me."

"Well," said I, "don't cry; come and let me about it."

So he came to me. I took him by my lap and asked him to tell me just what I said. Years have passed since then and still I have forgotten all but the impression it made. A few pleasant words, the tears dried away, and he was comforted and happy, and soon at play again, but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to my company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions to me are always most respectful, kind and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—Sel.

The Bag of Pearls.

AS ARAB once lost his way in a desert. His provisions were soon exhausted. For two days and nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, for the level sand for which he craved of travellers from whom he might beg some bread.

At last he came to a place where

there was a little river in a well, and around the well's mouth the people of an encampment. Some marked him lately pitched their tents there, and had gathered there and gone away again. The starving Arab looked around in hope of finding some food that the travellers might have left behind. After searching a while, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting to satisfy his hunger. But when he saw what it contained, he threw it on the ground and cried out in despair, "It is only pearls!"

Pearls are very precious. If the man had been at home, this bagful of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The pearls show the value of the pearls that he found, but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of the body, for they cannot satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish is it to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin! "Seek first the kingdom of God and his righteousness;" and keep other things in a lower place. The chief thing for each of us to gain Christ the life of our souls forever; and then we may gladly accept whatever good things this life God may be pleased to give us. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

He who is rich when he comes to die, is still without Christ for his soul, is like the Arab in the desert, with his bag full of pearls, but perishing for want of bread.

Matrimonial.

GAUDY-MERREY.—At the residence of the attending minister to Washington, Kan., Nov. 17th, 1894, by M. M. Miller, Man. Rev. John H. Gaudy to sister Louie M. Merrey, all of Washington Co., Kan.

DUELL-SYNDER.—In Decatur, Ill., Nov. 14, by Judge Greiner, of D. G. Duell to Ota Snyder, daughter of B. A. B. Greiner, both of Decatur, Ill.

FOLLER-KIM.—Nov. 7th, at the residence of the bride's parents, 4 miles east of Creston, by the undersigned, Bro. W. W. Folger, of Clarke Co., and Miss Emma B. Klein, of Union Co., Iowa.

M. M. MILLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FURBER.—Nov. 11th, near Pleasant Grove, Elizabeth P., wife of James Furber and daughter of Dr. Josiah and sister Sarah Long. She leaves a husband and three small children to mourn her untimely death.

Funeral services by Bro. J. W. Dickel from 2nd Kings St., but close.

J. D. HARTSHORN.

WILSON.—Near Pleasant, Nov. 9th, Martin Paul, youngest child of Mrs. Geo. Wilson, wife and daughter of Bro. John K. Brown, who died last August, of diphtheria. Funerary by the writer.

J. D. HARTSHORN.

FRAN 17.—Nov. 20, at her brother-in-law's, near New-Holloway, Neb., sister Sarah S. Fran, wife of Bro. Michael J. Fran, aged 31 years and 7 months.

Her remains were brought back to Illinois, and her funeral was preached in the Central Gospel Church, Oct. 2, by Bro. David Truett from Matt. 24: 24. She leaves a husband, four small children, a mother and two brothers, near their home, Illinois, a niece.

J. V. ELMER.

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Correspondence.

From Salem, Oregon, Nov. 12. —
 Dear Brethren:—
 One Love-feast came off Oct. 28th and 29th and we enjoyed it well. It was a feast that will long be remembered. One reason, the feast will long be remembered is this—there was a strange minister was here. I think there are only two ministers in this territory and one of them is young in the ministry. I was wondering where all our ministering brethren were who favor the idea of selling isolated churches? Were they so engaged that they could not come, or were they at home, where there are too to fill strange ministers? I tried wherever I could to get ministers to come to us, but no would promise, except Bro. John Wise, and the day before our meeting I received a message that he could not come, his wife being poorly. The congregation on the night the 28th was not very large on account of no ministering brethren. Next day the house was full of attentive listeners, but no stranger minister to do the preaching. We did the best we could, but hope our ministering brethren will remember as in our isolated condition and pay us a visit occasionally; we are thirty-five miles from the nearest church.

ANNEB. NEHER.

From Ash Ridge, Wis., Nov. 12.

Dear Brethren:—
 The following accounts have been received for Bro. Patten, for which the brother gave thanks:
 St. Louis, Ill. \$ 3 00
 St. Morris, Ill. 23 25
 Janes, Ill. 10 50
 J. M. FURR.

Our Eastern Trip.

Dear Brethren:—
 On Oct. 15th, at 9 P. M., Bro. John and sister Arnold, his wife, my wife and I boarded the train at Milford Junction, where we were to go to Washington, D. C., where we arrived Oct. 16th, twenty-four hours later, during which time we traveled over seven hundred miles. The scenery on the mountains was the most picturesque that we ever saw. The foliage of many of the trees were the same here, thus standing out in bold contrast with the evergreens with which they were interspersed. And the great old cliffs, piled up almost to the sky, were quite startling to a backwoods hosiery, who never saw a mountain before.

In Washington, there are many things to be seen that are entertaining, instructive and profitable, a few of which we will here note. We will begin with the market. About everything that is good for food is on exhibition here, in the very best condition. If the Washingtonites do not have that which is pleasant to the taste, it is no fault of those who attend them with provisions.

The National Museum is another point of interest, where all kinds of fishes, birds and mammals, together with the works of art, from the most beautiful to the basest work of the human hand, are to be seen. Some of them are the Smithsonian Institute is also a place that should not be passed without a careful examination.

The Agricultural Department is also a place of interest, where all kinds of grain, fruits, vegetables, etc., are on exhibition. In the Botanical Garden are to be seen plants from every part of the world. Some of them are of the most valuable to the most insignificant article to the most useful.

The Treasury Department is another place of interest. Here they print greenbacks, gold bank-notes, government bonds, and internal revenue stamps for whiskey, beer, and medicines, matches, etc. Over eleven hundred persons are engaged here, the greater part of them are colored. Some of them work with almost incredible rapidity and neatness. One lady was pointed out to us who counts 1000 bills in four minutes. She has been in this employment 15 years and in all that time has never made a single miscount. I saw any person visiting this city and would have been here to see the huge

monsters of death. "What would the Prince of Peace do with these if he were here?" come forcibly to our mind.

The White House is a very ordinary building for the chief magistracy of our great nation; it is undergoing repairs. Its lawns, gardens, groves and fountains are all that could be desired. The Treasury Buildings are very large; many hundred clerks are employed here in receiving and disbursing money, destroying it, issuing new in its stead and sending it out on the sea of exchange.

The post-office department is also a place of interest. We were first shown into the postmaster's office, where we found all persons engaged in straightening out crooked clerks, sending letters back from whence they came, etc. We visited Postmaster General Howe; found him to be quite sociable. After congratulating him on his success in the managing of his large family, we retired.

The Patent Office is another place of interest, where a person can spend a few hours among the thousands of models that have been patented, from a common rule to the most powerful engine, and then realize that his idea of the immensity of the articles patented is very vague.

The Capitol building is also worthy of a visit. You enter the grand rotunda from the East. It is circular in form, ninety feet in diameter and 155 feet in height. From the rotunda you enter the Senate chamber, the chamber occupied by the lower house, lobbies, corridors, committee rooms, etc. We visited the Supreme Court, heard some of the pleadings. The bench was taken with Chief Justice Waite presiding. We scanned them closely but must confess they look about as much like other men, as any class of men we ever saw.

We climbed to the top of the dome of the Capitol, a height of about three hundred feet, and took a bird's-eye view of the city, but the height was so great that we confessed we were dizzy.

The Art Gallery is also a place of interest. Here are to be seen some of the very finest works of art, both ancient and modern. One would judge by the busts and paintings on exhibition that the ancients were about as skilled in the fine arts as the people of the present age. Many of the paintings on exhibition here, are among the finest in the world.

There are many other places of interest, such as museums, parks, gardens, fountains, etc. After spending three days in the city, we boarded the train for Baltimore, where we spent one day, and then bidding Bro. and sister Arnold farewell, wife and I went out among the Brethren, which we will report here.

Oct. 21st we attended a Love-feast in the Brush Creek congregation, Md. It is under the charge of Bro. Jacob Truett, assisted in the ministry by Bro. Jesse Rook and others. At this meeting we met brethren Jacob Heckrick of Va., Anna Hechman, John C. Johnson and Nicely of Penna. Had an excellent meeting, much love being manifested.

From here we were taken to Beaver Dam, next day, where we assisted in holding the first public services in the Brethren's new house of worship, which will stand as a monument of honor to this congregation. The circumstances under which this house was built, were peculiar. They had an old house which was still very good and answered every purpose for the congregation. Such a house the congregation went with the old Orderites, took possession of the old church, and forbade the Brethren the use of it. After worshiping for about two years in school-houses and barns, they built this commodious house. It stands about twenty rods from the old house, and the city of the dead between. When we would try to impress on the minds of those who sleep there, could they rise up and speak?

The course pursued by the brethren here, is much better than to have gone to law about the old property. This congregation is under the care of Bro. Solomon Stone.

We preached in the town of Janes, Iowa, at a large congregation. Bro. E. Stone lived here. He is a very active minister.

Oct. 23, we attended a Love-feast in Sam's Creek church-house, which is one of six houses belonging to the Pipe Creek congregation. Here we also met a large number of God's children. Had a season of refreshing from presence of the Lord. Bro. E. Stone led morning for devotional exercises, after which

we boarded the train at New Windsor for Double Pipe Creek. Put up for the night with Eld. D. P. Saylor. Found him enjoying good health, vigorous in body and mind, and unconqueringly devoted to the work of the Lord, and as understood and practiced by the Brethren.

Oct. 24th, we went to Rocky Ridge, to attend a Love-feast in the Monocacy congregation. This congregation is under the care of Eld. D. P. Saylor, is in good condition, as are all the congregations visited by us. Two persons united with the church by baptism. A number of persons united with the church here by baptism. A number of persons have united with this congregation recently, some of them persons of note.

Oct. 27, after morning preaching, we boarded the train at Rocky Ridge for Panmar, a point on the boundary line between Pennsylvania and Maryland, as the abbreviated name of the place. Here in company with D. P. Saylor and wife, and others, we took passage to the "High Rock." On the top of this rock is an observatory, two thousand feet above the sea. It is said, on a clear day a person can see seventy-five miles from this point—inaking in parts of three States—Pennsylvania, Maryland and Virginia. The persons below the very grand view. Thousands of persons visit this peak during the Summer season. From here we went to Waynesboro, Penna., preached at 7 P. M.

Oct. 29th went to meeting at Wally's church-house at 10 A. M. Communion at night. The weather being damp, the crowd was not so large as at some of the other meetings, but we had a pleasant session. Here we met for the first time, Bro. A. Gaunt, of N. Va., an active laborer in the vineyard of the Lord. This congregation is under the care of Eld. Jacob Oiler, and is in good working order. Bro. Hedrick of Va., was also with us here, Oct. 29th. Met at the church at 10 A. M. for public worship. We preached again in Waynesboro to a very large congregation at 7 P. M.

Oct. 31st, returned to Beaver Dam to attend Love-feast, had an excellent meeting. This being the last of a series of Communion meetings in this part of the Brotherhood, we heard many "farewells" uttered with emotions of grief, for having met so frequently in so short a time, an intimacy peculiar to God's children alone, had grown upon us, and we felt to do us part with "friends so kind." The churches here retain much of the plainness, peculiar to our fraternity. As a result some are being "added to them." One of the greatest mistakes made by some of our fraternity is that, if we would compromise more with the world on the subject of dress and in our mode of worship, that more would be the result. Such a result has not been the result of our observation. Men and women of good sense, when looking for a home in which to worship God, want something higher and more noble than flowers, feathers and ribbons.

We arrived at home Nov. 3rd; found all well, for which we thank the Lord.

W. R. DEETER.

From Walla Walla, W. T., Oct. 31.

Dear Brethren:—

I WILL now more give you a few items from our far-west country. We are still without a shepherd of any denomination in this locality, although there are many preachers here, but no impression on the minds of the congregation went with the old Orderites, took possession of the old church, and forbade the Brethren the use of it. After worshiping for about two years in school-houses and barns, they built this commodious house. It stands about twenty rods from the old house, and the city of the dead between. When we would try to impress on the minds of those who sleep there, could they rise up and speak?

The course pursued by the brethren here, is much better than to have gone to law about the old property. This congregation is under the care of Bro. Solomon Stone.

er, Monroe Co., Iowa, as I don't see any correspondence from that church. I came here about that people and would still like to hear from them through the paper. I will close lest I become wearisome.

O. W. HARTNESS.

From Orleans, Neb., Nov. 14.

Dear Brethren:—

WHEN I last wrote before harvest, I stated we had plenty of rain; but about that time it ceased raining and got very dry and is so yet. Health is good. We have our Sunday-school regularly and think of having it all so winter; for we don't often have preaching. We have social meetings as Sunday evening. Enjoy ourselves as best we can in our isolated condition. In the service of our Master. When we read in the B. A. T. W. of the preaching and good meetings in other parts, we long and pray that our time or turn may come when some of our preachers will remember us in their travels. We live on the B. & M. R. R.; if any of our preachers travel on this road, drop us a card at Orleans and say you will come and preach for us. We will gladly meet you and convey you to our home. We are glad to see that the church is becoming so united again. Our prayer and sympathy is for the general Brotherhood. We have never found one case where the general Brotherhood debarred one member from serving God to the full extent of his ability. What then is the trouble? The lust of the flesh, the lust of the eye and the pride of life has perhaps something to do with all troubles.

I. P. NOFFZGER.

From Woodland, Ill., Nov. 14.

Dear Brethren:—

The Feast held at Astoria church is among the things of the past, but will be long remembered. The Word spoken was effective. Many souls were added to Christ. On the 12th inst., a sister was baptized and received by the Woodland church. May God help these young converts to hold out faithful, is the ardent desire of your servant in Christ.

EMERY EHELMAN.

From Waynesboro, Pa.

Dear Brethren:—

The Love-feast of the Antietam church, held at Wally's church-house is now in the past. It was truly a feast of love. The brethren and sisters of this church who just emerged from beneath a cloud of trouble and sorrow, rejoices together in one of the most enjoyable feasts held in the church for a number of years. Our meeting was well represented; the house filled with those sharing in the feast. It was said it was the most quiet feast that we ever had in this congregation. The raised seats and aisles were well packed with anxious listeners. Good impressions were made. One dear sister joined in with the people of God by making that good confession and being baptized. We had excellent preaching by the ministering brethren who were present, viz. D. P. Saylor, of Maryland; Eld. W. R. Deeter, of Maryland; Eld. A. Gaunt, W. Va.; Jacob Hedrick, Va., and other ministering brethren. Eld. Deeter did most of the preaching and officiated. He came to our city and preached two sermons which were highly appreciated by the citizens. We have now a membership in this church of 140 members, 40 of them members; four ministers living in the place. Preaching every Sabbath evening; Sabbath-school every Sabbath at 2 P. M. We have a very good school under the superintendency Bro. J. H. Gehl, who is a live worker in the Sabbath-school work, with other officials and members of the school. What a blessed, yet happy privilege it is that brethren and sisters can meet together, bring our own children and the children of others, as many parents do not give religion a thought, who do not teach their children the fear of God, let them run wild, grow up in ignorance without any religious training. Oh, who will be responsible? The parents of these children not alone; but you and I, who have fear of God before us. It is our duty to gather them in and teach them the blessed news of redeeming grace. Point out to them the beautiful story of the Cross. Show them the love of God. Tell them what Jesus did for us and them. What we can discharge our duty.

Very little is said by our brethren of our church in any of the papers. We are increasing slowly, holding our own in numbers, trusting also in piety and holiness. Those who are wavering are becoming more fully established in love and union of the church.

In conclusion I am pleased to see that our dear brethren editors do not heed the hard sayings that are now hurled at the church and individual brethren. No, dear brethren, heed it not, but let nothing come into your papers, but that which is edifying and instructive to your many readers. Let us pray for our fallen brethren, that God may incline their hearts to the right. God is with his people. Stand fast in the faith. Look to yourselves, that we lose not these things which we have wrought (or gained) but that we receive a full reward. J. F. OLLEN.

FROM STANTON, IOWA.—Nov. 14th.

Dear Brethren:—

We landed here on the 16th of March last, and shortly after, commenced to hold meetings every two weeks, which have been well attended, and on the 2nd day of Sept we organized with ten members in full communion. We named our new church the Pleasant Hill congregation. On last Sunday we had the pleasure of baptizing Bro. H. Shellenbarger and wife, a class-leader and Sunday-school superintendent of the Evangelical Congregation. Considerable commotion in the camp, but the work of the Lord moves on. Prospects are good for a strong working church in the near future. My good Lord bless our new members as well as our whole Brethrenhood with the spirit of peace, love, good-will to all men. No one need be afraid to come here. People are kind, and we promise all a pleasant reception on the basis of the Gospel. We have beautiful, fertile, rolling country. Soil of the very best, ranging in price from twenty to fifty dollars per acre, according to the quality of the improvement. Splendid soil for corn and grass. Pretty fair for small grain; very fine for fruit of almost all kinds. Climate mild and healthy, plenty of good water; and coal within twelve to fifteen miles. Markets are as good as at other places. Red Oak, Stanton, and Valeria are our market towns on the Chicago, Burlington & Quincy R. R. In conclusion we invite Brethren and friends to come and see us. Any further information wanted, will be cheerfully given by addressing the undersigned at Stanton, Montgomery Co., Iowa. ISAAC BARTO.

The Tennessee District-Meeting.

Dear Brethren:—

Our Tennessee District Conference is among the things of the past, and a more glorious meeting will be held in the future, and one of more love we never saw, and hope this may be said of all future conferences. I will give you a synopsis of our conference, and you can publish all or as much as you want.

The meeting was held at Cedar Grove church, Hawkins Co., Tenn., Nov. 3 and 4. Meeting opened by singing and prayer, and the meeting organized by electing F. W. Dove, Moderator; Abr. Molbeke, Clerk; John Brabaker, Reading Clerk and I. S. Good, Assistant Clerk.

The fifteenth chapter of Acts being read, the letters of correspondence were called for, read and the business disposed of in order.

Twenty churches belong to our district; we had a good representation of delegates and elders and a good turnout of members. The host of prayer provided.

On motion it was passed that each speaker should be limited to two speeches on any one subject,—fifteen minutes for the first speech and five for the second.

QUESTIONS.

1. An admonition to ministers about speaking on examination at our Love-feasts.

Discussed and then tabled.

2. In regard to discouraging and organizing churches.

3. Will the District-meeting of Tennessee and Western North Carolina of 1892, petition A. M. of 1893 to so modify the latter clause of query 5 of 1892, as to where there is no direct "thru sayings the Lord," to make it read advisory only, as former decisions of A. M. have said. Also, strike out the word "advisory" and never let it come on our minutes unless God commands it.

Ass.—We endorse the decision of A. M. in the above case.

4. In regard to sisters breaking bread at our Communion.

Tabled.

5. Resolving an interval between the Lord's Supper and the Communion?

Tabled.

6. A Request.—As there are some periodicals published by expelled members, and such periodicals are detrimental to the prosperity of the church; and as there is a great demand for religious literature, we request that this conference of brethren, now to take such papers as will generate strife, but we recommend the brethren read such papers as promote peace, love and union.

Ass.—We endorse the above request.

7. A Request.—We request this conference to reconsider the evangelist system of last conference and to re-select the plan of 1878, and to give it a more liberal support.

System reconsidered and the plan of 1878 re-adopted, which is as follows: "We, the Committee appointed by the Tennessee District-meeting, now in session, have prayerfully considered the subject submitted to us and have adopted the following plan for the preaching of the Gospel: 1st, we desire that this conference appoint two brethren, well qualified and well known to the Brethren, to travel and preach on the outskirts of the organized congregations. 2nd, that the expenses of said evangelist should be defrayed by the churches of this district. 3rd, we believe that each church ought to have a plan of some kind, so that each member may give as the Lord will prosper them, so that they should by so doing in the same, the first day of the week, 4th, that this District-meeting elect a District Treasurer, and all donations for the evangelists, whether by any church or individual should be sent to him (the Treasurer), and he give a receipt to said church, for the said amount received, and that the Treasurer keep a true account of all such receipts and make reports to the district evangelists, and that a true report of all be made to the next District-meeting by the Treasurer. 5th, that these evangelists should keep an account of their travels and their expenses: how much received from the Treasurer; the number of meetings held by them; how many conversions, or how many they received during the year by baptism, and report to the next District-meeting. We desire that two evangelists, (their qualifications being as described above in proposition 1st) and also their alternates, and that the two brethren who receive the greatest number of votes shall be the evangelists, and the two that receive the next largest majority shall be their alternates. 7th, that the District evangelists travel as much as convenient together, but let them make their own arrangements, as they may, in their own judgment, that they may be best for the good of the church. Com.: Elders Henry Swadley, Henry Grist, Jos. Wise, F. W. Dove, G. C. Bowman, John Brabaker and Abr. Molbeke.

8. Expatriation wanted on Luke 16: 17, 18.

Ass.—Fulfilled by Christ.

9. Who was Mochebe?

Ass. King of Salem.

10. A Petition.—We, the church of the Brethren have always been opposed to the manufacture and sale of liquors, and being more forcibly impressed with its baneful influence upon society, and its soul-and-body-destroying power, we, the petitioners (in Annual Conference of 1892) to the Congress of our State, and the legislative body of our State to do away with the manufacture and sale or importation of distilled liquors of every kind, and to we pray God and your Honorable Body, to pass the constitutional amendment with the prohibitional law as the State of Kansas and Iowa have already done.

Ass.—We resolved in this conference, do mutually send up the above petition, and do pray for our request to be granted.

11. Brethren G. C. Bowman and F. W. Dove were elected evangelists and Samuel Molbeke and A. Molbeke alternates.

12. Passed that we should be represented by delegates in Annual Meeting. Abr. Molbeke was elected on the Standing Committee and G. C. Bowman, delegate.

13, 14, 15. Were requests for committees.

16. Request for next District Conference. The Lord willing we will hold our next conference with the Pleasant Hill church, Sullivan Co., Tenn., commencing on Friday before the first Sunday in Nov. 1893.

17. Agreed to have our Minutes printed.

18. On motion meeting adjourned by singing and prayer.

Thus closed one of the most pleasant meetings ever held in our District,—one long to be remembered by all who attended. Permit me to tell you, that we had most excellent preaching during conference, of nights and on the Sabbath. Preaching at some four different places during the meeting. Two baptized and two more applicants, who were baptized yesterday (12th). This makes nine baptized in our District by baptism since our last meeting (Sept. 10). To the Lord be all the glory!

Abr. W. Well, Tenn., Nov. 23.

"NOTE.—This meeting made a mistake by electing a 'delegates' for district meetings, as we now do away with. They can send their regularly elected number of members on the Standing Committee, but all delegates must be sent direct from the individual congregations. See minutes at Annual Meeting, Art. 14th, which reads as follows:

"I. We advise that there be no change in the manner of electing the Standing Committee, but an order shall be passed that the Standing Committee shall consist of not more than three members."

Congregation of over 300 members may send four members to the Standing Committee. The delegates shall consist of one member of each congregation.

All members present shall have the right to participate in the discussion of all questions before the meeting. Every member is expected to be present. We do not consent the delegates and Standing Committee to be elected by the church.

We make mention of this, that other district meetings may not make a similar mistake.

Notes of Travel.

Dear Brethren:—

W. W. Fife and I left home on the 18th of Nov. for the church of Goschen. At night attended meeting at the Brethren church near Goschen. Bro. H. J. Worst addressed the congregation. Meeting again the day following at the same place. The writer tried to speak to the people from the text, "What is man?" D. B. Staatsman and Andrew Bigler are the elders in this congregation. Charles B. Daniel, Daniel Rigby and Levi Hoke are ministers to assist. Bro. Staatsman is old, feeble and blind, and not able to do much. The Lord bless him in his old age.

In the afternoon the Sabbath-school closed for the season. I truly enjoyed myself hearing the sweet voices of children singing unto the Lord, "making melody in their hearts." Two essays were read by sister Elizabeth Buzzard and Lydia Bigler. Such essays should find their way into our periodicals. There were 545 votes committed to memory. The average attendance was good and by appearance the school was a success. Brethren present were called upon to give addresses, and the closing remarks of some, and especially the Superintendent, were quite interesting and satisfactory.

On Sunday night attended preaching at the M. E. church in Goschen. Mr. Norris, the pastor, interested us much from the text, "Come and see." The subject was well handled, and the reasoning good and logical. At the close of the services, two made application for church membership and were baptized by applying a little water on the head. This made the water more precious in a man of intelligence and education could so understand the Scriptures, and so teach and call sinners to "come and see" and then overlook the plain command of going "down into the water." Is Philip and the eunuch, did and conclude a few drops of water will do, while in the apostles' time they would go where there was no water.

The city of Goschen is one of the finest country-ones in Northern Indiana. The place is improving much; about 290 houses were built last year. It has a population of nearly 6,000 inhabitants. It has four school-buildings with 14 rooms and 18 teachers; the expenses for these amount to about \$9,000 per annum. J. H. MILLER.

Our Visit to Cass Co., Ill.

Dear Brethren:—

MYSELF and Bro. John Y. Shively started on the 10th day of November to visit the Brethren and sisters in the Ashland church, Cass Co., Ill. We arrived on the 11th day. In the evening Bro. John Y. also came with us. We all met in the evening at the home of Bro. A. S. Robinson, where a few neighbors assembled for social meeting. We staid till the evening of the 19th. Held fifteen meetings in all, preaching at night in

school-houses, and social meetings during the day at the houses of the members and friends. I must say that I enjoyed myself very much with the brethren and sisters of the Ashland church. Among the number we might name are sister Combs and sister Wiggins, now familiarly known as Aunt Rachel, and Aunt Betsy. They are among the further shore; their battles are about fought, yet full of zeal for the Master's cause, they stand firm, good soldiers. I cannot forget to mention the household of A. S. Robinson, whose son is fast declining also, but whose influence, like the rising sun, is felt all around, whose the oldest and youngest promise to be a young brother, who is doing all that he can to improve his mind by reading and exercising in his office. The ministering brethren should not fail to visit and help build up the cause in Ashland.

The children (four in number) of the Ashland family, all came to the church with young; a little girl, who is old, lately came, and, lastly, a little girl who is very picture of innocence (but seven years old) is asking for admittance into the church. I have seen her looking through her tears in time of preaching, with that angelic expression, that to describe, would be impossible. I trust, expect to see a more perfectly devoted human being than this little girl. We do feel concerned for several that we left behind in Ashland. We hope, however, the good work will go on.

The time came finally, to say, "Farewell! O how significant the word! The last day, we met our beloved brethren Cheslie and Shulskauer; would like to have been longer with them. Arrived home on the eve of the 20th. Found all well except sister D. L. who is still a sufferer. T. D. LLOYD.

From Eldersburg, Ill.—Nov. 17.

Dear Brethren:—

This church, (Santa Fork, Ill.) was organized in Feb. last, by electing Bro. Chas. Cullenberger to the ministry, and Bro. Tom Matthews to the office of deacon. There were fourteen members when the church was organized. Since then we have been having regular meeting once a month, and sometimes twice.

Oct. 7th, we had our first communion, one of the best meetings I ever attended. Ministers present were: A. S. Loefer, of Morrisville, Ill.; Memo Stauffer, of Cerrito County, Ill.; Javan Gibson, of Stamp Grove, Ill.; and Isaac Neff, of Auburn. These brethren held out the Bread of Life to us with power and in demonstration of the Spirit. After the Communion one solo made application to be received into the church. All the ministers being ready to start home, Bro. Loefer agreed to remain until next morning and administer the ordinance of baptism.

On Friday evening last, Bro. Loefer again made his appearance in our midst. Council-meeting yesterday. Business passed off very pleasantly. Preaching at night and to-day at eleven. Three young women made the good confession and were baptized. Bro. Loefer preached again this evening, after Bro. Loefer will again return to his home. Quite a good interest prevails, and, I think, if we could keep up the meeting a few days longer, more, who are now counting the cost, would make the good confession. This church, at present, is under the care of elders Abram Loefer and Isaac Neff, of the Bear Creek church, Christian Co., Ill.

BENJ. F. OVERTON.

From Burr Oak, Kan.—Notice.

Dear Brethren:—

By request, and for the benefit of all concerned, we state that on account of a misunderstanding, and for the lack of timely notice to all the churches, the North-western district of Kansas and Colorado were not represented at the meeting, preparatory to Annual Meeting, but none here saw, we heard from five churches, including our own, and, as far as heard from, they are willing the Annual Meeting should be held at Burr Oak Grove, Kan., provided they do not have to meet any very heavy expenses. The most of the churches are small, and don't feel like having very heavy burdens yet. There were two valuable men to help in the Kansas church, if needed. C. J. GIST.

No determination is so eloquent as the final influence of a good example.

10 A YOUNG FRIEND IN HASTINGS,
NEBRASKA.

BY MARJILLA SCOTT.

Sister Amelia C. Neffinger, of Nobleska, sends the following:—Major that it was written by an orphan girl who has been crippled with rheumatism so that she has not been able to walk for many years. Out of a family of fourteen there were only three left.

Little sister, are you weary?
Does your life seem dark and drear?
Have you nothing left to cheer you?
Nobler than your heart holds dear?
Does your home seem dark with trouble?
Have you friends that prove untrue?
Little sister, look above you,
Jesus sits—He cares for you.

Oh! think of that blessed Master,
What a life on earth he led;
In the darkest hours of trouble,
His friends all forsook and fled.
Through your earthly friends—may leave you,
You still have a friend that's true;
Little sister, look above you,
Jesus sits—He cares for you.

Je-ru-sa-lem—He came for you.
 We'll all have to meet with trouble,
 As through this dark world we go;
 Heaven will only seem the brightest,
 For our sorrows here below.
 Let's think of the joys of heaven,
 Wages our pilgrimages is through;
 Little sister, look above you,
 Je-ru-sa-lem—He cares for you.
 We need not why our troubles come,
 But they're blessings in disguise;
 Say they're blessings in disguise;
 To these unknown in the store, from earth,
 Can you come upon the Sonnet,
 For he ever will prove true;
 Little sister, look above you,
 Je-ru-sa-lem—He cares for you.

EARNEST WORK.

BY SITO D. NOTL

WHEN we commence a day's work, in the morning, much depends on the state of our minds as to how much we will accomplish through the day, and on the interest we have in the work to be performed, also. If we feel good, and are anxious to go to work, everything passes along smoothly, and ere we are aware of the fact, our day's work is done, while if we are loth to begin work, are lazy,—time drags, the work is only half done, and is poorly done.

It is to a great extent the same way with us Christian workers. When we make a start in the Christian work, with the view of a great salary at the end, we are in *corrupt*, and feel like we could accomplish a great deal of work for our Master. So we are still we remain in the *corrupt* of mind. And this is the temptation of the wilderness. "For forty days in the wilderness," the "methods" would be an easy work. But while here on earth, we must needs be tempted, and right here is the place for *corrupt* and *faithful* work, that we may overcome these temptations. If we resist not the first temptation, no matter under what disguise it comes, the second will be stronger and we will believe all professors. And the people will agree with me in this statement: The more temptations we overcome, the easier will it be to overcome them, and the less temptations we do overcome, the harder will it be to overcome them. "Should the devil and he will rise from you, you will be our first thought when we are tempted." With this as a start, we will have the strength to overcome all temptations against all temptations that Satan will ever be able to bring before the people of God.

What we need most in order to be earnest workers in God's vineyard, is to feel our dependence on God. Whenever we get a self-sufficient feeling about us, the devil will surely be around to give us aid in the same direction. The devil has accomplished considerable in his favor, when he can get a follower of Christ to believe himself self-reliant. Brethren, let us go to work in earnest, and we are "weak and sickly" among you, helping them along. A kind word is like a God blessing to many a fellow-traveler, and easily spoken. I am afraid that some of our

"Full grown brethren are too careless in this matter. If you are strong, your burden easy, you should certainly be willing to help some of the weaker ones, and I know (judging others by myself), of no better way to help the erring or the weak, than to frequently talk kindly to them. Many times when feeling weak, have the kind words, or even a smile from an older brother or sister, built me up, encouraged new resolutions, and more determined efforts for right. I claim, that to some extent, the missteps of the lambs of the flock, are due to neglect. We need more than simply hearing preaching on Sunday. We need kind words, good advice and continued love. The "full grown" in the Church.

"Talk to us often, every time you see us, it does us good, and we then feel that you are ours. Our best friends are those who are free to tell us our faults, in a kind, Christian, fatherly way.

Let each one of us try to improve in some way, every day of our lives, and help ourselves and each other to do better work, nobler work, and earnest Christian work, so that at the end of the Christian race, we may receive the promised salary—ETERNAL LIFE.

CHIPS FROM THE WORK-HOUSE

BY DANIEL VANIMAN

Amongst worked material may be found the true wife. She not only has the confidence and esteem of her husband, but also the knowledge of his financial standing and business, that she may help him economize if need be. She desires to share his work, and to take an interest in his work, and to enjoy the blessings of health, respect and peace. She is not content with tact and tests, without realizing how they come. An occasional word of praise for her efforts to make home happy and agreeable wonderfully lightens her heart, strengthens her nerves, and makes the wheels of household affairs run more swiftly, and easily. Ungrateful, indeed, must be the little creature who fails to realize the value of the little attentions and words of comfort, and help which she lives to enjoy them. How miserable, cruel, hard-hearted, selfish, and blinded by her own interests, is the husband who grows and unkindly to her, or sits around in the way, and fills the room with poisonous tobacco smoke for her and the children to breathe, and the spittoon with tobacco fluid for the wife of his bosom to drink. How heartless and unkind to clean. How different this from the treatment she received from him before marriage. How much better to throw tobacco to the dogs, and by little acts of kindness and words of comfort, lighten his own heart and hers, lighten her burden, lessen her cares, and increase the enjoyment of both. Thoughtless husbands, please remember that your wife is a human creature, and not a machine. Remember the trials, cares and burdens, which you might have made much lighter if only you would have been more thoughtful.

Virden, Ill., Nov. 23.

SENDING-DELEGATES

BY JOHN HARRISBAKE

I HAVE frequently been impressed with the importance of making proper selections for delegates in our local churches, as well as those sent from the district to Annual Meetings, and more especially since our last meeting. The delegates sent from each local church are not authorized to decide all questions except those passing by unanimous consent. They can, by a two-thirds majority, ratify or veto any measure that may be presented. This, in my mind, attaches considerable importance to the work, hence every church should be wide awake in selecting delegates to District Meeting, as well as to Annual Meeting, from the fact that they

vote, elect brethren to the Standing Committee. It is, then of the greatest importance to send brethren who are sound in the faith, and who are united with the church in her principles, to the annual conference, that they may counsel and advise. We do not by any means desire that such delegates who take issue with the church, by endeavoring to establish their own customs, independent of the general Brotherhood, feel it their duty to invite the special attendance of every brother to the annual conference. I believe that the good old ship has sailed through many storms, but has lately passed over the roughest part of the sea to which she has ever been exposed. This should be sufficient to arouse a much greater interest in us, to acquaint ourselves with, and to find out the serious condition of the ship, and to help to build the ship. There are certain clouds which always indicate the coming storm, and I tell you it is the business of every local church to keep a sharp lookout, and send faithful men, brethren who are humble, and honest at heart; who seek not the honor, or seek to be first, but who are ready to be last and to be first, and to be second.

We need not think that such only, will do to send, who are good talkers. It does not matter so much about their talking, but if their sentiments are right, they will act just right when they come to vote.

I speak as unto wise men; judge ye what I say.
Girard, III.

A WORD TO PREACHERS

Our people are not the only ones who are very deficient in their manner of speaking. Thomas Mannell, who attended the Disciple Convention, held at Kentucky a short time ago, delivers the following lecture, that may do some of us good to read:

So much has been said and so well said as to the excellence of the late General Convention, that one would scarcely be pardoned for taking any exception to any part of the performance. But as I have already spoken so freely in its praise I venture to mention a few small points that we can improve upon the next time. They relate chiefly to the speakers:

1. Some preachers get old too soon—
in their ways and lose their fire. More than
one of the speakers seemed to be entirely to
weak. They begin their addresses in a man-
ner altogether too easy, and make the im-
pression at the start that they have no more
words to speak. No man has a right to move
so lazily along the first fifteen minutes of
the people have to keep on their strain to hear
Spurgeon's first word is heard to the utter
most part of the room is distinctly as his
and so with every really good speaker.
Don't be too weak and pusillifere before
large audience at the beginning of your dis-
courses, and don't be so gentle as to be un-
heard. Too much meekness runs into in-
feriority.

2. When you rise and approach the audience to begin your sermon, don't come too slowly and indifferently, but come to the front somewhat promptly as if you were on business, and so the people will feel that something is to be done. When you enter the pulpit, don't turn your back to the Bible stand so leisurely, and there stand awhile and then read in such an indolent tone with a voice so subdued and meek that you can hardly be heard. It is unworthy of the demands of such an hour. One of George O. Barnes' virtues is his prompt and energetic reading of the Scriptures. Every one who has heard him can testify that the feeblest little noise in the house is overcome by his clear, prompt, strong reading, and everybody feels that he is in earnest and that he means

3. Occasionally a good preacher is found who uniformly forgets to clear his throat until he gets into the pulpit, or on his feet to preach, and then begins the work, which li by his toiletting, should have been attended

before that. One brother cleared his throat all the way through his sermon. How often he did it during the fifty minutes of his otherwise excellent discourse, I don't know, but I counted *thirty-six* times in five minutes, which, at the same rate, would make eighteen hundred times during the sermon. I know young men as well as old ones have a bad cold sometimes, but when you hear them talking for hours before preaching without that habit, and then begin as soon as they stand up to preach, you conclude that it is a mere habit and without excuse.

4. Another good habit, in some of these good speakers, is the dropping of their voices on the last word or two of many sentences where the sense depends almost entirely upon those very words. Two of our speakers in the late Convention were conspicuous for this habit. One of them said, "I have two rods from the wilderness. It could not be the sub-tones or whisper to himself. It shows a lack of culture and indicates that the speaker has never had an regular training as a speaker. One of the best preachers in Illinois to-day, preaching for one of our largest churches, is terribly addicted to this vice, an unpadding in the voice, and it is very noticeable when he preaches in convention. Speakers rise and address the chair and those immediately around, regardless whether the whole audience hears or no. No speaking can be called good unless it is easily heard in all its syllables, and no one can be sure that he is heard unless he looks to the extreme auditors and speaks so as to gain their attention for the first time. When I speak in this way, part of it applies to myself, and will promise "not to do any more." I'll say no more about it.

EARLY EGYPTIAN ADVANCEMENT

EVOLUTIONARY philosophy has received severe blow in some of the recently discovered Egyptian manuscripts. Those contain the histories of the fifth and sixth dynasties taken from the pyramids at Saqqara in the Spring of 1898. The scribe who copied them at Paris, are said to establish the fact that the oldest religion of the Egyptians was the most nearly monotheistic, and that the grosser forms of idolatry came later in the history of the country. Fragments of the texts in the possession of Maspero, either not supposed to have any relation to each other, are found to have been used in many other temples and tombs. The manuscript dated a writer in the *Amharic* says, "It adds force to the growing conviction among Egyptologists that the earliest Egyptian civilization we know of, is the highest, and that all we know of is its decadence. The oldest pyramid is the largest and best built; the oldest temple, that beside the sphinx at Gizeh, shows masonry since unapproached; the oldest papyrus, though as yet hardly understood, is the wisest; and the tomb of the Pharaoh of the Twelfth period is full of extracts from the ancient books not yet found complete. Three or four of the books furnish five-sixths of the texts of the tombs of the kings." *Interior*.

MINISTERS need not fear that their vocation is losing ground in a material and unbelieving age. They have only to magnify their office in the highest sense by being made worthy of it, and it will now, as of old, prove to be the wisdom of God and the power of God unto the salvation of men.

Be not too free to rebuke the brother sister whom you may consider over zealous. When the lame man at the beautiful gate was healed, he leaped for joy in his praise of God. Peter might have thought that a little too great a demonstration, but he did not rebuke him.

Clasp loves our faults with penitence
than our virtues seasoned with pride.

There is a constant emigration to this great country, where thousands of acres of land, of the best quality to be found anywhere, are being ready for the plow, the mow or the axe.

Western land varies in price according to location, quality and improvements. Raw prairie land can be bought for \$10 and upwards, and improved land from \$80 to \$60 per acre. In the last few years the land in the West has gone up considerably, and many who bought their land four or five years ago, would now sell at double the price they paid, and even more. Were we to make our living by farming, we certainly would not work and bring like some people do in the East, grubbing for stumps and picking stones. In the language of Horace Greeley, we would say, "go west." But the West, like the East, has its advantages, and, on the whole, we think the chances for making a good and easy livelihood, are much better in the West than in the East. We know of persons in eastern Kansas who bought farms, unimproved, of course, for a few hundred dollars and upwards, whose small crops along this year, will more than pay for the land, not saying anything of the corn and other things raised besides.

A FREQUENT MISTAKE MADE.

But people going West to secure themselves homes, frequently make a very big mistake by either buying too much land for the money they have, and then going heavily in debt to make the necessary improvements, the money for which commands a high rate of interest; or by going too far west, where drought and hot winds will affect the first settlers too much. People with but \$1000, or \$2000, had better not venture too far west, or invest too much land in land, and then depend on borrowed money for building and other improvements. Going too far West in the first place, and buying too much land for the money at command, and then going into debt for the rest, thus having no means to fall back on in case of the failure of crops for a year or two, are too main reasons in our estimation, for the failure of the West gets from some people, Kansas, Missouri, Kansas and Nebraska, our grand States, and one who goes there with his eyes open, knows how to manage, and is willing to work, cannot well fail to take both ends made, and make money. The time may be said of Illinois and other western States. Kansas and Nebraska, in most respects, however, would be our preference.

CLIMATE.

Illinois and Iowa are two great grain growing States, but the Winter is rather long and cold. This is about the only objection we have to these two States. The climate in Kansas and Nebraska, so far as our experience goes, is mild and beautiful. We experienced a change in the atmosphere the very moment, almost, that we got into those States, their being so bracing and exhilarating. We spent about six weeks in these two States, and although our climate, generally, is pretty good, yet in our short sojourn in Kansas and Nebraska. The Winters are short and mild, and in the Summer season there is an almost constant breeze, which comes very good on hot days in Summer-time, when the sun, often-times, is almost unendurable.

THE WATER.

The water nowhere in the West we found so good to our taste as in the East, but then one soon becomes used to the peculiar taste of the water. And we found, too, that the people in the West like their water about as well as we do our water in the East. It has been our experience, too, that the water tasted better to us when we left the West than when we first got there.

SCHOOLS.

The School system in the West is equal, in many respects, to that in the East. The school terms are generally from seven to nine months long, and the teachers get about as good pay as in the East.

MORALS OF THE PEOPLE.

The morals of the people in the West are about as we generally find them elsewhere. Perhaps the Sabbath is not quite so strictly observed, generally speaking, as in the East. And in one very important respect, we consid-

er the West very much ahead of the East, in the progress it is making in abolishing the infamous liquor traffic, now infesting our land and sending its thousands of unfortunate victims to so unimproving a goal. In all of our three months travels in the West, we did not see a single case of drunkenness. Surely, in this respect, the West has thereof to boast. When can it be said of the East, too, "the demon, liquor, is conquered?" God bill the day when this bleeder of hearts and demoralizer of society shall be chained and cast into the bottomless pit forever! Let all of God's people awake to duty and the work can be done. Awful words these, "No drunkard shall inherit the Kingdom of Heaven." And yet the epiphany, "died a drunkard," could be written over millions of graves in the East! The number of doomed souls, is the thought to contemplate. If ever there was a time when duty calls loudly, it is now. Let us lead the call. All over this fair land of ours there is an effort made to conquer the wily foe. Let all join the noble army of Christian workers and help to win the battle. In the name of the God of heaven, king Alcohol can be slain with a terrible slaughter.

In taking a retrospective view of our trip to the West, we feel that we have gained much in more than one way. We might yet fill page after page of a general character in regard to the West, but our report has already grown unusually lengthy. We formed attachments to our sojourn among friends, whose kindness and memory we will cherish as long as we live, and while we may never again meet in this life, we are not without hope that we shall meet.

"We will meet at the fair and happy land,
Just across on the evergreen shore,
Since the city of Moses and the Lamb,
And dwell with Jesus evermore."

God grant it may be so. "Be thou faithful, and I will give thee a crown of life." Upon these words pivots our happiness here and hereafter. God has great things in store for His people, even who has not seen, or ear heard, and they are only given to us on condition that we continue faithful. Let us then "press forward," in the language of the apostle, "toward the mark for the prize of our high calling in Christ Jesus." J. T. MYERS.

Oaks, Pa. (Concluded.)

COVERING IN PRAYER.

BY C. H. BALSDORF.

Reply to an Anonymous Letter.

An, my sister, you are plying me with hard questions. I am not content of a Cansist to answer them, and I am glad your salvation depends not on my reply as I may give. In my article in No. 42, I went as far as I intended to go, as far as I dare go. What the covering was in Paul's time for devotional purposes, no one can tell. Neither are we wise enough to enter fully into his reasons for any covering at all. This is not essential to faith and to speculate and to theorize too much about it is a sure way of destroying faith and involving us in perplexing doubts. The connection between the headship of man and the covering of women is hidden in a large measure from our comprehension.

Why the Headship of Christ over the church should require a bare head when he worships, and the same relation of man to woman require a covering in her approach to God, was no doubt clear to the apostle; but he did deem it needful to our faith, or he would surely not have left us in the dark. We have only fact and obligation and command, but not philosophy of the whole or reason of details. Intuitively it is manifest whether the covering is an apron, or shawl, or kerchief or sackcloth, or cap, only so that it is an act of faith in the Divine Goodness, and fidelity to the Divine Authority. I believe that you that the number in the Brotherhood who cover in prayer from motives begotten directly by the Divine Mandate, is small. This is not only true of the covering, but of almost all that is external. Human nature is prone to lose itself in Conventionality, and rest content with Compliances with standard customs, without that direct dealing with the blood and Monitiation of Jesus, which is

the very essence of Religion. The Cup has become a great institution among us in its objectivity, while its import enters but little into faith or experience. Half the sisters I meet have the sacred article hanging so far back as not even to touch the organ of ventilation; and the giddiness and litter and volatile department of many of them, sadly discounts their piety. I don't say that the majority of Brethren are a whit better. But I would want a covering for the whole corner, waiting for no further explanation than the revelation of the Divine Mind as to its propriety. Whether it be this or that fabric or texture, love to Jesus and faith in his injunction and promise, should impel every sister to wear her hair in prayer, and not only one half or one third of it. I am not ashamed to say that I would feel nearer to the Crucified, were I of the other sex, in having a rug on my head in devotion, than the apology for a covering found on some sisters. The injunction is, *cover*, the promise, *power*, and such power, and for such reason: the very power of God, and because of the Angels. Here again we are at a halt. We can proceed no further. Need we? Is not this enough for faith and love and peace?

When man goes covered without rebuke, go thou uncovered without scruple. God has revealed just enough. Why should faith and faith and conscience go further? Well for us if we go as far as God bids. Woman may cover, and man uncover, in prayer, and yet neither pray, and the male be covered and the female uncovered. To pray and cover or uncover according to the Divine intent, is to be as God would have us—*one* with Him in mind, heart, and life.

In one point you are evidently in error, as are many others who write to me on this subject. You think the dishonoring of the woman's head by prayer without cover, means dishonoring the man because he is her head. This is a piece with the argument that because the hair is given her for a covering, therefore it must be necessary be the *prayer* covering. It follows not the man is dishonored by her defection, any more than that when she covers her head she must cover the man. She dishonors the head she fails to cover, and hence the dishonored head is to be shaven, and not the man. Paul plays not hop-and-step and jump after so old a fashion in an argument plain enough for self-education. So simple is this commandment, and so easy this duty, to those who receive the Kingdom of God as a gift, that it is not only easy to do it, but to teach it, and yet how easily does it become a bone of contention and switch to perdition. If we will not obey God until we understand all the relations and implications of his commandments, we will never make a fair beginning. Better like a child sack the milk in trust and grow thereby, than starve in waiting for a solution of its chemical components. Such a Gospel is the wisdom of God, and such redemption is our wisdom.

OUR SCHOOL.

BY E. A. GRE.

I CALL this "Our School," for I feel that it is such in a high degree. All the brethren who attend the school, I believe, feel that it is "our school." Yet it is not in the least sectarian. All are welcome, and can feel at home here. Still to keep to the school in accordance with her time-honored principles. I receive letters asking me if the school will be for the good of the church, or against it.

Many good brethren have fears as to the final outcome of our colleges. They have great fears that it will in some unknown way injure the church. This is natural. It is only the effect of its newness. New movements must always overcome such opposition. I can say that I can see no reason why our colleges can hurt the church, any more than the common school can. That some may "get the high-head," or be "stuck up with pride," cannot be denied. But whether the college breeds more "fools" than the farm or the work-shop, is yet to be proven, and the burden of proof rests upon the opposers of education. My experience has been that

there is more civility and bigotry among uneducated, than educated people. The fool is right in his own eyes, because he has not yet discovered that there are other eyes beside his. The educated man sees with the eyes of all the good who have gone before him, and hence is the more likely to see himself and others as he ought. When he does that, he has not much room left in his heart for pride or bigotry. Why not stop making rails, because some men will drag and "blow" about making more rails than anybody else? Every field of labor has its braggarts. I might argue that therefore all vocations of men have a tendency to "puft up," and hence that they ought at once to be stopped. How do you like the high? Yet just such is the logic continually used against high schools. Now I do not mean to say our school is perfect. You could doubtless find things here that you do not like, but you can find such things in the church. What then shall we do? Endure for the time, and work for the better.

I want to say that the Mt. Morris College is run on high moral and religious principles. It is a nursery of all that is good in humanity. You need not fear to send your sons and daughters here. The church privileges are good. Have preaching in college chapel every Lord's Day, say prayer-meeting every Thursday night. The students, as a rule, are kind and courteous in their conduct toward each other. The instruction is very thorough. The object of the school seems not to be simply to give diplomas, but the thorough preparation of the student for life's work. The tuition is reasonable, and all put together I think makes "our school" one worthy of respect and patronage.

ELECTION OF CHURCH OFFICERS.

BY CYRUS RECHER.

I HAVE sometimes been asked the questions, "Why do the Brethren elect their church officers by ballot?" Why not by drawing lots as Matthias was elected to fill the number of the twelve? Why not as the Monomites, let all vote, and then as many as secure votes will have to draw lots, and the one on whom the lot falls, is elected or chosen? We are consulted the Word of God, and find our practice therein. Christ said, "And behold, I send the promise of my Father upon you; but I tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49. But before that promise was fulfilled, the eleven apostles and disciples were together. They tarried in Jerusalem, and they, after the saying of Peter, *appointed* two, Barnabas and Matthias; and then they prayed the Lord to show "whether of these two thou hast chosen."—Acts 1:24. Mark these two words: "appointed," (*Ger. bestellen*), and "chosen," (*Ger. erwählen*). After this we still find them at Jerusalem until they were endued with that power from on high.

We will now turn to the next place, where officers were chosen, which you find in Acts chapter 6, where the daily ministrations were neglected. The twelve called the multitude together, and said, "Wherefore, brethren, we have sent from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the multitude, and they chose Stephen." etc. Now if you compare these two, you find that before the apostles and disciples had received the Holy Ghost, they *appointed*, and the Lord chose. Afterwards, when they had received that gift from on high, the multitude and the brethren, both appointed and chose their officers, and they chose such as were pleasing in the sight of God. Stephen was the first martyr, and by faith he did great wonders and miracles. Even in our time, if that power is in the church, there is no mistake as to the best of the church leaders, that power, it led better draw by lot, and let the Lord appoint. There is then no need for people to say, we have itching ears—choose to please us. No, this is the Lord's work, and we pray for such as will fulfill His will—good, honest administrators, who give to each their due portion. May God continue his work by his church.

These delegates should be men who have sufficient enough about them to vote with the wisdom of the Scripture if it makes the Holy Spirit full.

In this connection it may not be out of place to remark, that some who are writing against the mandatory decision, as quoted above, seem to have never read it, for they never to make it appear that it is intended to do away with the Gospel as our rule of faith and practice, when in fact the decision makes just the reverse. Anyone, knowing anything at all about language, can see that the decision recognizes the Bible as the only standard by which questions are to be decided. Who is it that wants it different? It teaches the very thing that is believed by many who are writing against it. Strangers that they cannot understand the meaning of the Gospel. Some of them are fighting their own theory and do not seem to know it. These look queer. The decision reads all right. It proposes that all questions must be decided according to the Scriptures where there is anything direct. If there is nothing direct, then the spirit and meaning of the Scripture must be adhered to. If this is not the right doctrine we would like to know what is.

CHANGES IN SCIENCE.

When scientific men undertake to account for life and human existence on a purely scientific basis, paying no attention whatever to what the Bible says about the origin of man and living creatures, it is hard telling where they may stop. A writer in the *Yankee Companion* presents some of these difficulties in a way that places some brilliant minds in an awkward light.

The great leaders in science need to be asked in claiming that their propositions are absolutely true, whether they are announcing that they have made a new discovery. Professor Huxley gained for a season a brilliant reputation by announcing that he had discovered protoplasm to be the source of all organic life. But soon after Dr. Lionel Beale, the great English microscopist, denied the truth of Professor Huxley's theory, and asserted that protoplasm must be put in the place of protoplasm.

The eulogies over Dr. Darwin's grave are pitiful. They lifted him to a place among the immortals for his wonderful discovery of progress in creation by the law of natural selection.

But now comes a Mr. Towne, who has for years been studying with the best naturalists and biologists of Europe, and announces that life is not due to protoplasm, but to atomized charges of electricity conducted into the system by the oxygen of respiration. Variations, he says, are caused not by natural selection, but by the action of electricity on reproductive germs. Mr. Towne holds to the theory of evolution, but not to the theory which gave a week-wide reputation to Mr. Darwin. The famous Prof. Haeckel, one of the highest authorities in Europe, is said to agree with Mr. Towne.

It may not be the point to ask who shall decide when scientists disagree. But it is certainly pertinent to say that such disagreements should make philosophers modest and cautious.

IN BEHALF OF THE PREACHERS.

It is time for holding protracted meetings here and, in behalf of traveling ministers, we offer a few remarks and suggestions.

Most of our ministers are hard-working men, accustomed to much exercise, and at home live on plain, simply prepared food. When, set before them, they go to preach the Word, eat better than plain, healthy food. Most of our good ministers, many like in this respect, are inclined to do their very best cooking when the minister comes, and like all other men, he is easily tempted to take too much. This is might stand well enough for a few meals, but taking him from house to house, the same style of high living and feasting is kept up. The man soon gets a dull headache, gradually grows worse, and at the end of ten days goes home sick. The good brethren and sisters pity him, of course, but do not seem to realize that it was the keeping food prepared by the kind sisters

that had most to do with his condition. At home, on plain food, he will soon get well, later he may feel enough to refuse supper, do not insist on him eating. Right here is where some of the greatest mistakes are made. The good-natured woman will prepare a most tempting supper just because the minister is present. If he does not eat she feels hurt; if he does eat he is not fit to preach. Rather than be the cause of the woman feeling bad he eats a little something, which proves to be a good, round supper. Then there is a dull preacher, a dull meeting, and everybody feels bad, yet no one wishes to make more bad feelings by saying that the good sister was the cause of it. The simple remedy is this: When a minister, who is to preach in the evening stops with you, you might ask him if he is in the habit of eating supper when he preaches. If he says yes, let him be the end of it. If he says yes, give him the plainest food you have in the house. Some sisters are kind-hearted enough to stay at home from meeting to prepare a good supper for the sensitive minister who refuses to eat before going to church. Now please do not do that. A bowl of mush and milk is good enough for any preacher after services.

But there is another mistake frequently made. Most families keep a spare bed or two in rooms that are usually kept closed and dark, and do not get to see the sun more than once or twice a year. The beds not being used, are cold and sometimes damp. Sleeping in a bed of that kind will give most any one a severe cold, saying nothing about the uncomfortableness of the thing. People want to open the blinds, throw up the windows and let pure air and sunshine into their bed rooms that they may be kept in a rare condition. Mr. At and Mr. Sunshine are two of the best doctors we have in this country. If convenient let the minister sleep in a bed that has been used, not put him in one that had the benefit of plenty of pure air and sunshine.

We do not know what kind of a Gospel our readers may call the above, but in our estimation it is the Gospel of good, common sense.

CARE OF THE YOUNG.

The number of new accessions to the church, reported from nearly every part of the Brotherhood, is not only encouraging in this particular period of our church history, but suggests the propriety of additional efforts upon the part of the older members in the church, especially upon the part of the officials, and still more especially upon the part of the housekeepers to whose charge the young converts have been committed. Most of these converts are young, inexperienced and need special training and encouragement from the members. It is a grave error to neglect young people who thus enter the church. Out in the wicked world they had warm and intimate friends, who treated them with the utmost care and courtesy. They will miss that company, and long for other associates in the Christian faith. They will expect to find in the church a warm reception, and receive courteous treatment from all the members. They have a right to expect. As babes in Christ they must be fed upon the sincere milk of the Word, that is, have the plain Word preached to them in Christian simplicity. Points or questions of doubtful disposition and propriety should be avoided as far as possible. Give them the plain Word and they will enjoy it. As lambs of the flock, they will fill it if necessary. Give them special care and Christian attention. He should watch over them, not to fail fault, for he may find plenty of that among older ones, but for the purpose of gently aiding them in the newly begun work. They will need his sympathetic care and fatherly regards. He should remember that they are not babes, and they may have their innocent ways, as the very nature of lambs dictates; he cannot compel them to act like old sheep that have long been in the flock, but he should make all careful efforts to keep them from the evils of the world. Teach them to shun evil and seek righteousness, and as they

advance in years and experience, they will assume the different degrees of gravity and soberness for which their Maker has fitted them. If they make mistakes do not rebuke them, for that may hurt their feelings and drive them from the flock, but gently admonish them in the kindest spirit possible. There is much power in kindness, and young people are much inclined to respect it. Rebukes are intended only for those who will not heed admonitions.

A POOR FUND.

The *Evangelicalist* says: "We know a man, not rich, who kept a Poor Fund of his own, amounting to \$200." He refused to give a cent of this money, but loaned it in small sums on sufficient security, for short periods without interest. It was in constant demand. It assisted poor women to pay their rent when they had been unable to collect their dues, and to buy shoes when to go without would have caused cold and sickness. It started a lame boy in a peasant stall, and another in a paper stand. And it brought him in constant friendly relations with the poor, whose confidence he gained, and whom he was able to help by wise counsel. It is obvious that such a method of helping the poor must be vastly superior to the giving of alms.

THE MISSIONARY BOAT.

The *Northwestern* is responsible for the statement that a steamer whose hull and machinery weigh only six tons, has just been built for the British Baptist Society, who intend it for services in the upper region of the Congo, Africa. It is appropriately named "Peace," a very good name, by the way. It would be well if the Baptists, and all other denominations, who take part in the wars would thus name their vessels. Many ingenious devices have been resorted to in its construction, with a view to good speed, very light draught, and capability of being transported overland. The boat, built in seven water-tight compartments, can be taken to pieces, and the total number of pieces, neither of which will be too heavy for a man to carry, number 393. It will be sent to the mouth of the Congo, and there the pieces will be carried by 800 men a distance of 300 miles up to Stanley pool, where the boat will be reconstructed. It is a gift to the Missionary Society from Mr. Robert Arthington, of Leeds.

HUMAN.

People should not be too ready to call everything human that happens to differ from their way of thinking. They ought to remember that they are but human themselves, and that they may also believe some things that are very human. Then people of judgment ought to know that there are some things that cannot be any other way but human. Take for instance the translating of the Scriptures. All translations must be human, and no man of judgment would contend for any other kind. The rules that govern deliberative bodies must also be human. There is no Divine code of rules for that purpose, and the man who calls for rules is certainly very deficient in information. Some people claim to reject decisions of churches because they are human. We are lead to wonder if it would be possible to render a decision that is not human! We will give an instance: Is it Scriptural to advance a minister to what is called the second degree of the ministry? Would it be possible to render a decision on the subject that would not be human? Is it according to the Gospel to hold annual meetings? Our party says yes; the other says no. Is not one decision just as human as the other? There is but one class of people on earth that believes that a super-human decision may be rendered and that class believes in the infallibility of the Pope. Whatever inspiration teaches is Divine, but what man says about that inspiration is human.

If human decisions are according to the Gospel they are right, and the man who ignores and rejects them stands in opposition to the Gospel.

PROHIBITION IN IOWA.

A JUDGE has been found in Davenport, Ia., who has decided that the prohibition amendment is not adopted legally. The case in court was controverted by liquor-sellers, argued on both sides by liquor lawyers, and on this *ex parte* trial the judge decided, that, on the evidence before him, the amendment was not legally adopted. No one should consider this any settlement of the matter. When judge, lawyers and clients are all interested in one view of the case, the judgment is a foregone conclusion. The matter will be tried in the Supreme Court where both sides will be heard and the real facts brought forward in evidence. There is no doubt whatever that the amendment is the will of the people of Iowa, and the attempt to defeat it on a technical quibble is an effort to defy the popular will.

A GRAND DISPLAY.

The *Detroit Evening News* has this paragraph concerning the carous of the night of the 17th: "From many parts of the Northwest, it is reported as a prodigy; at St. Paul, for instance, the heavens were of blood-red color, and the display was grand and fearful. This vivid description sounds by no means extravagant to those who watched the heavens in this neighborhood last night. From 11 o'clock till almost dawn the display was indeed 'grand and fearful,' surpassing any auroral phenomena witnessed here in the present generation. The whole firmament was aflame with electrical bands of light, stretching from the whole round of horizon to the zenith; appearing, disappearing, expanding and contracting, flashing up to the zenith, retreating to the earth, whirling and palpitating, and making the firmament look like a vast tent made of ribbons of flame."

WHO SHALL RULE.

The *Christian Evangelicalist* says, there can be no doubt that it is the destiny of the Christian nations to rule the world, and of the Protestant nations to rule the Christian nations. The United States predominate in the western continent, and our English kin rule all the South Seas and Southern Asia. Mahometanism is fast disappearing as a ruling power. There are two under governments, professedly Roman Catholic, 181,000,000 of people; under the Greek church, 96,000,000; under Protestant rule, 498,000,000. While France and Italy are professedly Catholic, the Papal hold is very feeble. The whole Southern world is filling up with a Protestant population, and the virtual possession that Britain has taken of Egypt, adds to the domain of Protestant rule. Several of the Catholic powers have ambitious projects, but they have met with no marked success in extending their sway over new populations.

THE COMET AGAIN.

Some superstitious people—and even some that are not superstitious—are becoming a little excited over the movements of the comet that has been visible the last few months. Its rapid movements may puzzle some and also excite others. That it may yet go into the sun seems quite evident. Its orbit is fast contracting while its speed is increasing. It cannot make many more revolutions and escape this result. We apprehend no special danger from it. Some astronomers think that such a great bulk of matter plunging into the sun, will so greatly increase its heat as to materially effect the condition of the earth's atmosphere, while others hold that the effect will be scarcely noticeable. There are fanatics in astronomy much the same as there are in religious prophecy. The good Master says "watch and pray." This we can do without believing everything that may be proclaimed by persons who form such hasty conclusions. Many strange things may yet happen our globe, but God will take care of his jewels.

The December number of the *Family Companion* will be mailed this week. It is circulating abundantly and rapidly increasing in circulation. If you have not yet seen the paper, send for a sample copy. Address J. H. Moore, Mt. Morris, Ill.

than all the world. If we would labor as hard to gain souls to God as we do to gain riches we might be the means of saving many more souls.

JOHN KNEBLEY.

From Newhaven Church, Mich., Nov. 22.

Dear Brethren:—

THE good work is still going on in this part of God's vineyard. Four more precious souls made the good confession and were baptized on the 29th of October in the neighborhood of Fomic Station, Montcalm county; also on the 9th of November, at the Newark Center school house, Gratiot county, an aged man requested baptism and was baptized the same day. May the Lord help them, with us, to live an exemplary life and finally land us safely in the haven of eternal repose. May the Lord be praised. There are still prospects for more. Yours Fraternally,

ELIZABETH BOSSERMAN.

From Robins, Ind., Nov. 25.

Dear Brethren:—

I ATTENDED the Love-feast held with the brethren near Robins, Wabash Co., Ind., Nov. 23. The meeting was a good one. Although the weather was cold and stormy, there was a good congregation. When I arrived at North Manchester, I met Bro. R. H. Miller and met a number of other brethren bound for the place of meeting. The train on the Ed. River railway road kept gathering in members along its line until we arrived at Robins, and nearly 100 members stepped off and marched for the place of meeting. The Squirrel Creek congregation, the place of meeting, had its dark clouds hanging over it, but a bright day came, clearing the fog. Factional parties are menacing the peace of that congregation. The Lord does not approve of those who sow discord among the followers of Christ. Prov. 6:19. Eld. R. H. Miller officiated and the next morning gave us a good doctrinal discourse on church government. Other ministers were present. We enjoyed the meeting much.

J. H. MILLER.

A Trip East.—Nov. 21st.

Dear Brethren:—

LEAVING home on the 24th of October, my wife and I were landed at Souverville, Augusta Co., Va., on the 28th and enjoyed a Communion season with the Brethren. It passed off on the 28th and 29th of October pleasantly; a large crowd of people and good order prevailed during the meeting. From thence we were taken to Shenandoah, taking the highest school in Bridgewater. I was very well pleased with the school and professor Flory, believing it to be worthy of patronage. We visited many kind friends while in the valley of Virginia. I saw one thing that made a good impression on my mind. It was this motto in large letters hanging in a large room: "God bless our home." May He also bless our home. We arrived home on the 11th of November and found all well.

J. G. FLORE.

Travellers' Rest, Pennsylvania Co., W. V.

From the South.

Dear Brethren:—

AS I see accounts of Brethren going west and northwest to plant the standard of the Cross I appeal to some of them to come here. We are not destitute of preaching, for we have a zealous young brother who preaches every month, but we earnestly desire several families of the Brethren to move in and make their home with us. We have an inviting climate, a generous soil, and here in these mountains as delightful a place as earth affords, all things considered. It is well-watered, well-wooded, healthy, and can be supplied with fruit and vegetables. As we are a zealous people, we are leading "tracks," and apply the leading firm for market, and we have a railroad at our door to transport our surplus to the markets of the south. This is also a good stock country. Cattle, sheep, hogs, goats, horses and mules can be raised profitably and at little expense. A good grower for pasture on which they can graze all the time, except when the ground is covered with snow.

Brethren, all or some of you, who are desirous to move, as many of you can find homes here to suit you, please come and see our country before deciding to locate else.

where. Land is cheap. Several improved farms could be bought with the money for about \$80 per acre, or less. There is a large body of woodland lying along the railroad between Hendersonville and Flat Rock, containing about 1,000 acres, now on the market, valued at from \$8 to \$10 per acre and near the depot higher, say \$25 per acre and upwards. Some of this land at Hendersonville is laid off in town lots here. It is leveler slightly undulating. All this body of land is capable of being brought to a high state of cultivation and fertility. On the mountain, only about one mile from Flat Rock depot, is a tract of about 200 acres, containing about 100 acres, valued at \$2 per acre, title good, and well adapted to fruit and vegetables. The fat-framed fruit region of Chattanooga, Tennessee, cannot exceed this, especially for apples.

J. P. HILL.

Flat Rock, Henderson Co., N. C.

From Ransom, Ind., Nov. 25.

Dear Brethren:—

THIS church, like some others, has its dark clouds to pass through, caused by the disturbing element of the day. We met in council on the 14th day of Nov., and by the aid of some of the adjoining elders there was union brought about so much so, that the maintenance of the members were expressed themselves in favor of holding a Communion on the 23rd inst., which passed off very pleasantly. Some two hundred communicants surrounded the table of the Lord; a pretty fair turnout, considering the cold weather. Order good during services. The multitude was well entertained by Bro. R. H. Miller, of North Manchester, and others of the State. Brother R. H. Miller officiated. Our precious soul was added to the fold by baptism on the 12th inst.

JOSEPH JONES.

Special Notice.

Dear Brethren:—

TWO children have gone out of the Orphan's Home and are adopted into Bro. C. L. Strong's family at Homer, Champaign Co., Ill., which leaves a vacancy in the Home for three more children, consequently this notice is given that if any of the members have children to put in the Home that they will immediately inform the Board of Trustees by letter or otherwise.

By order of the Board of Trustees of the Brethren's Orphan's Home.

STEPHEN SHIPLEY,

Treasurer and Corresponding Secretary, Cerro Gordo, Ill., Nov. 25th.

From Gilboa, Ohio.—Nov. 19.

Dear Brethren:—

PERMIT me to say by my various correspondents, through your columns, that wherever my medical advice has failed to have any home in Covington, O., fitted as seems to us, we expected, we propose to remain where we are until Feb. or March, next. They will please continue to address me at Gilboa, O.

J. J. ROSENBERGER.

The Prayer-Cure.

[To be kept Telegram to Chicago Times.]

THE details of the apparently miraculous cure by prayer of Richard Hoffman, a cripple of Bensleyville, Washington county, which has already been briefly referred to, makes a wonderful story. Hoffman is 40 years old, and was born here some 15 years ago. He is a carpenter by trade, and a very ingenious mechanic. When 13 years old he sustained a fall which injured his spine. He suffered more or less until about five years ago, when he was compelled to relinquish his trade, and had to use crutches to assist him in walking. As he grew weaker, his feet refused to support him, and he was unable to walk on his knees. After that he had to be carried in a wheelbarrow, and he was unable to sit up, and he became unable to sit up, and he was reported to the use of a contrivance which was a combination of chair and lounge, in which he could sit erect or lie down as he felt able. He designed both chair and lounge himself. A year ago he gave up hope by his physician, he pronounced him incurable, and said his death was only a question of time. About that time he read newspaper accounts of remarkable cures of cripples near Erie, Pa., through the medium of prayer. He opened

correspondence with them, and they confirmed the statements he had read. Mrs. Ella Thompson and Mrs. Ward, of Erie, one of whom had been an invalid for eighteen years, both wrote him that they had been cured by prayer. It was a long time, they say, before he could bring himself to have faith that prayer could effect his cure, but eventually such faith inspired him, and after correspondence with the persons at Erie, it was mutually agreed that Thursday evening, the 9th inst., should be devoted by them to prayer for his recovery. That night, he awoke, he crawled out in the dark and ran on his knees to the wagon-shed, where he prayed for an hour. He felt that the very door of Heaven's mercy was open, and he felt that as Jesus stretching forth his hand to lift him from his infirmities. When done praying he arose and walked up a hill some five rods, next up a flight of steps, nine in number, and then forty feet across a porch and through a kitchen into the house, where he called his relatives to see him. A wonderful restoration. Ever since that day he has walked erect and unaided, and has been constantly growing in strength. The story of Hoffman's marvelous recovery can be vouched for by hundreds of persons, among whom is Rev. Marquis, of the Pigeon Creek Presbyterian church, who says Hoffman has been for years a very religious man. Dr. Jesse G. Scott, who attended Hoffman, was very much surprised at the result of his sudden recovery. He says Hoffman was afflicted with hardening of the spinal cord, compressing the nervous fibers and breaking the connection by which sensations are transmitted to the brain. When he had exhausted every resource at his command, he took Hoffman before the Washington County Medical Association, and the case was declared incurable. Hoffman has done something in the way of local preaching through Washington and Greene counties, telling nothing to great crowds the story of his miraculous restoration to perfect health.

ANOTHER ALLEGED MIRACLE.

WASHINGTON, Pa., Nov. 22.—Less than two weeks have passed since the apparently miraculous faith-cure of Richard Hoffman, of Bensleyville, a cripple of 40 years. Another cure in this county is now to be recorded. Miss Emma Rogers, an estimable lady, 22 years of age, who resides on a farm a few miles from town, has been for two years afflicted in a like manner to Hoffman, with a spinal affection. During the time stated she has been unable to be out of bed, or even to get up from the pillow. A year since she was taken to Philadelphia, where she was seen by prominent physicians of that city, but failed to obtain any relief. Richard Hoffman had been acquainted with the family, and several weeks ago stated to Miss Rogers that he was certain that through the power of prayer God would yet restore them both to health and strength. Miss Rogers has been quite devoted for some time, praying every day, and others have also prayed for her. Yesterday she got up from her bed, and when her father came home, he found his daughter sitting in a chair perfectly recovered. The physician who was attending her as is much astonished in her case as was the doctor who had made a careful examination of Hoffman and pronounced him incurable. This second case of faith-cure in this county within ten days has set the people to wondering if in deed miracles are not now being performed as in the time of Christ.

REMARKS.

We publish the above for two reasons: 1st, That our readers may see what is going on the rounds of Western papers. 2d, That persons acquainted with the parties may report whether the above statements are correct. Our readers would like to know the facts in the case.

THE transfer of Mohammedan countries into the hands of Christian rulers has gone on with remarkable rapidity during this century. In the last 100 years we have seen Algeria, Servia, Roumania, Bulgaria, Herzegovina, Thessaly, Epirus, Cyprus, the Caucasian provinces, Tunis, and Egypt. Ten years will probably see the end of the Turkish Empire and the deliverance of Asia Minor, Syria, and Palestine from the alien yoke.

A DISPERATE railroad war is raging west of Chicago. The rate from Chicago to Rock Island, about two hundred miles, is only 50cts

EDUCATIONAL.

By S. Z. SHARP.

The prospects for a large freshman class next year are very good.

It is pleasant to see so many old students return, as well as to form the acquaintance of the new ones.

LAST Saturday Prof. Sanford called on the members of his geology and his zoology class to read their essays on the subject. "Did all animals spring from a few simple forms?" The class had the library at their disposal and several months to prepare themselves. All acquitted themselves to their credit. We may present one of their essays to the readers of the B. A. W., while we regret that we cannot have the space to present all, as they were not all good.

Last week was an unusually busy one at the college. The Fall term closed and examinations closed with it on Tuesday. The examinations are conducted in writing, which insures thoroughness and treats all the students in the same class alike, though it makes an immense amount of work for the professors who have large classes. After the examinations the old students were entertained at a picnic, and it was made for about sixty persons who had to be sufficiently entertained to be properly satisfied.

THE VIRGINIA NORMAL.—The prospects of the Virginia Normal, at Bridgewater, Va., are such as to encourage the friends of the enterprise. The attendance has increased steadily since the beginning of the term, and interest is still increasing, and everything seems to point towards success. Bro. D. C. Moore visited the Normal a short time ago. His daughter is now attending school, and seems to be well pleased. Daniel Hill.

THANKSGIVING day was strictly observed at the College. Our country brethren and citizens of the town helped to fill the chapel completely. The respect shown in this general recognition of God's providence is an indication of a healthy moral sentiment. The Thanksgiving day chapel dining hall was equally well attended. The pastor, Mr. J. M. Miller, who is always on the lookout for the students' welfare and comfort, spared no pains to make this part of the Thanksgiving services a complete success, and even late in the previous night might have been seen collecting the means for doing so. The subject for prayer-reading in the evening, was "Thanksgiving to God for His mercies." The richest feast of all, as it gave us food, that is, testing. The room was crowded. A number of our country members were present also. Come again.

LAST Monday morning after worship in the chapel, the usual question was asked: "Are there any announcements to be made?" To the students come forward, one carrying an armful of books beautifully bound, the University of Nashville, Tenn., the books, and placed it beside the books on the stand. A knowing smile spread over the countenances of the students, of the visitors present and of the professors, save one, whose countenance betokened wonderment, and before he could collect his thoughts, Mr. G. Hart, in behalf of the students, in a very neat and feeling little speech, presented these books to Prof. Sanford, alluding to the faithfulness with which he had instructed them to the high position of trust and responsibility to which he had recently been called, and Osgood regard the students of Mr. Morris College cherished for him; then, in like manner, he presented the clock to Mrs. Sanford, who as well as her husband, accepted the gift with a grace which was a lesson to the students, and the tears which flowed during the presentation, proved the sincerity of attachment between pupils and teacher. On Friday evening, when the professor returned with his wife from a little walk in the village, he found his parlor in possession of the students, and he had to wait until the presence with his friends. No sooner was a seat than he was again made the victim of another surprise by Bro. D. L. Miller presenting in him, in behalf of the faculty, a set of Emerson's prose works. The professor ceded at once upon the duties of his office as county superintendent, and we heard no more of the presence with his friends. His successor is Prof. W. Lacy, a graduate from the University of Michigan. We expect to introduce him to our readers more fully hereafter.

TWO More Numbers Complete Vol. 7. We Want to Visit You Another Year. Please Invite Us To Do So BY RENEWING AT ONCE. AND ALSO TRY TO INDUCE YOUR NEIGHBOR TO SUBSCRIBE.

NO. 49

A church should be careful of its reputation just as a man is to be watchful of his. So soon as it loses in this respect it ceases to wield its full measure of influence.

Religious Essays.

Notes.—We write now other things than you, thus, what ye read or know, and I trust ye shall acknowledge even to the end.—A. N. B.

A NIGHT WATCH.

Shower the ether twilight sailed
Beyond the purple bars;
And now the lonely hicket holds
Its minor to the stars.

All morn the wood-enclosed shore
No sweet song, no breeze,
No ripple on the gloomy lake,
No murmur in the trees.

For down the red reflected heaven's
Softening atmosphere
Omin drops like fiery darts,
Great Jupiter his spear.

Along the quietude cape
Black cliffs of shadow lie,
The sea once more their untired tops
Against the radiant sky.

Above the quiet leafless boughs
The slow stars drift, and soon,
Rebut the fringe of pines, the east
Will lighten with the dawn.

There rages throughout the universe
A stillness of death;
The world's great heart has ceased to beat,
Which holds its breath.

Soft o'er, where gentle waves lie white,
Waves unto never break,
How fast you close the breakers low,
How noiselessly they turn!

By day, by night, through boundless space,
The unceasing planet rolls,
With all her ocean, lands, and climes,
And all her freight of souls.

I listen till the silence roars:
What is the sound I hear?
The thunder of the perfect heavens,
The crashing of the spheres?

Each moment from my place we speed,
And come to it no more;
Infinitely below us lies,
Infinity before.

Man has no fixed abiding place;
Through pulsing depths we roam;
This native soil, this steadfast earth,
Is but a wandering home.

As evermore the whirling ball
Along its orbit flies,
Still evermore the sun leads on
To yet remoter skies.

Even while I pause to ponder it,
Myself heeding, none heeding,
The orb has sped a thousand leagues
Upon her fearful course.

O voyager on the drifting ship,
Where's thy destined shore?
Eternity behind thee lies,
Eternity before!

—J. T. F. in Youth's Companion.

ON LUKERARNNESS.

SELECTED BY ENDORA B. AUSTIN.

[From a Sermon of A. D. 1790.]

THE Lukewarm are of two sorts. The first will speak against enormities, but plead for little sins—will go to church and sacrament, but also to plays, races and shows; will read the Bible, and also romances and trifling books. They will have family worship, at least on Sundays, but after it unprofitable talk, evil speaking, and worldly conversation. They plead for the church, yet leave it for a card party, a pot companion, or the fire-side. They think they are almost good enough, and they, who aim at being better, are (to be sure) hypocrites. They are under the power of anger, evil desire and anxious care; but suppose all men good, and talk much of being saved by true repentance and doing all they can. They undervalue Christ, eternal morality and good works, and do next to none. They plead for old customs; they will do as their fathers did; though ever so contrary to the Word of God; and whatever hath not custom to plead for it, though ever so much recommended in Scripture, is accounted by them a heresy.

They are greatly afraid of being too good, and making too much ado about their souls and eternity; they will be sober, but not enthusiasts. The Scriptures they quote much, and understand least, are: "Be righteous over much." "God's mercies are over all his works." "There is a time for all things." They call themselves by the name of Christ, but worship him. The second sort of lukewarm persons need all the whole Bible, talk of repentance, faith, and the new birth, commend holiness, plead for religion, use the outward means, and profess to be and to do

more than others. But they yield to carnal passions, self-indulgence, fear of man, dread of reproach and of loss, hatred of the cross, love of ease, and the false pleasures of a vain imagination. These say, do, and really suffer many things; but short of the true change of heart, the one thing needful being still lacking. They are as the foolish virgins, without oil—as the man not having on the wedding garment.

Of these the Lord hath said, he will spew them out of his mouth. But, why so severe a sentence? Because,—

1. Christ will have a man hearty, and true to his principles; he looks for truth in the inward parts. As a consistent character he commended even the unjust steward.

2. Religion admits of no lukewarmness and it is by men of this character, that his name is blasphemed.

3. A bad servant is worse than a cruel neighbor; and a traitor, in the guise of a friend, is more hateful and more dangerous than an open enemy. Judas was more infamous than Pilate.

4. The cold have nothing to trust to, and heretics and publicans enter into the kingdom of heaven, before moral or evangelical Pharisees, who, in different degrees, know their Master's will, and do it not.

They shall be beaten with many stripes." *Burr Oak, Kan.*

WORK OF ELDERS AND DEACONS.

In an organized congregation, where there are elders, bishops and deacons, and also ministers who labor in word and doctrine, who is charged to feed, to overlook, to take care and rule the flock? Secondly, is it binding on the deacons to settle all unpleasant matters that may occur among the members? Has not any member a right to settle any private matter that occurs, without letting it over to go to the deacons?

J. H. R.

1. In a properly organized church, the elders or bishops are the rulers and teachers. See Acts 20: 17, 28; 1. Tim. 3: 2-5; Tit. 1: 9, 11; 1. Pet. 5: 1-4; 1. Tim. 5: 17. It does not follow that they are to do all the teaching themselves, but, being rulers as well as teachers, any others who teach should do so at their suggestion. It is only when a church is not properly organized that it is proper for an evangelist, or minister of the Word outside of the eldership, to take charge of the teaching.

2. It belongs to the elder or bishop to attend to the settlement of difficulties, and to the deacons only when the elders direct them to undertake it, or to assist in the task. As to private matters between different members of the church, the parties should have sense and grace enough to settle them between themselves, without troubling the elders with their private and personal affairs. It is only after they have tried and failed, that they are authorized to call on others. They are then to call in the aid of two or three prudent and golly brethren to help them; and it is only after these have failed that they are allowed to tell it to the church through the elders. See Matt. 18: 15-17.—*Christian Standard.*

BROTHER GARDNER.

As a general thing the colored people have a very apt way of expressing their ideas. The following contains not only a good moral, but much good common sense: "What a gooder dan goodness!" asked Brother Gardner, as he opened the meeting. "It can not only be more comfortable to be good but it can not money in time to deal. When a canber robs a bank of \$30,000, it looks as if we've gettin' ahead powerful fast; but such an act do ease. De first detective who catches him gets \$5,000 for not oberthirkin' him. De second gets \$2,000 playin' kerds with a Chicago gambler. Den he has robbed of \$3,000 in an Omaha boarding-house. Den he invests \$10,000 in mine around Denver, an' an scooped outery other shillin'. Long 'bout dat time he an' rested by de bank, and wote the lawyers down git will be returned bote vaults. What has de robber gained? He do onest with a gambler. He may win \$500 to-night and lose \$700 to-morrow night. One day he may reap it, watch wit two chains de next he may have to pawn his coat for a brandy smock. I has

figgered up a dozen times over, on it allus comes out de same way. De had man may make eighty per cent on his capital for a few short years, but de first thing he knows de skeleton bar of bankruptcy catches him by de front, an' whar an' whar? Be good. Be good, else if you don't make ober fo' per cent at de end. Outside of de money consideration dar am a feedin' down under de vest dat beats a diamond ring all to pieces."—*Sat.*

THE PREPARATION DAY.

BY JOHN HARRINGTON.

THAT this was the day on which Christ was crucified and the day before the Sabbath, is quite plain from the following Scriptures: We will briefly examine the statements of the four evangelists: "Now the next day" (that followed the day of the preparation) "the chief priests and Pharisees came together unto Pilate." Matt. 27: 62. "In the end of the Sabbath, as it began to dawn towards the first day of the week, Mary Magdalene, etc." Matt. 28: 1. "And now, when the evening was come, because it was the preparation, that is, the day before the Sabbath." Mark 15: 42. "And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, etc." And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2. And that day was the preparation and the Sabbath drew on." Luke 23: 54. "Now on the first day of the week, very early in the morning," etc. Luke 24: 1. "And it was the preparation of the Passover, and about the fifth hour." "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day) besought Pilate that their legs might be broken." John 19: 14, 31. The reason that that Sabbath was termed a high day, was that their weekly Sabbath would, every year, turn into their anniversary Easter festive week. Abih was the beginning of months to the Jews in Egypt. On the 14th of this month was their first Sabbath, which was the first day of the Feast, and then every seven days throughout the year. This gave them two annual Sabbaths; one on the fourteenth and one on the twenty-first. This arrangement, of course, brought their regular weekly Sabbath one day early in the seven day annual feast, every year, so every seven days, (if no discrepancy in phase of moon) gave two Sabbaths running together on the first day of the feast, and also two on the last day. It matters not whether it came on the second or third, or any of the seven days, it was termed a high day; hence the preparation of the Passover, was properly for the Sabbath, or this high day. It was not as some suppose, the preparation for the Passover but of the Passover.

John had baptize in the wilderness, and preached the baptism of repentance for the remission of sins. Mark 1: 4. He did not preach baptism for repentance but of the remission of sins. There is not a particle of discrepancy in the statement of the four Evangelists in saying that Christ was crucified on the preparation, the day before the Sabbath; and also when the Sabbath was ended, early in the morning, the beginning of the first day of the week, when Mary Magdalene and those women came to the sepulchre, at the time of his resurrection.

Now, there seems to be a difficulty in the minds of many about the manner of the Jews' computing time. Upon this point I had asked for information through the B. AT W., but receiving no answer, I will now give the following items and points for the general benefit of all.

I can only find about two places in all the Bible that would give an inference that the Jews, in computing time, should begin the day in the evening. One of them you will find in Lev. 23: 32. "From even unto even shall ye celebrate your Sabbath."

The first thing to be observed here, is to learn what Sabbath was referred to. If you will just turn to the Book, you will find the

Lord, in that case commanded the observance of a day of atonement, which was to take place on the tenth day of the seventh month. It was to be an holy convocation. They were to afflict their souls, etc. In the 24th verse we have of trumpets, which was to take place on the first day of this month. In the 34th and 35th verses we have an account of a feast of tabernacles and an holy convocation, to take place on the 15th day. Hence there was a Sabbath on the first, the tenth, and the fifteenth of the seventh month. In the 28th, verse he says, "Besides the Sabbaths of the Lord." Notice, the word "Sabbaths" in the plural. We believe this one, connected with this feast or day of atonement, is the only one that was commanded to be celebrated that way, "from even unto even," at least we feel sure that the one connected with the feast at the time of Christ's resurrection, ended in the morning, and of course began in the morning. In Ex. 12: 18, you will find a similar expression: "In the first month, on the fourth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth at even." That, however, would not prove that the Jews in their manner of computing time, should begin the twenty-four hour day in the evening. If it does, will some one please inform us, when and where this change took place, and those twelve hours dropped, or were lost from, the morning of the creation. "Evening and morning the first day," and "evening and morning the second day," etc. The last feast above referred to, was the Passover feast, and the lamb was to be slain in the evening, and the eating of unleavened bread, this seven-day feast, was also to begin the same evening, and will just count even meals; the last meal in the seven-day feast, was eaten in the evening, which was the last meal in the twenty-four hour day, which began in the morning. Their evening meal was the last meal in their twenty-four hour day, though it was frequently eaten after dark, or after six o'clock. It was by no means the first meal in the twenty-four hour day, which would necessarily be the case, if the day began at six in the evening.

Girard, Ill.

HOW MANY?

BY DELIA E. BOLIN.

DEAR brethren and sisters, how many of us really desire to see Jesus? In these hours of trial and darkness and misunderstandings, have we not almost forgotten to look for him; almost forgotten his loveliness, and sweetness and grace? Have we not forgotten to sit at his feet, and to know the transforming power of his redeeming love?

Do we desire to be transformed into His dear likeness? Are we willing that the "divine man and man divine" shall have unlimited rule over us, soul and body? Do we ignore the sacrifice of Jesus? Have we forgotten Gethsemane and Calvary?

Oh! the bitter agony in the garden! Our sins laid upon Him, the sinless one. Can we remember this and say we love Him and desire to be like Him, and yet revel in carnality and flesh-pleasing?

Let us remember the Pretribulation, the spitings and scoffs and snaiting and reviling and wagging of heads, the mocking crowd of thorns, the ascent of Calvary, the ruthless cross and the bleeding, sinless sacrifice.

Oh! blessed hour of Jesus! Have we any desire to be like thee? With his dying breath He prayed for his enemies, and shall we cherish malice or ill-will towards any?

Shall our lips say that we love Him, and our hearts be sighing for the "flesh-pots of Egypt," the "Golden Wedge" or "Babylonish garments," and hating the Cross and the sacrifice which we must make before we can sit with him and eat and drink, "Be it unto me according to thy Word?"

Oh! let us "kind the sacrifice with cords even unto the horns of the altar." Ps. 118: 27. May God show us light and may we all "see Jesus."

ARE WE TRUE CHRISTIANS?

BY F. ETTER

ture is a hard question to decide. It is to teach each individual to know and not for others to judge not. Every tree is known by its fruit. We are to let our light shine before men, that they may see our good works; and if we are true, we will certainly let our light shine. Our Father knows what we are. There is a great crowd to be truly good Christians. We will have to give ourselves with that heavenly love to God, mindfully to keep His commandments our feet. We will have the power of God that we may be able to stand against the wiles of the devil." Eph. 6: 11. We should be very careful how we speak, for we will have to give an account for every idle word we speak. "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37. Let us ever be as our guard, how we live and act. Sinners are not to be in our list of our actions. We cannot be true, or live as near the Lord as we wish, when we speak so much vanity, for out of the abundance of the heart the mouth speaketh. Often think of this passage of Scripture, and especially that chapter. When we see persons, who profess to be Christians, talking so many idle things, we feel sorry and think they had better not do so. They should let us know and all of His works be the uppermost thoughts of their minds. How can we were God and mannos? It is impossible with us. We cannot expect sinners to come to Christ, if we do not let our light shine, or if we are not by our words. If we are as near the Lord, they will say that we are as good as we are. So let us ever try to live near Christ, that all men can see we are serving the Lord.

Carlsville, Va.

A CHRISTIAN HOME.

BY LOTTIE KETTING.

It is believed that there are few persons who can estimate the influence that is contained in a well-ordered Christian home. I am fearful that there are thousands who have never considered what such a home includes; that influences pervade it, or whence these influences proceed; many consider it merely a place of shelter, and more like something we have made than like something God has made—which last is nearer the truth. But now we will consider more carefully the facts.

We look, then, first at the dwelling itself, within which the Christian home exists, compare with the home of the savage. The home which is respectable and comfortable, makes deep impressions on the mind. Such is indeed the wish of thoughtful men and women. But let us consider for a moment what such a home incloses. A spirit of quietude and peace seems breathed upon it, for the noise of the world is, to a great extent, shut out. We want the spirit of order, neatness and order in the arrangement of the apartment to apartment, such has a story of its own and makes its own appeal. Throughout we recognize the presence and the power of their ideal—the ideas of social life and culture, of religious life and culture. These seem to pervade the place as if blending happily together in natural union. There is no fire, it speaks of pleasures enjoyed together by loving hearts. There is the library upon these shelves are found histories, romances, and many more on the different subjects of knowledge. There are also a few good, choice treatises on religion and morals, adapted to the amusements and instruction of the young. No one can command such treasures as are found within almost every family where Christian instruction has produced industry and temperance. These books in their places—what impression the very sight of them make. It is even so.

Baxter, Doddridge and Bunyan, these living pictures of the past—along with these the living presence of the present. They tell us of the struggles of the people of the world. It is just as if these were looking from the book-case on those who compose the household. What deep impressions do such books diffuse! No

when these books are read from time to time, it is the enjoyment of pleasant conversations with the good people of the world. It does surely happen that in this familiar contact with the intellectual life of such counselors, of so many expounders of the good, those who enjoy such a home become enriched in mind. The reading of a book often induces persons to lead better lives. It induces them to have a desire to live for a good and noble purpose, and by this strong influence, perhaps, its future course of life, its character and ends are determined within, though acting more or less effectually, the influence is there.

But this is not all that includes the Christian home. Parents, children, brothers and sisters live together, secluded from the world. Divine relationship exists between them. Divine presence overshadows the house. The power of the Father is in the family which cannot fail to be felt, and he possesses the character of a Christian man; add then to this the mother's power; unlike, somewhat, in kind, but ever more transforming, because more intimate, the power of the Father. The pious, Christian mother has a wonderful influence for good, so much so that I cannot do it justice. The brother becomes gentle and refined by associating with the sister; and the sister gains courage from her contact with the brother. The father and mother, as well as on each other, the children exert a constant influence. The tastes and habits, the plans and wishes, the whole character and lives of parents, are very commonly modified by the spirit of the group that is growing around them. The group has an extent far greater than they can imagine.

But one song more remains in our observations of the Christian home. On the table lies the Bible, and after day when the day's work is done, that Holy Book is opened and the words of the Father and the Son, the parables, together with the labors of Christ and the Apostles, all these from time to time presented, inscribe lessons on the soul. Then they all kneel around the family altar with humble words of thankfulness in prayer to God for the mercies of the day, and the Father's hand is laid at length upon the forehead of the child, a service attended through a course of years at the altar. It is the highest forces that pervade the Christian home. It crowns and sanctifies the rest, but I am sorry to say that the Christian home is not everywhere so sanctified. Many are living in the world, less and unconcerned in this world as if there were no God to obey and serve; but, brethren and sisters, let us make our homes pleasant and happy, be kind to one another, and seek to be good to all mankind, and we will have a Heaven on earth.

STRANGE.

BY M. S. NEWCOMB.

STRANGE, as it may seem, yet it is a fact, that we, as a people, in any reformatory move, that is spunking generally, are so apt to, and do so frequently, run into extraneous. I was very forcibly reminded of this fact in reading a little notice in the B. at W., in Vol. 7, No. 47, page 5, last column near the bottom of the page, where the writer says: "Under Romishism," which he takes to be, "was banished by death. One could wish that some successful sovereign should arise to do as thoroughly a work for us. It is possible! We will, in our zeal, wish for something that would bring persecution upon the church, and cause, perhaps, almost as great lamentation as in the days of Knebel. I had to think, if such a sovereign should arise, how many, faithful in their consciences, would be slain for their blood; and we, as a people, are loath to our influence to the formation of such a law." For the authorities, in reading that notice, would certainly think such a law would be in harmony with our wishes; while it would be in direct opposition to one of the institutions instituted by Christ himself. Now, while we believe in a reformation, and think it is very much to be desired, we should be prudent enough so as not to become wise above that which is written.

DITTEL AND WU

Our brother, perhaps, slightly overlooked the first part of the item he refers to. The item states that in Greece the vineyards were destroyed. The same was done in China 700 years ago. It is to this part that the wish for a powerful sovereign, we think, more particularly refers. After looking at the item

again, we see that it is rather sweeping in its nature. We, however, gladly welcome corrections of this kind.—En.

THE SAD END

HOMANLY feelings have been aroused in not a few by a distressing incident which has lately come to light. Several weeks ago a Frenchman left the neighborhood of Boston for the woods at the head of Moosehead Lake, Maine. Quite recently the skeleton of a man was found, the body being evidently fast in a bear trap. The remains are apparently those of the missing man. Finally, he came to his death by starvation. It starts the sympathies, because those who hear of the terrible occurrence put themselves in the place of the sufferer. It is suggested that those who are guilty of cruelty to animals, wild or otherwise, put themselves in their places, and not inflict what they may wish on dumb animals than they would wish for a stranger to inflict upon themselves.

THE 23d PSALM.

DAVID here left no sweeter psalm than the twenty-third. It is but a moment's opening of his soul; but, as when walking the Winter street, one sees the door open for some one to enter, and the red light streams a moment forth, and the forms of gay children are turning to greet the comer, and music sounds, though the door shuts and leaves the night black, yet it cannot shut back again all the eye, the ear, the heart, and the imagination have seen. So in this psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world. The twenty-third psalm is the nightingale of the heart. It is small, of a homely feather, sings shyly out of the heart; but it has filled the joy of the whole world with melodious air greater than the heart can conceive. Blessed be the day on which the psalm was born.

WHAT CAUSED THE WAR.

If the following, related by Admiral Ralph Semmes, is to be believed, whiskey was the immediate cause of our late civil war:

"After the election of Lincoln, twelve of the leading men of the South, representing six States, assembled at the St. Charles Hotel, New Orleans, and spent a whole evening of discussion on the question as to what the South ought to do upon the emergency. The result was that a resolution was passed that in one hour and a half eleven of the statesmen were averse to war—one only in favor of it; then, however, whiskey was sent for, and all partook of it quite freely, becoming, before the expiration of the third hour quite inebriated. As the distinguished Southerners remained sober they were the only ones who were not so much intoxicated they were unanimously in favor of war. And it was the opinion of the Admiral that, if whiskey had been left alone that night, the terrible war, which cost the North and South so many millions of dollars and so many precious lives, and would have ended in the South's still having with us, would never have occurred."

THE REVISION

At a reunion given in New York, to the American Revision Committee, some interesting facts were brought out concerning the new version. Within seven months after its publication, nearly three million copies had been sold, not surpassing anything in the history of books. The *Tribune* and the *Times* printed the whole of the New Testament in the Sunday issue of May 22, two days after the publication in New York. The *Tribune* employed for the purpose ninety-two compositors and the work of the book job was completed in twelve hours. The *Times* printed the Gospels, the Acts of the Apostles and the Epistle to the Romans telegraphed from New York. This portion of the New Testament contains about 118,000 words, and constituted many times the largest dispatch ever sent over the telegraph. The new version of the Bible in this version are already in the market. The work on the Old Testament is going steadily on. The whole has been twice revised, and all that now remains is to adjust the differences of rendering between the British and American committees, to reconsider all points of difficulty, and to make the final revision. This work will require from six to nine months.

EDUCATIONAL.

BY G. Z. SHARP.

THE new students are coming in encouragingly. Begun last week with one hundred and forty-one. A number more came this week.

THE improvement in singing during our morning worship and in the literary societies is very gratifying, since the students have been under the efficient training of Mrs. McClure.

Give the Young People a Chance

Activity is one of the characteristics of children. They want to work long before they are qualified, either mentally or physically, but to discourage them, they may drive out forever the desire to be something or to act nobly. Give the little girls needles, thread, cloth and a pair of scissors as soon as they can handle them, encourage their efforts and induce them to think that work is noble. Let the little boys take hold of the plow while you hold the lines and let them do something.

to matter if they spoil a furrow now and then; better spoil a furrow than a boy. If you are a mechanic, buy your boy some tools and set him to work as soon as he can. Give him some money and let him buy some trades things he needs, and when he makes mistakes (and all boys make mistakes) tell them, then correct and advise him, and let him try again. Better make a bad bargain in a trade for a pair of shoes or hat than for a store or a farm. Do not fail to give him the books and papers he needs. Fifty dollars spent for books will do him more good than a gold watch and a fine horse. Above all, encourage him in religion. Let the bible be his best friend. Let him know how important it is for them to be present at family worship as grown up people. Take them along to Sunday school and to church and let them know that they count just as much in making up a congregation as anybody else. Give them a hymn book and let them feel that their aid in singing is appreciated and that they can help others in their worship acceptable. In short give them an interest in everything you value being interested. They must take your place before long.

Does Geology Teach the Development of all Animals
From a Few Simple Forms?

That this question is too deep for us to decide positively, I think most of us are willing to admit, but from the limited knowledge we have been able to obtain, we cannot help but feel that the answer of geology is in favor of the negative. Among all the thirty thousand species of organic bodies that have been dug up from the earth, the difference is just as great as among the living species.

Geology teaches that in all the different ages there were found different animals adapted to each respective age, and that new groups were introduced at once, thus clearly showing their creation instead of their development from some other species. It is a well known fact that two species of batrachians or chelonians have been found as late as the Devonian series, but not one since that formation below, nor a single example of mammals until we rise to the trias. There was a time when organic life first appeared upon the globe, and that there was an indelibly long period when no animals or plants existed, and what then gave the laws of nature the power all at once to start the new creation? We would like to know. Why was not that power given to the Creator or even from eternity, we will not our opinion. But Dr. Stenofer, of Mt. Morris College, has well said that a weak argument in favor of anything is a strong argument against it. Some have tried to convey the ridiculous idea that man is a superior kind of apomoonkey. We think geology teaches that man is no more the descendant of the monkey than I am of a hawk, but the result of a special creation. When the question of the origin of man is raised, the faculties is raised immeasurably above the animals next below in rank, the idea of his gradual evolution from them is absurd. The moral powers of man, which are his noblest distinction, do not exist in all the lower animals. Those who labor so hard to establish the theory of evolution should thank their Creator, as did the Pharisee of our Lord's parable, for not so they claim their origin as we.

BRETHREN AT WORK.

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The date after your name on your paper shows to what time you have paid. However below a receipt and a request for payment. Thus "I Jan. 1888" shows that the paper has been paid up to that time. "I Jan. 1888" shows that the paper has been paid up to that time. If your paper has not been given within two or three weeks from time of payment, notify us at once.

SEND US Your Coupons for 1888, NOW.

CONGRESS was in session last week.

LET not the true children of God be discouraged.

We are not able to comprehend all of God's ways.

Our list at Waterloo, Iowa, is working up quite encouragingly.

Bro. B. F. Britt, of Adams Co., Ill., has been elected to the ministry.

BRETHREN, these fraternal affections may be for the good of the faithful.

Bro. A. B. Snyder reports considerable aliphirism in the vicinity of Cerro Gordo, Ill.

THERE are three ministers attending school at the College this term—Orr, Young and Gish.

TAYLOR made no small amount of trouble in his day, still the Brotherhood lost nothing by him in the long run.

Bro. Sharp preached on the Trinity in the College Chapel, Sunday evening, Dec. 3rd. The room was well filled.

THERE will be quite an amount of travel in the South this Winter. Much of it will be in Florida, the "Italy of America."

THIS world needs more cheerful Christians. Why should not a Christian be cheerful? He certainly ought to enjoy his religion.

From the *Love Star* we learn that Eld. Robert Budget and wife, of Dallas Co., Ia., were at Widdam's Grove a few weeks ago.

Bro. Evans preached in the Silver Creek meeting-house, Dec. 3rd. His theme was "gold, silver, precious stones, wood, hay and stubble."

THE price of the *Microcosm*, in its enlarged form, is \$1.00 per annum. Or, it and B. at W. will be sent to the same address for \$2.25.

TWO Lutheran Observers say that a large proportion of the recent German arrivals here are young men under age who wish to escape military service.

Bro. S. J. Harrison's programme for Dec., is as follows: 8 to 15 Dallas Co., Iowa; 15 to 22 Linn Co., Iowa; 18 to 22 Linn Co., Ia.; 22 to 26 Grant City, Mo.

We are in need of a good pressman. He should also be a skillful compositor and a good engineer. No one but a sober, honest, industrious man need apply.

Bro. C. S. Holsinger's mother, who has spent the Summer with him at his home in Henry Co., Ill., has returned to Pennsylvania in company with J. B. Miller and wife.

WHEN nature makes a long face on a man it is all right. But when the man attempts to put it there himself, it is generally quite evident that he has made a poor fit of it.

We have just made another lot of manuscript tablets, which we send by mail for fifteen cents each. They will be found quite convenient to those who write for the press.

We are always thankful for any good advice that brethren may think proper to send us. We now have before us a lengthy letter full of the spirit of Christ. Such letters do editors good.

BRETHREN M. J. McClure and H. Shomber were preaching at Cerro Gordo, Ill., last week.

A few in a popular New York church was sold lately for \$2,000. Some years ago a pair in one of the oldest Boston churches was sold for \$4,000.

One evening last week the police made a raid on the gambling dens in Chicago, and captured 130 inmates. The affair has made quite a sensation.

JAPAN is continuing its policy of education by a determination to establish primary schools over the whole empire, requiring all children even down to the age of six to attend.

Bro. London West writes that the Love-fests in the Miami Valley are not all over yet. He further adds that he will now be able to write more for the paper than heretofore.

Four Baptist churches in Rhode Island, for a few years ago adopted the practice of open Communion with quite a flourish of trumpets, have renounced the error of their way.

Bro. W. M. Lyon, who is now hard at work in the school-room, in Grant Co., Va., says he expects to write quite frequently for the B. at W. during the Winter. He promises us a good list by the close of the year.

The *Bruderkorb* and BRETHREN AT WORK will be sent to the same address for \$2.30. We insist upon our German Brethren availing themselves of this offer in order to aid the publishers of the *Bruderkorb* as much as possible.

Bro. Jas. R. Gish is again well enough for mission work. Can we not have a few thousand series of meetings this Winter? Let all of our preachers turn missionaries for a few weeks and report the result to us for the encouragement of others.

ALL orders for the Brethren's Almanac have now been filled. If any who have ordered them from this office, fail to receive them, they will inform us immediately. The Almanac was prepared and printed at the Primitive office, and then shipped to us.

LAST Thursday morning the thermometer, in this part of Illinois, dropped down to 18 degrees below zero. It was the first real cold spell of the season here, and was quite general throughout the northern half of the United States. In places considerable snow fell.

The *Missionary Worker* is the title of a new religious monthly that hails from Washington, Kansas, edited by Matthew May Beishman, with L. A. Beishman (his wife) as proprietor. The January No., for 1883, put in a neat pamphlet form, is on our desk.

BRETHREN Jas. R. Gish and C. S. Holsinger closed a series of meetings in the Southern part of Bro. Holsinger's field of labor in Woodford Co., Ill., on Thanksgiving-day with seven additions by baptism. Hundreds of other ministers might do equally well in their home fields.

WHEN ignorance was all but universal in Europe, when kings could not write their names, and many of the clergy could not even read the Bible was unknown, and vice prevailed to an alarming degree. With the revival of letters and education, came forth the Bible to bless the world and ennoble the human mind.

PAUL instructs Timothy to study in order to be approved of God and a workman that needeth not to be ashamed, and who could rightly divide the Word of Truth, 2 Tim: 2:15. Those preachers who are opposed to study, fearing thereby to inhibit human wisdom, and depend on direct inspiration, are not approved of God and cannot divide the Word of God approves of study and attention to reading.

We are always ready to encourage any good work set on foot for the good of humanity. We should never come to do good to the poor and distressed. The Brethren in Indiana seem to be meeting with fair success in their Orphan's Home project, and have purchased a farm of Bro. Jacob F. Miller, in the Fall Creek Church, Henry Co., Ind. Bro. Miller himself donating \$15,000 towards the institution. We like to publish the noble deeds of such open-hearted men.

CLUBBING RATES.—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, \$2.50. B. at W., or *Primitive*, and *Young Disciple*, \$1.85; or the three papers, \$3.00. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

GAULBRIENS are never good workers, and as a rule, good workers do not gamble. If you find a man who gambles at his lot, you may rest assured that he is not the man you want to work for you. We further add that good preachers do not gamble. They do the best they can, and leave the rest in the hands of God.

THROUGHOUT the influence and labors for several years of a single Quaker missionary and his wife, the Modoc Indians, once blood-thirsty, treacherous and degraded, have been transformed into well-mannered and well-dressed people, owning nice farms, and for the most part, members of the Society of Friends.

On the first page of this issue will be found an article on foot-washing that may prove valuable in defending the antiquity of that sacred rite. Those who set aside that institution at the second of numbers will find themselves following directly in the footsteps of Ancient Rome, who thought to change times and laws.

BENEDICT, the Baptist historian, remarks, that, "the more I study the subject, [Baptist Succession], the stronger are my convictions, that if all the facts in the case could be disclosed, a very good succession could be made out." Roy's Baptist Succession, p. 18. A similar opinion was entertained by Darwin respecting Evolution. He was strong in the opinion that if all the links now wanting were disclosed, a very good opinion could be made out. But the missing links are the cause of the trouble. The Evolutionists are busy looking them up, and so are the Baptists, but neither have found them. In the Baptist church the missing links seem to be at the other end.

SOME professing Christians have strange ideas of persecution. Because they cannot do as they please with things belonging to others they count themselves persecuted. They unite with religious bodies having clearly defined principles and regulations, and at the same time know the penalty for violating these principles, yet when they do violate them and are dealt with for it, they count that persecution. Some persons having more zeal than knowledge act very imprudently, and thereby bring upon themselves censure; they call that persecution too. Others preach a doctrine that the members of their church cannot understand, because they cease preaching that doctrine, while a minister in their church. This, too, is called persecution. In short, they call everything persecution that happens to be contrary to their individual way of thinking and acting.

THE SUNDAY VISIT.

We thought we had no meeting in town, Sunday morning, November 3rd, hence concluded to attend services at the Disciple church, a neat brick building in the east end of town. It was our first visit to that church.

The congregation was not large, but very attentive to all that was said. The minister was a young man; we presume he has not been preaching very long, he was, however, very entertaining, and handled his subject understandingly. We saw a few things that may be well to mention;

1. The house was well ventilated so that the people could have a little pure air to breathe, hence there was no sleeping during services.

2. There was an abundance of lamps in the house, so there could be plenty of light during evening services.

3. They supplied all present with singing books before services opened. This is the way to have good singing.

4. They sang tunes that were not only easy to sing, but such as had some life about them.

5. The preacher had a subject and stuck to it. When a preacher will stick to his subject, his subject is sure to stick to him.

6. While preaching, he stood facing the congregation. He did not turn first one side, and then the other, to the congregation as

though he was speaking with his ears instead of his mouth.

7. He made an effort to pronounce his words loud enough, and distinct enough to call all in the house could hear what was said. We see no use in men having an education if it does not teach them how to talk as they ought to.

8. He read his selected Scripture, and then tried to explain it. He did not stand in the pulpit and read an essay to be called a sermon. Why men of culture and education will continue to read their sermons when they know the people do not sanction it, is a mystery to us. If uneducated farmers should write their sermons it would not look so bad, but men of education ought to know better. 9. Occasionally the preacher came to points he did not understand, and had endeavor enough to tell the congregation so. He did not spoil his sermon by trying to explain things he did not seem to understand. He told the plainest parts, and left the rest for wiser heads. 10. When he got through with his subject, he quit.

RUNNING ASHORE.

We should think some of the learned (?) scientists would soon be ready to set anchor somewhere and winter for a season. Science is not only true, into the ground, but is no use of running it into the ground, but breaking it out, or trying to support it by "kir-castles." A few more mistakes, searching for the origin of life outside of a special divine power, may yet cause the masses to conclude that some of the would-be learned stand in need of good sound sense.

Some of that class of skeptics whose idea of science consists in eliminating God from the universe, have proposed to settle the question of the origin of life by a very original hypothesis. Unable to account for its existence on the earth without ascribing to it a Creator, they have waived the difficulty by the conjecture that living beings, or germs of life, were cast upon this planet by meteor which had been hurled from some other planet world which had exploded. Prof. R. A. Proctor, the astronomer, himself not particularly distinguished by his faith, shows that such a hypothesis is absurd, saying, "some one knows of two faces the world would not work, that could cause one to burst into fragments; nor could life survive such a catastrophe, or a passage through the inter-planetary spaces. But how can this new idea help their cause? Where did the life come from to that planet? From another planet, we suppose. Let the origin of life be located anywhere in the universe it must be traced to God, and the infidel may as well admit it first as last and save his credit."

REVISION OF THE MINUTES.

Bro. C. C. Root's article, on page 7 of this issue, expresses the mind of many others in regard to the Revision of the Minutes. Hence we give it room, thinking that others are entitled to their views as well as those who have already written. In connection with it we desire to offer a few remarks.

1. The revision of the Minutes is of considerable importance among our people just now, yet that importance may, in some instances be magnified. The Minutes should be regarded as an aid in church government, and not as a matter of absolute necessity under all circumstances. The age in which we live and our religious training in church matters, have much to do in forming our way of thinking about these things. Let us look upon the Minutes simply as an aid and designed to help us to a better understanding in carrying out the principles enjoined in the Scriptures. Some churches reach these principles, and yet use the Minutes but little, while others make them of great account. 2. In our judgment it would not be profitable for the Committee on Revision to prepare their work and run it through the press suggested, unless they should meet at some point and spend days preparing the matter for that purpose. 3. In the minds of many it would be regarded as quite inexpedient for the Council

to publish the result of their labors here. It shall have been approved by the Annual Meeting.

To bring the work before our various churches, and pass upon it, item by item, will be a long tedious job. This whole matter is, however, submitted to the wisdom of the Committee, which has the power to do as it may think proper, and its conduct is amenable to the A. M. For the information of some, we will state that B. F. Mooney, of Bonusses, Rockingham, Co., Va., is the foreman, or president, of the Revision Committee, and that nothing should be done publicly without his consent. If persons have any suggestions to make, for the Committee to act upon, such suggestions should be submitted to the Foreman. Then it can consult the other members of the Committee.

WIDOWS IN INDIA.

CHRISTIANITY is the women's best friend. It finds her degraded, uneducated, the slave of her passions, with storm and tempest in her little soul, and enjoyment in life. It is the little enlightens her mind, places her by the side of the man, fills her path-way with flowers, and enables her to enjoy the good things of earth. Banish Christianity from the earth, and the following picture of woe where Christianity has no influence, would be the order of the age:

It is estimated that there are 80,000 widows in India under six years of age. Girls are often betrothed as early as three years old, and if the chosen husband dies they can never marry again and are doomed to a miserable lot all through life. The widow, whatever her age must never wear any jewelry, nor dress her hair, never sleep on a bed, not hold but a piece of matting spread on the hard brick floor—and sometimes, in fact, not even that between her and the cold bricks; and, no matter how cold the night may be, she must lie on her back, with her feet to the wall, and her hands to the floor. She must eat but one meal of food a day, and that of the coarsest kind, and once in two weeks she must fast sixty-four hours. Her food must be eaten apart from other women, and she is looked upon as a disgraced, degraded being.

SOME STARTLING FIGURES.

For several years an effort has been made among the Methodists of this country to raise a fund of \$500,000 as a loan fund, to aid in the work of church extension in that direction. The great work is completed and the loan of church extension will now be able to secure the creation of two new churches each week. How would it do for our own people to undertake a work of that kind? We are not as numerous as the Methodists, but in proportion to our numbers we are equally as wealthy. Besides we do not have to pay our ministers for preaching as they do. In Northern Illinois we have near a dozen congregations, which, if they were Methodists, would be expected to pay about \$800,000 each for preaching, but as it is they pay nothing. By being Brethren they save nearly \$100,000. Our expenses in Northern Illinois, for missionary work, is but a little more than \$300,000 a year, while if they were Methodists or Lutherans, we would be expected to raise about \$100,000. Then since it does not cost a cent of our money for jewelry or fine clothing, it is in that way save thousands of dollars that otherwise would be spent if we belonged to other churches. It may be safe to say that we save at least \$200,000,000 by belonging to the church of the Brethren. And what is true of us is equally true of other Districts all over the Brotherhood. There are in Indiana, Ohio, Virginia, Maryland and Pennsylvania twelve Districts as wealthy as the one in Illinois, which altogether spend about \$200,000,000 less for fashionable dressing and religious purposes than is spent by the same number in other denominations. In ten years it amounts to two million dollars. From a financial standpoint it would seem evident that it pays, at least in this world, to be a member of the German Baptist Church. But will it pay in the day of judgment, when we hand in our accounts for a final settlement? Two million

dollars in ten years! Invest the amount at five per cent and the interest alone would build fifty million houses a year. These are startling figures, but they are based upon actual facts.

Would it not be well for our Brotherhood to make some provision for using this vast surplus wealth that our people are yearly accumulating? It seems that just such questions as these ought to come before our Annual Meeting. Some steps ought to be taken to raise a church extension fund to be used in aiding weak congregations in building meeting-houses, and also building up churches in isolated places. More important questions could not come before the A. M. and our District Conferences. What think ye of it, brethren?

THE NOVEMBER METEORS.

The *Scientific American* publishes a very interesting article concerning the mystery of the "falling stars," which in former years have astonished many of our readers who are yet living and remember the circumstance quite well. It may be some satisfaction to those to know that on the 12th, 13th and 14th of November, the earth plowed her way through a swarm of meteoroids known as the November meteor-ones. There was no reason to anticipate any special display at that passage, but everything relating to comets, meteors, and the curious connection existing between them is now specially attractive on account of the interest aroused by the visit of the great comet.

The November meteor-ones is made up of a swarm of meteoroids revolving around the sun in an orbit of great eccentricity, the perihelion resting on the earth's orbit, and the aphelion extending beyond the orbit of Venus. The earth passes through this region resting on her yearly orbit about the 13th of November. The immense width of the swarm may be inferred from the fact that the earth, moving eighteen miles in a second, is three days in passing through it. The earth meets the thickest portion of the swarm, once in thirty-three years and a quarter, and the event is signalized by a dazzling display of shooting stars that ranks among the most awe-inspiring and beautiful celestial phenomena on record. At other times, the earth encounters a portion of the zone either almost destitute of meteors, or where they are sparsely scattered. There cannot be a grand meteoric shower unless the earth and the swarm of it meteors cross at the same time.

It is now clear as day that the November meteors are caused by the earth's encountering a swarm of particles following Temple's comet in its orbit, and completing the circuit in about thirty-three and one quarter years. The comet's tail is actually splitting into meteors that thus far fill but one-fifth of the zone, but will in time be scattered through its whole extent as has already taken place in the August meteors, a much older system, connected with a comet in the same way.

It is therefore easy to see that once in about thirty-three years, the earth and the tail of Temple's comet will meet on the celestial road, and the result will be a rain of Brethren shooting stars falling like snow. Many observers now living will remember the superb meteoric showers of 1833, and 1866—67. By consulting astronomical annals, these showers have been traced back for a thousand years.

The next one may be expected in 1869, and is eagerly anticipated among coming celestial events.

THE PRESIDENT'S MESSAGE.

The President's Message is now before the public. It is a very voluminous document, but concise in its statements. If Congress heeds any of the suggestions which the President makes, we will have a wiser and better nation.

Though our people never take part in the political issues of the day, they are nevertheless thankful for living in a nation where their rights and religious privileges are respected by those in authority, and it may at times be well to speak of the commendable deeds of those who are "God's ministers" to administer the affairs of nations. It would not be possi-

ble to retain the principles of liberty and justice in any nation where laws are not wisely made and prudently administered.

The tone of the document before us is mild, yet vigorous throughout. It proceeds to state our possible relation with other nations, the courteous treatment received from them, yet deprecates the treatment of the Jews in Russia, and prays that the laws of that country may be so modified as to guarantee protection to them.

The President regrets the state of affairs in South America, and states that efforts have been made by this Government to induce Peru, Bolivia and Chili to amicably settle their trouble by arbitration,—the war between them having continued more than three years ago. Speaking of that matter the President thus addresses Congress:

I am unwilling to discuss the only not without availing you of my support of any measures the wisdom of which may depend for the promotion of peace on this continent and throughout the world, and I trust the time is not far when, with the mutual consent of civilized people, all international differences shall be determined without resort to arms by the benignant processes of arbitration.

This is virtually the doctrine of our Brotherhood, and if the popular denominations of the day would come preaching their war sermons, and war doctrine, and preach the doctrine of peace, and advise that all "international differences shall be determined without resort to arms by the benignant processes of arbitration," it will not be long till the civilized nations of earth will find their expensive preparations for war unnecessary. When people of culture can be made to see that the relation of two civilized nations toward each other is similar to the relation that exists between two neighbors of the same community, then will they see the shamefulness and brutality of war.

The Message refers to the growing illiteracy in some parts of our country, and suggests that substantial aid should in some way be rendered to a more general education.

Our Post-Office Department was never in a better condition, and now it is recommended that letter postage be reduced to two cents. "Our Treasury is full and running over. It may please Congress to know what to do with the steadily growing surplus. As a remedy the President recommends a reduction of taxes on domestic articles of common use, but not on distilled liquors. Decided Civil Service improvements and reforms are recommended, which, if put into practice, will do away with much of the perplexities attending appointments by the President. Had these reforms been made years ago, Garfield might have still been living, wisely administering the affairs of our nation.

THE BIBLE.

The Bible is a religious work designed to man and edify the souls of man in all ages of the world. Viewed from this standpoint, it is perfect and complete in all its parts, containing neither too much or too little. The book was never designed to teach men how to farm, how to spell, or even how to speak and write correctly, though its spelling and grammar are faultless. It is not a book of science, though its statements are in perfect harmony with true science. It touches not the movements of the planets, or the principles of philosophy, but leaves them wholly to the skill and research of man. Nor is the Bible the history of the world, yet it contains some of the most valuable history there is in the world.

Its one great aim is religion. It supplies what man most completely. It moulds the spirit of mankind, and cultivates the moral sense of his religious nature, and lifts him higher in the scale of humanity. It permits man to require all the property he may think proper, but requires him to do it honestly, makes a good use of it, and prepare to render an account of his stewardship at the end of his course on earth. It leaves man to make his own living in any way he can, so he does it honestly, and renders justice to all others in their relations to him. It demands that he follow on pursuit not in harmony with the morals and principles laid down in the Scriptures.

The Bible assigns no limits to a man's learn-

ing or acquisition of knowledge. The heavens are spread out above him, and the broad, deep earth beneath his feet. God made them both. Man may study them to his heart's content, yet he must not bury his talents, but use them for the good of humanity. His mission is to do good, and be of some use to the world and his race. There is no limit set to the extent of his deeds. The world and races of mankind are set before him, but in all his efforts he is required to be as wise as a serpent and as harmless as a dove. He must use all the wisdom that is possible for him to command, and at the same be perfectly harmless. The Bible is his compass, his guide; his code of morals, his religious instructor and by it he should walk in all his travels through earth. If he is a husband, it tells him how to treat his wife, how to treat his children, his neighbors and mankind in general. It grants man all the liberty that a good man could ask for. Make it your companion in life, stand by it, and it will stand by you.

INSTALLED.

The Congregationalists in Chicago have had a little trouble. It seems that they invited a Mr. Easrich to be their pastor. He is said to be one of the best Biblical scholars of the West. He is said to have the Scriptures on the end of his tongue, is a very eloquent and gifted speaker, and can read theological discourses in his own language, and in his own tongue. A number of ministers met to install him in his new work, and examine him in theology. He passed a most brilliant examination; but when questioned concerning probation in the future state, he expressed his belief that those who have died in heathen lands, or without enlightenment, would have a chance hereafter. But those, he affirmed, who died under the sound of the Gospel impendent, will have no second chance. A warm dispute arose among the ministers, whose heads kept hot, while the lunch prepared for them was getting cold, until it was at length decided that Mr. Easrich should be installed, sixteen voting for it and eight against it.

THE TRANSIT.

Last Wednesday was not a good day for witnessing the transit of Venus in all parts of the country. The best views were had from the extreme eastern and western parts of the U. S. In the Mississippi Valley it was cloudy most of the time. Good views were had from some parts of the South. At the time of the transit, Venus was 24,000,000 miles from the earth, and 21,000,000 from the sun. The planet is nearly as large as the earth, and being between us and the sun nearly six hours late, no doubt, had its effect upon the atmosphere. The astronomers were unable to discover any moons about her, and but little atmosphere. The different governments of Europe had their astronomers stationed in various parts of the United States, taking observations. The full details of these observations will not be reported much short of two years.

TROUBLE IN CAMP.

The Chicago Tribune says there is trouble among the Seventh-day Adventists. The sect has its headquarters at Battle Creek, Mich., where they have an extensive publishing establishment, a noted sanitarium, a college, and other institutions incident to the headquarters of that religious body. Recently the college was closed, and it now turns out that grave dissensions have sprung up which threaten serious consequences. The widow of the late Elder White, the acknowledged leader of the denomination, and herself very prominent in the leadership, also declares that she has recently had a vision wherein it is revealed to her that the Bible is the only true religion, and that the *Review and Herald*, and Maj. William C. Gage, manager of the *Review*, are guilty of worldliness, and consequently improper persons for their responsible positions. The matter is stirring up great feeling in the large community of Adventists located in Battle Creek.

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

more people now, reading and searching the Scriptures in this neighborhood, where the meeting was held, than there have been for

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NO. 50.

The dress of the children of the Great
King should be plain, neat, clean, convenient.

The dress of the children of the Great King should be plain, neat, clean, convenient, comfortable and as healthful as possible. It is a terrible shame for them to dress in careless, slovenly, awkward or immodest way, and it cannot be done that way to the honor and glory of God, nor to the credit of his people. It therefore becomes the members of his royal family to see that the new-born babes are early taught by the example and precept of the older ones, how not to bring reproach upon the family by extravagance and vain display upon the one side, nor by slovenly carelessness on the other, but to dress as we also should do everything else,—to the glory of God.

BY DANIEL VANIMAN.

to rise in work-house many inquiries about dress. In new sections the plain appearance of the workers raised this question. Often have I been asked, does the New Testament teach a particular cut of dress? I invariably answer no. It is a fact that in the teachings of Jesus not one sentence can be found telling his followers *how* to dress; and the little that is said by his apostles, is said almost exclusively to women, requiring them to "adorn themselves in modest apparel with shamefastness and sobriety: not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "This Scripture, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31, applies to everything that we do by the Christian, dress included, but does not describe any form of dress. Neither can any passage be found in the New Testament that does. Yet if some extremist should procure and wear a coat, woven from the top throughout and claim that the form required if, he would have the force of Christ's example for it, which would be just that much more than can be found in the New Testament, in favor of any other form for dress, and, while wearing that form, no man could convict him of violating the Scripture in dress.

Why then to the Brethren, Monastics, Quakers and others, advocates their peculiar cut of dress? Answer—Because of its common sense, practicality, and its maintenance of the uniformity of the members of the army; and as a help in maintaining the principles of plainness or modesty required in the Scriptures; it being natural for us to copy most after those we love most. In the proportion that we love the Brethren more than the world, do we desire to appear like them, and all having the same form, exhibits that spirit of oneness which is so commendable in the children of God, and prevents us as the worldly smugness of being frequently perplexed as to the means with which to gratify the demands of style. To dress plainly, modestly and to the glory of God, as the Scriptures require,—prohibits extravagance and superfluity on the one hand and a careless, awkward or slovenly appearance on the other.

Paul claimed that he and his colleagues were only servants and stewards of the mysteries of God. I Cor. 4: 1. He also insisted that as such they must be faithful. But he was not to feel any distinction from those who were to be leaders of parties. The leaders had no idea of being servants, but rather of being rulers. Like Milton's Satan, "he would rather reign in hell than serve in heaven". Paul did not directly accuse the brethren of following this, but in a *figure* transferred them to himself and Apollos for their sakes. I Cor. 4: 6. Paul, Peter and Apollos were men of God, of faith, and possessed of the Spirit. But even with all these gifts they must not become leaders of parties. How much greater this, was the wrong in being on the cause of Christ, by ranging themselves on the side of one or the other, sought only pre-eminence, and who thought the household, and reduced them to that low degree of spiritual life that Paul could not write to them as spiritual. Paul simply transfers the case to himself and Apollos in order to show the great sin of schism and party.

ARE you seeking some mountain peak where you may rise to noble endeavor? Some lofty height of activity? O, learn that every service is worthy that is rendered to humanity. The race may be in ruins, but it is not. Our work to rely the foundation, reset the fallen columns and dedicate the Temple of Humanity anew. It is a great thing to learn how and when we may perform noble acts. We should not wait for pilgrim staff and sunshade, to go in quest of hallowed shrines worthy of our sacrifices. Let our offering be made here and now. The love of our fellow-men sanctifies every place and spiritualizes every deed; it is the most acceptable gift which we can bestow on mankind, and the one which brings us into the most extensive sphere of action.

He that hath knowledge spareth his words. ¶ the other. ¶ D³ Now is the time to renew. ¶ U

Religious Essays.

Many—We write on other things only, but we write on what we feel and acknowledge; and I trust no small acknowledgment even to the end—(See 1:13.)

GONE-LOST.

By D. D. THOMAS.

God keeps his record up in heaven,
And sits upon the throne,
When idle moments go, he writes,
"Another moment gone."

When heavy is the burden borne,
By him, a weary one,
Thus collect art, "When he writes,
"Another Jew gone!"

And angels are all each golden gem,
A kinder's gentle dove,
Then why should our Maker write,
"Another Jew gone?"

Is lacking or the lives we live,
Or their days now here,
How many pages written this,
"Another Jew gone?"

In the coming-up the jewels bright,
In the moments bright,
How little we can see,
To take with us to Heaven.

PROTRACTED MEETINGS.

By JOHN ZUCK.

In this paper I do not intend to discuss the utility of series of meetings among the Brethren, but simply offer a few suggestions upon the order and management of such meetings. These suggestions are the natural outgrowth of observations made in my quite limited experience among the churches.

A church concludes that lukewarmness is felt, perhaps growing from neglect, and they feel that something ought to be done. They accordingly send for some preacher, or preachers, to work up the good cause in their midst. Now, this is more than most of our poor preachers can do in the time usually allotted to us—eight or ten days. There may be many reasons for this, and they may vary according to circumstances and surroundings, and I will leave the reader to figure some of them out by the suggestions that I now offer:

1. Don't undertake to hold a meeting before you are ready; but select a suitable time or season when all can unite and a good attendance may be secured.

2. Give your arrangements ahead so that the laity will all know it, and have their arrangements to the meetings to assist as well as to enjoy them.

3. Keep telling your children about these meetings and every arrangement for them to attend, and encourage them to strict attendance in the Word preached as well as their obedience to God, thereby securing a deep interest of them in the meetings.

4. Keep announcing this intended meeting at your various appointments, previous to the meeting, so that your neighbors and friends may know of it and make their arrangements to come; urge, entreat, and encourage them to come, tell them you expect a good time, a happy refreshing, and have them understand that when they do come that they are very welcome, that it is their meeting as well as ours.

5. See that arrangements are made to have the house clean, that the fires (if in Winter) be made comfortable, as it is but little use to preach to a congregation shivering with cold or melting with heat; as the devil is sure to work up mismanagement to his advantage to choke and destroy the Word. Again, see that the lungs are well-trimmed and bright, good light is essential to good meetings—the minister should be able to catch the hearer's eye as well as to reach his heart through his ear, then, too, it greatly promotes good attendance and order, and enables all to assist in singing.

6. Be on time, or what is better, perhaps, be there fifteen or twenty minutes before the appointed time, especially if the meeting be in the country, so that you can warn, if cold, or cool off, if warm, and see that, by all means, you do not attract attention or annoy your self or others by tardiness. Then again, if you are there in time, you can assist in singing some of the beautiful songs of Zion before general services, which greatly prepare the preacher and hearer for a profitable waiting upon the Lord. Brethren and sisters, sing at your meetings, all sing; get your

children books and have them sing; lead your friend or neighbor your book and you sing with your brother—or, what would be better, get a number of Hymnals just to accommodate your friends, by all means have them sing; sing with the spirit and with the understanding; and the Lord will bless you. Often has good singing been the means of drawing forth from my heart the purest and best thoughts of my mind, thus preparing the mind to preach and hear the Word.

Now, dear Brethren, I have only suggested a few thoughts, which have been called forth by a very limited experience, and I do hope that some of our clergy and lay brethren of the Cross will promptly take up this subject and handle it without shunning to declare my needful thing, as I think it of great importance to the success of our labors in preaching the Word, in building up our beloved Zion, and converting sinners to God.

There is much that might be added with reference to the minister's preparation for the work; the condition of the spiritual atmosphere of the church preparatory to, and in those meetings; and too often is the minister looked up to, to do a great work under almost every possible disadvantage to gain the ear for which he was called. He is fed with the richest dainties earth affords, until he is tempted to eat too much. He is taken from house to house, and must talk the whole five-long day, upon all the topics of the domestic and political, with a very small percent of religion mixed in. Finally he is taken by kind hearts five or six miles after meeting to their pleasant home. They love him, have him eat again before they retire, talk to him till way into the night, then give him the best bed in some well-furnished but distant room in the house, and by his intended kindness, some of the brightest and ablest ministers of the church have had their health ruined and their labors greatly dwarfed, and both church and minister discredited in the result of their efforts.

Clarence, Ia.

JESUS WEPT.

By LOTTIE BETTING.

When Christ was on earth, He attended marriage feasts, would make long journeys from one city to another, and much of his time was spent in the country with the most humble people. We can learn a lesson from this. That He who is the author of all the works of our daily life, and let it be our earnest desire and prayer that he will be with us in all our troubles and joys, at home and abroad. In this case we find Him in the house of mourning. There is no place in which he will more surely be found. He weeps those that weep. "Jesus wept." This is the first of a series of verses by themselves; the shortest verse in the Bible—only two words, yet there is a vast amount of meaning in these two words. Jesus wept because he was grieved. He loved Martha, Mary, and Lazarus; he was well acquainted with them; their house was his home; and they were his best friends. He felt the loss of Lazarus, and he did not consider it wrong to weep. "For he wept." Then we may weep when we are grieved. Grief is not wrong, and tears are not sin, we may weep for a personal grief, for Jesus wept. He wept in sympathy. He loved the sisters, and he loved their brother, and found them in sorrow. Each showed their sorrow, and both were sad with our thought, for both expressed themselves in the same way. "The Lord himself had been here, my brother had died." It was indeed a sorrowful time. The sisters wept, the Jews who came with them wept, and Jesus saw them weep, and it caused him to grieve in spirit, and he was troubled. He desired to see the place where they laid him, then, too, it greatly promotes good attendance and order, and enables all to assist in singing.

But he is gone where there is no sorrow. He weeps no more. But he still cares for us in all our sorrows. His pity and love is as tender as ever. Let this be a consolation to us. There is yet something else I want to notice. He wept in the prospect of resurrection. He said, "I am the resurrection and the life." Lazarus, come forth.

We can learn two important lessons from this. First, when death has come about the departed, a looking forward to the rising again; and, to apply the lesson more wisely, Christian hope in any trouble will not quite stop our tears. When nature will not be de-

nied, and our tears will flow, we need not blame ourselves, as if there were no faith in us. There is more faith in gentle sorrow than in clamorous. But all our sorrow should be of a Christian sort, and our thoughts should be of Jesus and the resurrection and full of faith. "For the brother shall rise again." Thus did Jesus comfort the sisters, and again, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me shall never die." They who have died in the Lord have fallen asleep in Jesus. They are gone before. They will rise again in God's good time. Ought this not to be a consolation to us? Brethren and sisters, let us take courage, be faithful. Let us serve God with our whole heart and soul. Tears and sorrow are only for this world, and if we are faithful, Christ will wipe all tears from our eyes when we arrive in that upper and better sanctuary.

THE GREAT CITY.

By M. MYERS.

"The great city was divided into three parts."—Rev. 18: 21.

When the revelation of Jesus Christ was signified unto John, it was said to him that he should write the things which he had seen, and the things which are, and the things which shall be hereafter. The language at the head of this article was embraced among the things yet in the future at the time of John's writing. The present, and was prophetic in its nature and history. Almost the whole book is prophetic, and we are forbidden to add unto, or diminish therefrom. Much of the prophecy therein has been fulfilled, while some will be fulfilled in the near future.

"It is done," uttered a great voice out of the temple of Heaven from the throne, when the seventh angel poured out his vial into the air. We have not space to detail all the incidents connected with the pouring out of the vial of the wrath of God of the seventh angel, hence, we proceed to the text.

The city referred to is not such as is inhabited by a mixed multitude, or built by men of the world; but it is the building or city of the living God; the church on earth, of the firstborn who are written in a book; that in these latter days are keeping the commandments of God, and have the testimony of Jesus Christ as first delivered unto the Saints, and observed in the beginning of the Christian era.

The great city of "Mystery Babylon," or the false church, is represented by a woman upon a scarlet-colored cloud, full of names of blasphemy, having seven hills and ten horns. "And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Behold her to-day; arrayed in the same manner. She gives no heed to the words and commands of Jesus, who she loves him not, neither is she willing to suffer shame for his sake, but is carried away by the things of the world, worshipping at the foot-stool of the mammon of iniquity; dwelling far in the wilderness of sin, disobedience and the pollution of her own fornication.

The great city of our God, or the true church of Jesus Christ, is represented by a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Note the great difference; this woman, city or church, is clothed with the light of the word of the sun of righteousness. (See Ps. 84: 11.) The moon (or world) is under her feet. She stands united with her brethren in the Gospel, and the revelation of God which came down from heaven, and a crown of the doctrine of the twelve Apostles of the Lamb adorns her brow. She is the light of the world, the city set upon a hill that cannot be hid. This city may be lightly esteemed on earth, especially by men of the world, but in heaven it is held in high respect and termed the Great City, as it is full of panoramic view, John saw it divided into three parts. Then, far in the future, but now fulfilled before our eyes in the German Baptist church, the true church of Jesus Christ on earth, exemplifying by Christian walk and conduct the characteristics of Christ who dwelt on earth, and of the heart. But the church designating men from the world, who are divided into three parts, the middle, the old, the old, the old, or conservative brethren being the main body of the church, standing on the

platform of faith or Gospel foundation, carried by our fathers, and the primitive Christians immediately following Christ and the Apostles. The first division from the true body of the church is by some termed the Old Order brethren, who, on account of some trivial affairs, formed a party of their own, of the church, separating themselves therefrom from without any scriptural reason or pretense, whatever, further than their peculiar opinions of the Scriptures; thus going back to the true faith of Christ and his Apostles. Another division, termed the progressive element, taking issue in its organization the fragment of the former departures from the true faith, which now constitutes the third party, under the pretense of reform, has gone back to the weak and beguiling notions of the world; permitting things with its organization that are forbidden in the Word of God, and indulged in by "Mystery Babylon," the great city of the abominations of the earth. Therefore, let him that thinketh himself a Christian, take heed, lest he fall. Here is the great city, or church of God on earth, divided into three parts, as foretold by the spirit unto John on the Isle of Patmos, as fulfilled to the very letter. It may be asked, have not other denominations been divided into three parts? Why not call them, or at least one of them, the Great City? Simply because they do not come up to the Gospel standard, or fill the measure according to the measuring reed. Rev. 11: 1, or in other words, do not keep the commandments of God as laid down by the Savior in the new Covenant. He that loveth me, keepeth my commandments. Search the history of the church of our God for three centuries after Christ and the Apostles; then visit the churches of the present day and you will find the same characteristics of the ancient church prevailing also in the German Baptist Church. Among these are faith, repentance, believers' baptism by true immersion, feet washing, the Lord's Supper or feast of charity, kiss of charity, the Communion of the bread and wine, non-resistance, non-swearing, non-conformity to the world, together with many other peculiarities, prominent features of our people's faith, among other people on earth. The progressive church is not that of modern Christianity, but that of the Apostolic church. Rejoice as that she is divided. For the cities (or churches) of the nations shall be the next, then great Babylon shall come in its ruin, and the church of God, to give unto her the cup of the wine of her wrath, as she hath given to the nations. "Come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues," for in one hour she is made desolate. When she shall fall, a rise no more, then "Rejoice over her, ye heaven and ye holy apostles and prophets for the Lord hath avenged you on her." Next, "Every island and mountain of the mountains shall pass away, Satan shall be bound and the ewing of peace shall begin when, "They shall not hurt nor destroy in all my holy mountains for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

LOYALTY TO GOD.

By C. B. BALSBAUGH.

To B. R. R. Spachi, of Dunbirk, Ohio:

Your fraternal missive of Aug. 30th, reached me daily. I thought of you often within a fortnight, and intended to write you on the 21st of Aug., as I on that day partook at noon of the last apples you sent me last Autumn. I heartily thank you and other saints of Dunbirk for the exceeding kindness to send me the matter of fruit, and your expressions of brotherly love. With all my heart I hail God for the bond of the cross, and the sweet fruit of sacrifice that grows on the summit of Golgotha. "God so loved the world." So let the Cross testify to the height and depth and intensity and glory and majesty of this love of God for mankind, and let the world be the ground of our hope, but the basis of our life. "By this shall all men know that ye are my disciples, if ye have love one to another." And this is the form of God's love, that He died for his enemies. And this is the motto of ours, that "we lay down our lives for our brethren," and "we love our enemies." Without love we are more than "sound brass, or tinkling cymbals." He that cannot

BRETHREN AT WORK.

Published Weekly.

R. H. MILLER, JOSEPH AMICK, Editors.

J. M. Moore, Jr., Office Editor.

SPECIAL CONTRIBUTORS.

Each City. A. W. Ross, D. E. Brubaker, John Jones, A. S. Miller, J. A. Bousheller, Daniel Wagner, C. H. Buchanan, J. W. Buchanan, D. S. Story, S. T. Bowman.

YOUR PAPER.

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SEND US YOUR COMPASS FOR 1883, NOW

Bro. John Vise has returned from Kansas to his home in Bond Co., Ill.

Bro. John Chingmuth, of Adams Co., Ill., has been ordained to the eldership.

The Brethren held a series of meetings at Elmhurst, Pa. There were three additions.

Those who order Manuscript Tablets from us now, will find rather "extra" paper in them. Price, 15cts.

Bro. H. W. Strickler, of Lorraine, Ill., is now preaching at Pleasant Hill Church, Macomb Co., Ill.

Do not send us Canada or any kind of foreign stamps. They can neither be sold or used in this country.

Our authorities have been laboring to secure a strict observance of the Sabbath law in the City of New York.

Bro. Jacob Appian writes that the church at McQuae, Kan., is in love and union. One was recently added by confession.

The price of the *Microcosm*, in its enlarged form, is \$1.00 per annum. Or, it and B. at W., will be sent to the same address for \$2.25.

In the closing part of this article, this week, Bro. Enoch Ely gives some good advice to members who fail to find their places in the church.

The *Primitive* publishes a plea for assistance to the "Old Hope Meeting-house," Pa. The Huntington church donated \$25.00.

MARRIAGE, by Eld. J. Amick, Mr. Edward C. Butterbaugh and Miss Mary E. Bopp, Dec. 14th, at the residence of the bride's parents in Ogde Co., Ill.

STUCK printing the inside pages of this issue, we learn that Sister Florence Kelsch's father died shortly after she reached her home in Waterloo.

The Free Methodists have decided against steps on their meeting-houses. They too, are learning that the way of popular religion is not the Bible.

Bro. Geo. W. Cripp, of Indiana, promises to let us hear from him quite frequently. He is this winter, as usual, spending much of his time in the mission field.

A SUSSEX liquor law, passed by the authorities of Wayland, Conn., provides that one of the head officials shall, on Saturday nights, send the doors of all saloons.

CORNELL University finds that an estate bequeathed to its library, and which was supposed to be of only moderate value, is worth one \$200,000 in cash, as it was invested in Wisconsin pine lands.

We are prepared to fill orders for any book, or publication of that kind in the market, at publishers' regular retail prices. When ordering books from us, give the name of the author and publisher if they are known.

ORDERS for hymn-books and Tune Books should be sent to this office, and not to the Western Book Exchange. See our notice on p. 115-116 in the 6th page of this issue. We are prepared to fill orders for all the books advertised on this page.

Bro. H. C. Early, of Barron Ridge, Va., writes that the church at that place had arranged to commence a series of meetings the 16th of this month.

The Brethren at Nora, Ill., expect to commence a series of meetings, Dec. 25th, to continue over New Year. Bro. J. G. Royer, Professor of the Monticello High School, Ind., is to be with them during that time. Others are also invited.

Some ministers receive two or more reports of the same meeting, written by different persons. We frequently publish but one of them, usually selecting the one that reaches us first. We mention this that the others may know why their articles do not appear.

The church at Blue Ridge, Champaign Co., Ill., had a profitable Thanksgiving day of it. Bro. Barnhart presided a Thanksgiving service. The church took up a collection for the Orphan's Home, and then concluded to make an effort to build a meeting-house next Summer.

The editors of the *Primitive* must either get up very late in the morning, or else there is a wide-awake class of people around Huntington, for recently a man called at the editor's house and asked him up to subscribe for the paper. That is laudable for the subscriber, but does not speak so well for the editor.

This is the last issue of the B. at W. for this year. Our next issue will be No. 1 of the next volume, dated January 2nd, 1883. We will try and have it reach our readers shortly before New Year's. It will be mailed to all our old subscribers, with the hope that all who have not yet renewed will do so at once.

WALRESEN AND EDUCATION. — In 1229 they had spread themselves through all Italy. They had ten schools in Valenciennes, and they sent money for all parts of their school in Lombardy for the maintenance and support of said schools. Ponia's History, page 117. So we see that these ancient witnesses for Christ maintained schools among them.

There has just been organized in Lancaster, a mining company known as the "Lancaster Consolidated Mining Co." with a mining capital stock of \$50,000.00. The company will operate in Claiborne county, Colorado. We are personally acquainted with all of the officers, and most of the directors, and know them to be men of good business standing and qualities.

The Standard editor says that "fast-watching and the holy kiss were never the practices of their churches," and in the same paper he asserts in his reply to an advocate of sprinkling, "We believe in rendering obedience to positive laws by doing just what is commanded." Now, as both fast-watching and the holy kiss are commanded, what application can the Standard offer for those churches?

SOME of the memorials sent us for publication are condensed, and published as obituaries. As a rule we do not publish memorials, if we do, we would get enough to fill one-half of the paper. It is best for our friends to be contented with a neatly prepared obituary notice. Persons widely known should receive a more extended notice, for the benefit of those who may have known them.

Dr. Paspati, the leading archeologist of Constantinople, and a great authority in modern Greek, states that the fact that not a single writer of the period when the New Testament was compiled, wrote in classical Greek, the sacred writers wrote in the ordinary colloquial Greek, which has been substantially retained till now. "The common people heard" the Master and his disciples "gladly."

We are asked to explain the difference between a Unitarian and a Trinitarian. A Trinitarian is one who believes in the doctrine of three persons, or persons, in one Godhead, so that all the three are one God in substance, but three persons in individuality. A Unitarian is one who denies the doctrine of the Trinity, claiming that God exists only in one person. These terms are thus defined by Webster. We do not do our people, hold to the Trinitarian doctrine, believing that in the Godhead there are three persons: the Father, Son and Holy Spirit.

The prayer-meeting, last Thursday evening, was a refreshing season indeed. The subject was, "He calleth them." Teaching and affectionate appeals were made to the sinner. The meeting was led by sister Steers.

TRUTHFULNESS, (Vol. I, chap. 18, page 100) "What prayer is except it divorced from the holy kiss?" It is the seal of prayer, and the token of peace. So it seems that this old father not only advocated true immersion, but the holy kiss of peace after prayer. Orchard claims him for a good Baptist; so he was, but more like the German Baptists, than those whom Orchard represents.

THIRTY-two years ago, a woman stole two caps from a Buffalo merchants' store. Later the successor of that merchant received \$10 in payment for the goods. The thief had for her dying bed repented and confessed her transgression, and caused the money to be sent with the hope that the same merchant might be alive. His successors hunted him up, gave him the \$10, and thus set at ease a woman's spirit that had long grieved and worried over an affair of such trivial financial importance.

MEETING-HOUSES should have about them all the conveniences that the congregation is prepared to pay for, but extravagance and display, which is intended alone for the lust of the eye and the pride of life, should be strictly avoided. Spending the Lord's money for fancy decorating a meeting-house, is worse than waste. Solomon's temple is no excuse for a gilded meeting-house. The same manner of reasoning would justify war, for the Lord one time permitted that too, but now he requires men everywhere to repent and depart from these evils.

NEVER write a letter or card without giving your post-office. It makes no difference how well you are known. The other day we received a letter headed "At Home," giving neither post-office, county or State. A good husband will have the post-office on the outside of the envelope was plain enough to be read, or else the writer could not have received what he ordered. Hundreds of persons writing to this office often fail to give their address. Of course they think we ought to know the address of everybody, but it so happens that we do not. Please remember this.

Bro. Evans' pamphlet, entitled, "The Kingdom of God, its origin and duration," is on our desk. It contains 24 well-printed pages, and is a most valuable pamphlet. Price, 10cts; 3 copies, 25cts. Copies, 50cts, can be ordered from this office. The composition was done by Bro. D. L. Miller, secretary of the Mt. Morris college, who says that the pamphlet contains some of the strongest points against voting that he has yet read. The main body of the work, however, is devoted to the Kingdom of God. We think the reader will find the work at least entertaining and also profitable.

WHEN Moses' face shone, it seems that he did not know it. He was not aware of it. Would it not be well for us all, even if we have talents, that we should be so shy of them, that we forget ourselves as to be unaware of what gifts or graces we may possess? After all, are we not unprofitable servants? What have we that we have not received? Let us all say, "I am not all God desires me to be, nor all that we ourselves desire, but one thing we may all say. By the grace of God I will not let what I possess, but the assurance of the dead, the rejoicing with Christ, and the habitation in eternal mansions constitute the one hope of the saints." — *Missionary Worker*.

We are in receipt of a pamphlet entitled, "Some questions and answers about 'Christian giving.'" We believe it will do us much good to read this pamphlet. It will be sent free to any person who will carefully distribute them among the churches. We suggest that each of our ministers order copies to distribute among the members. Then let each minister preach a sermon from this text: "But this I say, that he who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully. Every man according as he sows in his heart, so he will also reap, or accordingly: For God loveth a cheerful giver." — *Gal. 6, 7*.

After reading the pamphlet you will see the force of this text. Though the pamphlet is free, still we suggest that those ordering will send something to pay for it. Address, Layman, 630 WURTON AVE., CHICAGO, ILL.

CLUBBING RATES.—THE BRETHREN AT WORK and *Primitive Christian*, to the same address, \$2.50. B. at W. or *Primitive*, and *Young People's Herald*, \$1.85, or the three papers, \$3.00. To get the benefit of these clubbing rates all the papers should be ordered from the same office.

WHEN an elder thinks we may have steps on our meeting-houses, organs and choirs in our churches, build tall and tall houses of worship, and should close our meeting by pronouncing the benedictions over the congregation, as it is done by the popular denominations of the day, we begin to conclude that he is teaching and endorsing the way of popular religion about as fully as it is done in the fashionable denominations of the day.

It is claimed that when Peter and Paul commanded all the brethren to salute one another with a holy kiss, they did so on the grounds that it was the usual mode of salutation then in use. And as the custom has changed, so we may change our mode of salutation. Those who claim this, might as well allege that immersion was practiced in Apostolic days because it was then so customary to bathe, but immersion was but little, especially in Winter, that another method will suffice. This was the argument of Dean Stanley, who frankly admitted the three immersions based on antiquity, but alleged the primitive custom of bathing as giving rise to the practice.

ELDERS VISITING THE MEMBERS.

We are confident that among our people the elders of the church do not visit the members as families who they ought to. Perhaps there are families who do not receive a visit from the elder once in five years, and others where he is never seen. As elders we have all neglected our duty in this respect, and the facts against us are so well sustained that there is no use trying to deny or evade them. There are some families that we visit quite frequently, and are personally acquainted with every member of the family, while others, just as good by nature and practice, are wholly neglected.

When these neglected families do something that is wrong, how prompt we are to send them a visit, not to admonish them, but to cite them to the next council to make satisfaction to the "church." Is it any wonder that they should occasionally go astray when there is no one to visit and look after them? What would the most of us do were we left unvisited, and unacquainted as many families are to-day? Brethren, there is utterly a fault here and we ought to seek to correct it.

Officials ought to visit the members far more than they do. They ought to look for better times with the members and their families, especially if they are a little weak in the faith and exposed to temptations and adverse circumstances. The best of people need encouragement, and ought to have the assistance of those prepared to give it. You may not be able to talk much; your conversation may not be very instructive, but your presence will be greatly appreciated. Turn over a new leaf, and see how many neglected families you can visit the coming year.

The elder is called a "shepherd," a "house-keeper," and an "overseer." The church is compared to a "flock," and must be cared for as a shepherd careth for his sheep. It is his duty to feed the sheep, to guard them against enemies and see that none stray from the flock. The church is also compared to a "house," and he is looked after and kept in order, as a woman, so to her husband, is father to his family. The church is a body of men and women engaged in the Lord's work, hence the necessity of an overseer to take a general superintendence of the work, in order to insure general harmony.

It must be evident to any one that these various duties cannot be performed by an elder who does not visit his flock, and makes no efforts to inquire into the wants of different members. How can a shepherd see after his sheep properly, and dictate the nourishment each one needs, when he does not see them once in five years, only as he meets them incidentally? How could a housekeeper keep her house in order if she did not occa-

visit all parts of it, and become familiar with the wants of each department? To consider these visits a necessity. They avoid coldness upon the part of many who prompt the members to attend the regular meetings more punctually. They give the elder a better insight into the condition and wants of his flock; enable him to adapt his sermons and religious services more to the needs of the congregation. If elders would visit the members more fully, they would more freely on religious topics, they would find it far less difficult to get the church in order. It is the want of personal acquaintance between the lay and the pastor that gives rise to many serious and troublesome.

When when elders do go on these visits, they should leave much of their "authority" at home. Go as a kind obliging father, or a beloved friend, in whom every member of the family may have confidence. The paragon may have their hearts burdened with sin and seek your council for relief. As a kind obliging father, be ready to lend all able assistance in the kindest, possible manner. Remember, that when the Lord sends you out to feed his sheep and lambs, he did not authorize him to go from house to house to help the erring ones. The apostles went from house to house to break bread, but not to help, and hurt people's feelings. If aid and assistance are needed, do it in the kindest manner possible, and in a way that will not be unnecessary offense.

They elders will not visit those who do not fully in sympathy with some parts of our faith and practice. They will speak to them when an occasion presents itself, but do not feel inclined to seek their opinions. In our present this is all wrong. These are the members they ought to visit. Perhaps the most visits and conversations would result more of the opposition.

But, says one, "how are our elders to visit their families, and visit the members they ought to?" That is just where the difficulty comes in. Perhaps some of our elders can suggest valuable improvements in some parts of our church work in this direction. We all believe that an elder should visit the members of his flock; it is generally when that we have all neglected our duty in respect, and now who can give the remedy?

THE STEEPLE AGAIN.

WEARING of steeples on meeting-houses, an old saying: "Where is the sin of having anything on church houses that will distinguish them from other edifices." The editor is not reason that when talking of the uniformity as a means of distinguishing them from other people. He opposes dress uniformly because he can find no "thus saith the Lord" for it, yet can take in a whole steeple and bell and all, without even so much as a word of authority from the Bible. We are tired of opposing the thing without a good reason. We regard it as a waste of the Lord's money. Is that not a good reason? It is a waste of time and money. Were taken for popularity, steeples would be unknown. Then they are of no use beneath the steeple in this or any other age. Better take the money and use it for some good purpose. Simply because other evils are tolerated is no proof that steeples are right, for "two wrongs do not make one right." A plain people ought to have a plain meeting-house.

THE CORRECTION.

SEVERAL weeks ago the *Christian Standard* published an article censuring and making fun of the Brethren for some of their customs and peculiar practices. We are not personally acquainted with the writer, but rather think that he got most of his information second or third-hand, or else he is a loose writer, caring more for a little fun than for the solid truth.

1. He attributes to the editor of the *Primer* what he never wrote.

2. The article intimates that members of the church, in good standing, may attend horse-racing, participate in gambling and

whiskey drinking, and that an officer of the church may make a business of distilling whiskey.

3. The writer also states, that at the meeting in Virginia, a few years ago, hours were spent discussing the dress question as to whether we should use buttons, or books and eyes on our garments.

When we read the article we concluded that it was so full of falsehoods that no one, knowing anything about our people, would believe it, hence we passed it by unnoticed. Work before had the article appeared in the *Progressive*, without the needed corrections, given by us above. The low tone, and the far making part of the article, saying nothing about its false statements, is a disgrace to religious journalism. We are a little astonished at the *Standard*, with its exalted conception of Christian literature, for publishing such an article, and we are still more surprised to think that any one pretending to know our people would consent to give the article a still further circulation.

BENEDICTIONS.

Our attention has again been called to the question of pronouncing benedictions at the close of religious services after the order of the popular churches of the day. We are told that good men in Bible times pronounced blessings upon others, and that benediction means to bless. Our attention is also called to the fact that New Testament writers close some of their epistles with benedictions, or short words of prayer. These things in no way affect the question of pronouncing benedictions at the close of services as it is done by the popular denominations. There is no instance on record that it was ever done by an inspired apostle, or any other Christian teacher in the apostolic age. Those who claim that it was so practiced by the inspired apostles should point out the chapter and verse. Just so long as we hold the Bible as our only rule of faith and practice, just that long have we a right to reject this human institution. It is not taught in the Scriptures; it is not essential to religious worship, nor would it be advocated at this late date; were it not a popular custom among the popular religious denominations. It is a subject concerning which the Bible is as silent as the grave, hence we neither teach or practice it. Saying that it is our duty to pronounce benedictions over a mixed multitude at the close of public services, just because good men, in Bible times, pronounced blessings on some occasions, or closed an epistle with a short prayer, is stretching the meaning of Scripture far beyond what it is warranted to stand. It would not require half that much effort to get an absolute uniformity rule out of Rom. 12:2. Men who claim to take the Bible, and that ought for their rule of faith and practice, should not to insist upon the introduction of a popular religious practice for which neither they nor any one else can give any Scriptural authority. Let the popular churches have the things that belong to popular religion, while the true disciples will continue to walk in the good old way.

A RARE OFFER.

Dear Brethren:

CAN you furnish me a copy of the *BETHRENN AT WORK* one year for \$1.00, to send to a gift to keep it? In traveling some in the South, last Spring, I found the people had no knowledge of our Institution in the locality I was in, and from the information I could impart, I think they would, if taught, readily accept the doctrine of the church. I think of sometimes returning and preaching for them and would like the influence of the *B. A. W.* among them to do it in the work.

W. S. Galt.

Those who desire to send the *B. A. W.* as a donation to any of their friends or relatives who are poor can have it for \$1.00. But remember it must be a donation. This we are willing to do to aid in getting the paper into the hands of those who may be benefited by reading it. Hundreds of our readers have friends who might be won to the truth by reading the *B. A. W.* one year. You believe in missionary work; here is an opportunity to invest a few dollars that can be applied just where you want them. Then think of sending five thousand items and articles to a friend

for the small sum of \$1.00. Of course, we make nothing by this operation; but when people offer to do a good work, we feel like encouraging them. Those who wish to accept this offer will please respond immediately by sending the money, and the names of those to whom they want the paper sent.

MANDATORY AND ADVICE.

ELSEWHERE in this issue Bro. J. B. Lair presents a difficulty that is somewhat disturbing to other minds as well as his. He does not see how the church can make a decision where there is a plain "thus saith the Lord." The Annual Meeting need not make a decision on any question unless she is asked to. If a question is asked and can be answered by the plainly stated Word, well and good. To Satan Christ repeatedly said, "it is written." Our brother sees another difficulty concerning decisions that are to be made according to the spirit and meaning of the Word. It is clear that some can be mandatory and others not. He mentions some that the A. M. cannot decide in a mandatory sense. We are of the impression that the A. M. can give advice now as well as formerly. She can decide that our manner of dressing should be plain, and then give advice in regard to the best methods of carrying out that plainness. Plainness is a principle clearly stated in the Scriptures, but the methods of applying that principle are not given by inspired writers, hence the A. M. may give a method, backed up and supported by her wisdom. This has always been the course pursued by our Brotherhood, and never would have made any trouble had not the enemies of uniformity attempted to overthrow it, and we feel confident that the A. M. will not depart from her accustomed course in this respect. Questions that the Scriptures do not decide in a mandatory sense can be acted upon by A. M. only in the sense of advice. Bro. Vaniman, in his article this week, takes a consistent view of the dress question, a view that is not only Scriptural, but reasonable.

THE POOR.

MANY thanks to our readers who are sending in contributions to be applied in sending the paper to poor members who are not able to pay for it. All money received for that purpose will be reported and wisely applied. As this is for the *B. A. W.*, we earnestly solicit contributions to the fund, and will agree to send the paper to the poor for \$1.00 per annum till this fund is exhausted. Poor persons applying for the paper to be paid for out of this fund should send us a statement, certifying that they are too poor to pay for the paper. This statement should be signed by a minister, or one of our agents, or the post-master, or such names may be sent in by agents. This is necessary to keep us from being imposed upon by persons of whose circumstances we have no knowledge.

CLOSE OF VOLUME SEVEN.

THIS number closes volume seven of the *BETHRENN AT WORK*. From its beginning the paper has experienced a varied history; it has had its seasons of prosperity and seasons of adversity; has changed hands several times, still it has always enjoyed a good circulation, and commanded an influence plainly perceptible in the Brotherhood.

Since January last the paper has been under our immediate supervision, and how well we have performed our part of the work must be left for an intelligent reading public to decide. Suffice it to say that we have done the best we could at the time. Looking back over our work we now see many instances where improvements might have been made, but the past, with all our efforts, is forever gone, and we must look to the future alone, for opportunities to put our additional experiences and information into practice.

It may not be amiss, even in this connection, to further remark that our great Brotherhood, during the last year, has passed through a very trying period. At times it

would seem that darkness had covered the land, and the hand of God rested heavily upon his chosen people. Strong hearts felt the fainting chill, creeping over them, while not a few even doubted. The church has had her enemies within and without, yet, even of her own household and kindred. Such days, in our once happy, but now bleeding fraternity, have not been seen since the landing of our pilgrim fathers on the American shore. To steer and manage a weekly journal, during such an adverse period, when hailers raged on every hand, has required far more skill, experience, patience and foresight than most of our readers are aware of. It is easy to manage a paper when all is calm below, and the sky is clear above, but when the elements rage below, and darkness seems dense round about the Old Ship, then it is that the hearts of men are tried. But amid all this confusion we hear a familiar voice, we know full well, saying, "Tis I, be not afraid."

More than likely this part of our history will prove the most beneficial period through which our church has ever passed. Our principles will become more fully known, and more clearly defined in all their parts. We will learn the weak as well as the strong points of our doctrine; the defects, if any, in our method of church government will be made apparent for our future amendment. The different elements that have gone from us, as well as ourselves, have an excellent opportunity of showing to the world what spirit they are of.

The *BETHRENN AT WORK* has taken her stand with the general Brotherhood, believing that her doctrine, faith and practice, are in harmony with the Scriptures, and proposes to continue that course in the future. So far we have endeavored, to give no uncertain sound, but aimed to remain loyal to the cause espoused. We have been doing what we could to improve the *tone of the paper*, and believe that our efforts in that direction have not been without its salutary effect. To many of the rumors about, and the hard things said by other journals, we have paid no attention, believing that it is our duty to rise above these things as much as possible.

Our contributors have also greatly aided us in our work. Their contributions have done a good work that will have a telling effect in the future. The tone and intelligence of their productions speak well for them and the cause they advocate. Not a few of their articles have been copied by other journals, in various parts of the country, and in that way their work still goes on.

Without our subscribers the paper could not have existed. They have furnished the money that sustains the enterprise, and we trust they feel fully rewarded for the amount paid for the paper. We have endeavored to give them the full worth of their money by furnishing a paper sound in doctrine and interesting in news.

This article would be incomplete without mentioning the good work done by our agents. We know not how to thank them enough for their generous efforts. Many of them have worked hard, spending much time and even money trying to gather subscribers for us. Had we time we would be pleased to write each one a special letter of encouragement; but being pressed with much work, we hope they will, instead, kindly accept this public recognition of their earnest efforts in behalf of our institution.

And now, to one and all, for this year, we say, farewell. Volume seven of the *B. A. W.* is forever closed, but its good work we trust is still moving on. If we have published any errors, we ask pardon, but for all the truth sent forth give God the glory.

We wish you a happy Christmas, a happy New Year, a happy journey through life, and a happy meeting beyond the river.

Do you love the Brotherhood?

from pestilence. The query then presents itself: Are we truly thankful? D.

We had a recess of a few minutes, and

We had a season of a few weeks.

met for our regular quarterly

Among other things it was decided to have a meeting of minutes. Also, our treasurer was re-appointed. Twenty-six dollars were raised for our home mission work. It was also proposed that we raise for the St. Louis meeting-house seventy-five dollars, which was soon raised. This, with the twenty-five dollars already sent, makes one hundred dollars from this church. We hope the St. Louis cause was remembered on Thanksgiving among all God's people.

There were two received by letter, also
received by baptism. So you see great
for rejoicing among us that day. We
that God was with us and blessed us abun-
dantly.

Report of Money Received for St. Louis
Meeting-House.

The following amounts have been received at this office since the last report:

Lizzie A. Hope, Mandan, Dakota	25
Esther Homer, Lincon, O.	50
Eph. Garman, Darlington, Mo.	15
Thos. Q. Garman, " "	50
S. S. Garman, " "	40
Mory C. Garman, " "	25
Henry Bolinger, Lincoln, Pa.	40

From Carthage, Mo.—Dec. 8th.

Dear Brethren:—

PLEASE say to your numerous readers that until further notice my address will be Mulberry Grove, Bond Co., Ill. I have closed my visit in Kansas, and am now en route for home.

J. W.

From Cerro Gordo, Ill.—Dec. 8.

Dear Brethren:

I HAVE just returned from KNOX Co. Meetings largely attended and good interest manifested. R. C. G. 1881

unhappily. Bro. Columbus Workman, of Rossville, was installed in the ministry; a young brother, well qualified for the work. A terrible accident occurred here yesterday. Mr. Pitts, an old and good citizen and grandfather, was instantly killed by the machine in his grain elevator. It casts a gloom over the community. "Be ye also ready," came to our mind.

D. B. Grees

There is a Baptist church in Palestine.

Nablous, the ancient Shechem or Sychar. Mohammed El Kury, is a native of the city. He was converted about twenty years ago, and baptized by an American minister in the pool of Siloam at Jerusalem. The church numbers sixteen, the congregation a hundred, the Sunday-school 150, the boy's school 32, and the girl's school is in progress. With the last is connected a mother's meeting. About a hundred Mohammedans who meet and are instructed and questioned by the missionary for an hour, and then sing hymns and pray for the school children. The church is open to all, and is visited by El Kury also goes on missionary tours among the Bedouin Arabs. He is not connected by any society; but Dr. Lunde's mission church in London have aided him in his work. He calls for workers in that field.

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THE Presbyterians of New Zealand have supplied judicious wisdom which enabled them, by the exercise of a wise business policy, to make their societies financially strong. In all new settlements they secure a plot of ground before prices have advanced; then, at the time they are ready to build their churches, they are able to sell a part of the purchase money enough to pay for the building. Christ said, "Be ye wise as serpents."

